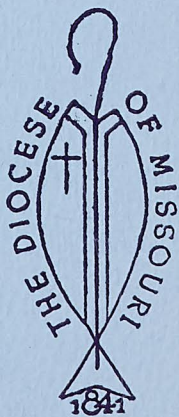


Diocese of Missouri
One Hundred Twenty-eighth
Convention
1967

Protestant Episcopal Church



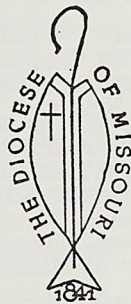
JOURNAL

of the

One Hundred Twenty-eighth Convention

of the

Diocese of Missouri



WITH OFFICIAL REPORTS

DIOCESE OF MISSOURI

Organized November 6, 1840

MISSIONARY BISHOP, THE RT. REV. JACKSON KEMPER, D.D., LL.D.
Born December 24, 1789; Consecrated September 25, 1835;
Translated to Wisconsin in 1854; Died May 24, 1870.

FIRST BISHOP, THE RT. REV. CICERO STEPHENS HAWKS, D.D.
Born May 26, 1812; Consecrated October 20, 1844;
Died April 18, 1868.

SECOND BISHOP, THE RT. REV. CHARLES FRANKLIN ROBERTSON,
D.D., S.T.D., LL.D.
Born March 2, 1835; Consecrated October 25, 1868;
Died May 1, 1886.

THIRD BISHOP, THE RT. REV. DANIEL SYLVESTER TUTTLE
D.D., S.T.D., D.C.L., LL.D.
Born January 26, 1837; Consecrated May 1, 1867;
Bishop of Missouri, August 9, 1886;
Presiding Bishop, September 7, 1903;
Died April 17, 1923.

FOURTH BISHOP, THE RT. REV. FREDERICK FOOTE JOHNSON, D.D.
Born April 23, 1866; Consecrated November 2, 1905;
Bishop-Coadjutor of Missouri, 1912;
Bishop of Missouri, 1923; Retired, November 8, 1933;
Died May 9, 1943.

FIFTH BISHOP, THE RT. REV. WILLIAM SCARLETT, D.D., LL.D.
Born October 3, 1883; Consecrated May 6, 1930;
Bishop of Missouri, November 8, 1933;
Retired, November 1, 1952

SIXTH BISHOP, THE RT. REV. ARTHUR CARL LICHTENBERGER,
D.D., S.T.D., LL.D.
Born January 8, 1900; Consecrated April 5, 1951;
Bishop of Missouri, November 1, 1952;
Presiding Bishop, November 15, 1958;
Resigned as Bishop of Missouri, May 15, 1959.

SEVENTH BISHOP, THE RT. REV. GEORGE LESLIE CADIGAN, D.D.
Born April 12, 1910; Consecrated April 16, 1959;
Bishop of Missouri, May 15, 1959

NOTICE

129th Annual Convention of the Diocese
will meet
April 26 - 27, 1968
Christ Church Cathedral
St. Louis

Officers of the Diocese

Bishop

THE RT. REV. GEORGE LESLIE CADIGAN, D.D.
1210 Locust Street, St. Louis, 63103
Telephone 314: CE 1-5411

Secretary

THE VEN. CHARLES F. REHKOPF
1221 Locust Street, St. Louis 63103
Telephone 314: CE 1-7866

Treasurer

MR. GEORGE A. NEWTON
1221 Locust Street, St. Louis 63103
Telephone 314: CE 1-7866

Chancellor

MR. WILLIAM R. BASCOM
Boatmen's Bank Building
St. Louis 63102

Registrar

THE VEN. CHARLES F. REHKOPF

THE OFFICE OF THE BISHOP
1221 Locust St.
St. Louis, Mo. 63103
314: CE 1-7866

Administration

THE VEN. CHARLES F. REHKOPF

Research and Planning

THE REV. ANTHONY J. MORLEY

Program and Operations

THE REV. PITT S. WILLAND

Communications

MRS. HORACE BARKS, JR.

Fiscal Matters

MR. INGRAM F. BOYD, JR.

Committees, Board, and Trustees

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- 1968 —
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 DR. RICHARD S. GORDON, Secretary
- 1969 —
 THE REV. DELBERT L. ACHUFF, JR. MR. WALTER SWEARENGEN
 THE REV. ARTHUR R. STEIDEMANN
- 1970 —
 THE VERY REV. WILLIAM H. MEAD MRS. ROBERT A. BLACK
 MR. FORREST CRANE
- 1971 —
 THE REV. BRUCE H. COOKE, JR. MR. ROBERT C. HYDE
 THE REV. ROY O. OSTENSON President

Examining Chaplains

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 THE REV. GEORGE F. McCOWAN
 THE REV. ROY O. OSTENSON
 THE REV. FREDERICK POPE
 THE VEN. CHARLES F. REHKOPF
 THE REV. JACK E. SCHWEIZER
 THE REV. RICHARD TOMBAUGH

Trustees of the Permanent Fund for the Support of the Episcopate
 The Standing Committee, ex officio

Trustees of the Aged and Infirm Clergy Fund
 The Standing Committee, ex officio

Trustees of the Theological Education Fund
 The Standing Committee, ex officio

Trustees of the Parochial Trust Fund of the Episcopal
 Diocese of Missouri, a corporation

THE BISHOP OF THE DIOCESE	President
THE PRESIDENT OF THE STANDING COMMITTEE	Vice President
THE SECRETARY OF THE DIOCESE	Secretary
THE TREASURER OF THE DIOCESE	Treasurer
THE MEMBERS OF THE STANDING COMMITTEE	Trustees

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THE RT. REV. GEORGE L. CADIGAN THE REV. HARRY E. MAURER
 MR. WILLIAM C. HONEY MR. EDWIN JOHNSTON

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 MR. GERALD JONES MRS. GRIFFITH SMITH

Commission on Architecture and the Allied Arts
The Bishop of the Diocese, Ex Officio

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MR. FRITZ REHKOPF
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THE REV. ERNEST E. HUNT

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MR. GEORGE R. HAYS

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Deans of Convocations

THE REV. ARTHUR H. BENZINGERNorth
THE REV. DANIEL E. WEEKSWest
THE REV. WILLIAM D. CHAPMANSouth
THE REV. HARLOW P. DONOVANEast

Committee on Open Communion for Baptized Children
(under Resolution No. 2)

THE REV. M. ESTY DENKINGER, Chairman
THE REV. STANLEY C. CLIVER
THE REV. JAMES W. EVANS

THE REV. BRUCE H. COOKE
THE REV. FRANK N. BUTLER

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(under Resolution No. 5)

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THE REV. PITT S. WILLAND, Consultant

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(under Resolution No. 10)

THE REV. ROY O. OSTENSON
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MR. WILLIAM R. BASCOM
MR. JACK ALLEN

Deputies to General Convention

THE REV. ANTHONY J. MORLEY
THE VEN. CHARLES F. REHKOPF
THE VERY REV. WILLIAM H. MEAD
THE REV. ARTHUR R. STEIDEMANN

MR. GEORGE T. GUERNSEY, III
MR. FORREST CRANE
MR. H. W. NEUWOEHNER, JR.
MR. WALTER SWEARENGEN

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THE REV. ELSOM ELDRIDGE
THE REV. JACK E. SCHWEIZER
THE REV. WILLIAM W. FINLAW

DR. FREDERICK PETERSON
MR. DAVID LEWIS
MR. JOHN H. LEACH

MR. ROBERT C. HYDE

Organizations and Institutions

The Chapter of Christ Church Cathedral

THE RT. REV. GEORGE L. CADIGAN	Bishop
THE VERY REV. WILLIAM MEAD	Dean
THE REV. J. MAVER FREEMAN	Canon
MR. WILLIAM R. BASCOM	Chancellor of the Diocese
MR. GEORGE A. NEWTON	Treasurer of the Diocese

Elected by the Convention:

— 1968 —	
THE REV. WILLIAM T. THOMAS	DR. WILLARD BARTLETT
— 1969 —	
THE REV. CHARLES KRONMUELLER	MR. RODNEY A. WEISS
— 1970 —	
THE REV. WILLIAM D. CHAPMAN	MR. ALONZO P. KERSEY, JR.

Elected by the Cathedral Membership:

MR. ETHAN A. H. SHEPLEY	Senior Warden
MR. LAWRENCE J. DORN	Junior Warden
MISS ELIZABETH OLSON	Treasurer
MISS BILLIE NEWCOMB	Clerk
MRS. SAMUEL D. CONANT	MR. ELLIS HUMPHREYS
MR. FRANCIS SCHMERTZ	DR. GORDON M. BELL
MR. JAMES BURCH	DR. JOHN S. MEYER
MR. WILLIAM L. HUDSON	MRS. WILLIAM T. BEAUCHAMP
	MR. ELZEY G. BURKHAM

Thompson Retreat and Conference Center

12145 Ladue Rd., St. Louis 63141

THE RT. REV. GEORGE L. CADIGAN	Trustee
MR. L. J. DORN	Program Director
MRS. NORMAN BROADWELL	House Manager
MR. PAUL JUSTUS	Chairman
THE REV. ROLAND MOSESON	Vice Chairman
THE VEN. CHARLES F. REHKOPF	Secretary
MR. GEORGE HAYS	Treasurer

Representing the Diocese of Missouri:

THE RT. REV. G. L. CADIGAN	THE REV. PITT S. WILLAND
THE VEN. CHARLES F. REHKOPF	
— 1968 —	
MR. GEORGE HAYS	MRS. JOHN B. LATZER
— 1969 —	
THE REV. W. W. S. HOHENSCHILD	MR. FRANK J. THOMPSON
— 1967 —	
MRS. JOHN M. WOLFF	MR. JOHN SANT

ONE HUNDRED TWENTY-EIGHTH CONVENTION 7

Representing the Presbytery of St. Louis U.P.C.U.S.A.:

THE REV. JAMES NEILL THE REV. JAMES E. SPIVEY
THE REV. DONALD WARTH
— 1968 —
MR. PAUL K. JUSTUS THE REV. BARNEY E. MACLEAN
— 1969 —
MR. JOHN BARTLETT MRS. WILLIAM WARD
— 1970 —
THE REV. ROBERT CUTHILL MR. JAMES A. RANDALL

Representing the Presbytery of the St. Louis P.U.S.:

MRS. GENE BARNARD THE REV. GERALD H. SLUSSER
THE REV. ROLAND MOSESON

ST. LUKE'S EPISCOPAL-PRESBYTERIAN HOSPITAL

5535 Delmar Boulevard, St. Louis 63112

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H. PARKER SMITH Vice-President
THEODORE F. SCHROTH Secretary
ROBERT McKITTICK JONES, III Treasurer
FRED WM. CATES Asst. Secretary-Treasurer
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WALTER BAUMGARTEN, M.D. President of the Medical Staff
RUTH LANFERSIECK, R.N. Director of Nursing

GRACE HILL HOUSE

2600 Hadley Street, St. Louis 63106

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MRS. EDWARD ROEHR Secretary
RODNEY A. WEISS Treasurer
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GEORGE EBERLE, JR., A.C.S.W. Executive Director
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THE RT. REV. ARTHUR LICHTENBERGER MISS JENNIE WAHLERT
THE RT. REV. WILLIAM SCARLETT

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2600 Hadley St., St. Louis 63106

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MRS. HAROLD E. WOODWARD Executive Secretary
JOHN G. BUETTNER President

EPISCOPAL CHURCHWOMEN

MRS. ROBERT A. BLACK	.....	President
MRS. RICHARD PIER	.....	Vice President
MISS LOUISE KNAPP	.....	Vice President
MRS. EDWARD G. COBB	Recording Secretary
MRS. PAUL ZEMPEL	Corresponding Secretary
MRS. JOHN FORRY	Treasurer
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MRS. ROBERT CHAPMAN	Mission Services
MRS. KENNETH DICKINSON	Christian Education & Christian Ministries
MRS. LOUIS BOEHM	.....	Devotions
MRS. RICHARD THOMAS	.....	Altar Guild
MISS ADELE SEIFERT	.....	Church Periodical Club
MRS. JOSEPH T. MICHALEK	.....	Year Book Chrm. & Representative at Large
MISS SARAH TRELFOED	.....	UCW Rep. & Representative at Large
MRS. ARTHUR MARTIN	.....	North Convocation
MRS. WALTER SWEARENGEN	.....	West Convocation
MRS. PAUL VANDIVORT	.....	South Convocation
MRS. NICHOLAS MESZ	.....	East Convocation
MRS. NEAL DOHR	.....	Conference Chairman

EPISCOPAL CITY MISSION
AND YOUTH COUNSELING SERVICE

314a No. Euclid, St. Louis 63108

Board of Directors

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MR. AUBREY B. HAMILTON	1st Vice President and Chairman of the Board
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MRS. WILLIAM G. MOORE	Secretary
MR. JAMES H. WILLIAMS	Treasurer
THE REV. EDWARD STEVENS	Executive Director
THE REV. DAVID FUNK	.....	Counselor
THE REV. WILLIAM W. FINLAW	Chaplain

ONE HUNDRED TWENTY-EIGHTH CONVENTION

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EPISCOPAL-PRESBYTERIAN FOUNDATION FOR THE AGING, INC.

245 Union Blvd., St. Louis 63108

MR. JOHN M. WOLFF, JR.	.....	President
MR. WILLIAM E. LEGAN	.....	Vice-President
MR. WILLIAM H. ARMSTRONG	.....	Secretary
MR. EUGENE S. WILLIAMS	.....	Treasurer
THE REV. BARNEY ELLIS MACLEAN, D.D.	.....	Executive Director

Representing the Diocese of Missouri:

THE RT. REV. GEORGE L. CADIGAN		THE VEN. C. F. REHKOPF
.....	— 1968 —	
MR. KENNETH B. CASKEY		MR. JOHN M. WOLFF, JR.
.....	— 1969 —	
MR. WILLIAM H. ARMSTRONG		MR. ROBERT B. SMITH
.....	— 1970 —	
MR. HERBERT N. JONES		MR. JOHN L. DAVIDSON, JR.

Representing the Presbytery of St. Louis, UPCUSA:

THE REV. JAMES NEILL		THE REV. JAMES E. SPIVEY, D.D.
.....	— 1968 —	
MR. WILLIAM M. WARD		MR. JUSTIN M. GRIMM
.....	— 1966 —	
MR. JOHN R. LONGMIRE		MR. EUGENE S. WILLIAMS
.....	— 1970 —	
MR. ROBERT K. HEINEMANN		MR. WILLIAM E. LEGAN

THE EPISCOPAL HOME FOR CHILDREN

"The Educational Center"

6357 Clayton, St. Louis 63117

THE BISHOP OF THE DIOCESE	.....	Chairman
MRS. FENTON CREWS	.....	President
MR. JACK ROSS	.....	Vice-President
MRS. MARGARET CARMICHAEL	.....	Secretary
MR. GEORGE SCHUSTER	.....	Treasurer
MR. GEORGE NEWTON	.....	Assistant Treasurer
THE REV. ELSOM ELDRIDGE	.....	Director of Research
THE REV. RICHARD H. ASH	.....	Asst. Director of Research
THE REV. WILLIAM T. THOMAS	.....	Asst. Director of Research

Parishes

CAPE GIRARDEAU	CHRIST
COLUMBIA	CALVARY
HANNIBAL	TRINITY
JEFFERSON CITY	GRACE
LOUISIANA	CALVARY
MACON	ST. JAMES
MONROE CITY	ST. JUDE
PALMYRA	ST. PAUL
POPLAR BLUFF	HOLY CROSS
PRAIRIEVILLE (EOLIA)	ST. JOHN
ROLLA	CHRIST
ST. CHARLES	TRINITY
ST. LOUIS	ALL SAINTS
ST. LOUIS	ASCENSION
ST. LOUIS	CHRIST CHURCH CATHEDRAL
ST. LOUIS	ST. AUGUSTINE
ST. LOUIS	ST. JOHN
ST. LOUIS	ST. MARK
ST. LOUIS	ST. PAUL
ST. LOUIS	ST. STEPHEN
ST. LOUIS	TRINITY
ST. LOUIS COUNTY:	
CLAYTON	ST. MICHAEL and St. GEORGE
CRESTWOOD	ADVENT
FERGUSON	ST. STEPHEN
KIRKWOOD	EPIPHANY
KIRKWOOD	GRACE
LADUE	ST. PETER
NORTHWOODS	ST. ANDREW
OVERLAND	ST. PAUL
UNIVERSITY CITY	HOLY COMMUNION
WARSON WOODS	ST. MATTHEW
WEBSTER GROVES	EMMANUEL
UNINCORPORATED	GOOD SHEPHERD

BONNE TE
 CARUTHEE
 CLARKSVIL
 DE SOTO
 FULTON
 IRONTON
 KENNETT
 KIRKSVIL
 MEXICO
 MOBERLY
 PORTLAND
 ST. CLAIR
 ST. JAMES
 SIKESTON
 SULLIVAN
 ST. LOUIS
 ST. LOUIS
 ST. LOUIS
 ST. LOUIS
 ST. LOUIS
 FLORISSA
 VALLEY P
 UNINCORP
 UNINCORP
 UNINCORP

Organized Missions

BONNE TERRE	ST. PETER
CARUTHERSVILLE	ST. JOHN
CLARKSVILLE	GRACE
DE SOTO	TRINITY
FULTON	ST. ALBAN
IRONTON	ST. PAUL
KENNETT	ST. LUKE
KIRKSVILLE	TRINITY
MEXICO	ST. MATTHEW
MOBERLY	ST. BARNABAS
PORTLAND	ST. MARK
ST. CLAIR	ST. JAMES
ST. JAMES	TRINITY
SIKESTON	ST. PAUL
SULLIVAN	ST. JOHN
ST. LOUIS	GRACE
ST. LOUIS	PRINCE OF PEACE
ST. LOUIS	ST. THOMAS
ST. LOUIS COUNTY:	
FLORISSANT	ST. BARNABAS
VALLEY PARK	ST. LUKE
UNINCORPORATED	ST. FRANCIS
UNINCORPORATED	ST. MARTIN
UNINCORPORATED	ST. TIMOTHY

Unorganized Missions

- ST. LOUIS—City Mission Society
- Meramec Hills
- Missouri Hills
- Juvenile Courts
- CANTON—St. Andrew's Chapel

List of Clergy

Canonically Resident in the Diocese of Missouri

April 21, 1967

GEORGE LESLIE CADIGAN, D.D., Bishop

*WILLIAM SCARLETT, D.D., LL.D., Retired Bishop

- Achuff, Delbert ., Jr., Rector, Church of the Advent, Crestwood.
- *Armistead, Moss, (Perpetual Deacon), Assistant, St. Paul's Church, Overland.
- *Ash, Richard H., Associate Director, the Educational Center, St. Louis.
- Baker, Richard H., Rector of St. Paul's Church, Palmyra, and St. Jude's Church, Monroe City; Vicar, St. Andrew's Chapel, Canton.
- Ball, Dorman A., Rector of St. John's Church, St. Louis.
- Barrett, William F., Vicar, St. John's Church, Caruthersville, and St. Luke's Church, Kennett.
- Benson, David H., Associate Rector, St. Peter's Church, Ladue.
- Benzinger, Arthur H., Rector, Calvary Church, Louisiana, and St. John's Church, Prairieville; and Vicar, Grace Church, Clarksville; and Dean, North Convocation.
- *Burns, Richard J., Jr., Vicar, Trinity Church, De Soto, and St. Peter's Church, Bonne Terre.
- Burton, Perry C., Rector, Church of the Epiphany, Kirkwood.
- Butler, Frank N., D.D., Rector, Grace Church, Jefferson City.
- Cadigan, C. Richard, Assistant, Emmanuel Church, Webster Groves.
- Carlo, Joseph W., Rector, Christ Church, Rolla.
- Chapman, William D., Project Director, Missouri Delta Ecumenical Ministry, and Dean, South Convocation.
- Cliver, Stanley C., Rector, St. Andrew's Church, Northwoods.
- Cobb, Edward G., Vicar, St. Paul's Church, Ironton.
- Cooke, Bruce, H., Rector, Calvary Church, Columbia.
- Crawford, A. Chandler, Rector, Trinity Church, Hannibal.
- Cresap, W. Kirk, Rector, St. James Church, Macon.
- Danforth, John C., Assistant, Church of St. Michael and St. George, Clayton.
- Denkinger, M. Esty, Rector, Emmanuel Church, Webster Groves.
- Donovan, Harlow P., Jr., Rector, St. Paul's Church, St. Louis, and Dean of the East Convocation.
- *Ehrensperger, Francis H. (Perpetual Deacon), Assistant, Trinity Church, St. Louis.
- *Eldridge, Elsom, Director, The Educational Center, St. Louis.
- Ellis, Michael, Vicar, St. James Church, St. Clair, and St. John's Church, Sullivan.
- England, Arthur, Rector, Christ Church, Cape Girardeau.
- Evans, James W., Rector, St. Augustine's Church, St. Louis.
- *Feehan, J. Maver, Senior Canon, Christ Church Cathedral, St. Louis.
- Finlaw, William W., Jr., Vicar, Prince of Peace Church, St. Louis; Chaplain, Episcopal City Mission, St. Louis.
- Hern, G. Neal, Associate Rector, Grace Church, Kirkwood.
- Hirte, Silas J., Vicar, St. Thomas Mission to the Deaf, St. Louis.
- Jones, W. Pipes, Vicar, St. Paul's Church, Sikeston.
- Kaser, Maurice C., Chaplain to the Academic Community, Columbia.

Kronm
*Laird, W
Langlitz,
City.
Matheus,
Maurer,
Mayo, R
*McCreigh
Feder
Mead, W
Miller, C
Count
Mitchene
Moll, Wi
Morley,
Office
Morris, C
Myers, V
Nicholson
Ostenson
Park, Ho
Pope, Fr
Rainford
Rehkopf,
of the
Rodgers,
Sanders,
Schweize
Smythe,
Steidema
Stuart, C
Swift, J
St. Lo
Thomas,
Tombaug
Vair, Do
Weeks, I
Albans
Willand,
Bisho
Witte, W
Hunt, E
Parker,
St. G
Welke, I
Anderson
*Carmich
*Cashatt,
*Cherbon
*Duckwo
*Humphr

Kronmueller, Charles E., Vicar, Grace Church, St. Louis.

*Laird, William H., D.D., Rector, St. Peter's Church, Ladue.

Langlitz, E. John, Rector, Church of the Holy Communion, University City.

Matheus, William L., (Deacon), Assistant, St. Stephen's Church, St. Louis.

Maurer, Harry E., Vicar, Trinity Church, Kirksville.

Mayo, Robert A., Associate Rector, Trinity Church, St. Louis.

*McCreight, Douglas, Chaplain to Nursing Homes, Metropolitan Church Federation, St. Louis.

Mead, William H., D.D., Dean, Christ Church Cathedral, St. Louis.

Miller, Claudius III, Rector, Church of the Good Shepherd, St. Louis County.

Mitchener, Gary A., Assistant, Calvary Church, Columbia.

Moll, William J., Jr., Rector, St. Paul's Church, Overland.

Morley, Anthony J., Director of the Division of Research and Planning,

Office of the Bishop; and Bi-diocesan Project Director.

Morris, Charles H., Vicar, St. Francis Church, St. Louis County.

Myers, William F., Rector, Trinity Church, St. Charles.

Nicholson, Joseph W., Ph.D., Rector, All Saints Church, St. Louis.

Ostenson, Roy O., Rector, St. Matthew's Church, Warson Woods.

Park, Howard F., III, Vicar, St. Martin's Church, St. Louis County.

Pope, Frederick, Rector, St. Stephen's Church, Ferguson.

Rainford, William C., III, Canon, Christ Church Cathedral, St. Louis.

Rehkopf, Charles F., Archdeacon, and Director of Administration, Office of the Bishop.

Rodgers, Stanley F., Canon, Christ Church Cathedral, St. Louis.

Sanders, Harvel R., Assistant, Grace Church, Kirkwood.

Schweizer, Jack E., Rector, Church of St. Michael and St. George, Clayton.

Smythe, Thomas B., Jr., Vicar, Trinity Church, St. James.

Steidemann, Arthur R., Rector, Grace Church, Kirkwood.

Stuart, Calvin T. B., Rector, Church of the Ascension, St. Louis.

Swift, Joseph T., Chaplain, St. Luke's Episcopal-Presbyterian Hospital, St. Louis.

Thomas, William T., Associate Director, the Educational Center, St. Louis.

Tombaugh, Richard, Th. D., Experimental Campus Ministry, St. Louis.

Vair, Douglas R., Vicar, St. Barnabas Church, Florissant.

Weeks, Daniel E., M.S.W., Vicar, St. Matthew's Church, Mexico, and St.

Albans' Church, Fulton; and Dean of the West Convocation.

Willand, Pitt S., M.A., Director of Program and Operations, Office of the Bishop.

Witte, Walter W., Jr., Rector, St. Stephen's Church, St. Louis.

Canonically Resident, But Not Entitled to Vote

Because of Time Restrictions. Article V, Section 2.

Hunt, Ernest E., Vicar, St. Timothy's Church, St. Louis County.

Parker, Allan C., Jr., Associate Rector, Church of St. Michael and St. George, Clayton.

Welke, Roy A., Jr., Rector, Holy Cross Church, Poplar Bluff.

Canonically Resident, But Not Entitled to Vote.

Article V, Section 2.

Anderson, Marlowe, Columbia.

*Carmichael, Standrod T., Chicago.

*Cashatt, William, (retired Deacon), Fisherville, Virginia.

*Cherbonnier, Edmond LaB., Ph.D., (Deacon), Hartford, Connecticut.

*Duckworth, Edwin, University City.

*Humphreys, R. A. Laud, University City.

LIST OF CLERGY

- *Kunz, Andrew G., Jr., Grace Hill House, St. Louis.
- *Ruggles, Wilbur D., Oxford University Press, New York.
- *Stickney, William D., St. Louis.
- *Zacher, Allan N., Jr., Pastoral Counseling Institute, St. Louis.

Non-Parochial

- *Fain, Galen C., (retired), Ironton.
- *Heim, Kenneth, M.A., S.T.M., D.D., In Japan representing the Executive Council.
- Hohenschild, William W.S., S.T.D., Rector Emeritus of the Church of the Holy Communion, University City.
- *Jackson, Oral V., M.A., Retired, St. Louis.
- *Kemper, William F., Officiating, Rapid City, South Dakota.
- *Kirk, William H., Union Settlement, New York City.
- *McCowan, George F., Retired, Webster Groves.
- *Maxwell, Raymond E., The Executive Council, New York.
- Murphy, Russell E., Greater St. Louis Council on Alcoholism, St. Louis.
- *Schulz, David, Officiating, St. Mark's Church, St. Louis.
- *Taylor, Edgar C., Retired, Ladue.
- *Tibbett, William K., Second Province, New York City.
- *Walmsley, Arthur E., The Executive Council, New York.
- *Not Present in Convention.

Officiating by Permission

- Hyde, E. Clarendon, Pennsylvania.
- Tomas, Bernardo D., Long Island.
- Petter, W. J. H., Arkansas.
- Huntley, Jack, (USA), Ohio.

Postulants for Holy Orders

James Kenneth Harris	February 27, 1956
Richard Alan Knudsen	November 25, 1956
Lawrence Frederick Sadler	May 5, 1960
Harry William Kroeger, Jr.	December 3, 1961
Robert L. Ogden	June 22, 1962
Granville J. Phillips, Jr.	November 26, 1965
John Robert Harmon	March 23, 1966
Clyde K. Shuler	May 16, 1966
Michael Klickman	August 3, 1966
Frederick Philip Boswell, Jr.	January 17, 1967
Robert F. Madden	February 17, 1967

Candidates for Holy Orders

William Joseph Tichenor	February 2, 1962
Clarence Butler	December 29, 1965
William S. Adams, Jr.	December 29, 1965
James Oliver Armstrong	December 29, 1965
Erwin O. Lafser	December 29, 1965
Steven Darling	December 29, 1965
John Stephen Bergmann	November 10, 1966
Michael Fisher	November 10, 1966
Konrad Palmer Hartl	November 10, 1966
James C. Kiefer	November 10, 1966
Paul M. Vandivort, Jr.	November 10, 1966
James Royce Wilkinson	November 10, 1966

1. Cadigan
2. Scarlett
3. Hohens
4. Jackson
5. Heim, I
6. Ruggles
7. Kirk, V
8. Maxwe
9. Rehkop
10. Laird,
11. Cherbo
12. Taylor,
13. Nichols
14. Hirte,
15. Tibbett
16. Walms
17. Swift,
18. Steiden
19. Feehan
20. Crawfo
21. Langlit
22. Zacher
23. Cashat
24. Donova
25. Ash, R
26. Armist
27. Witte,
28. Maurer
29. McCow
30. Miller,
31. Carmi
32. Murph
33. Morley
34. Fain, C
35. Englar
36. Evans,
37. Burns,
38. Finlaw
39. Ehrens
40. Ostens
41. Weeks
42. Schulz
43. Carlo,
44. Schwe
45. Chapn
46. Thom
47. Kemp
48. Willar
49. Eldrid

List of Clergy

Canonically Resident in the Diocese of Missouri
April 21, 1967

(In order of precedence)

1. Cadigan, George—C—April 16, 1959—Bishop
2. Scarlett, William—R—January 31, 1923—Ret. Bishop
3. Hohenschild, William W. S.—R—March 28, 1930—Retired
4. Jackson, Oral V.—O—December 16, 1931—Retired
5. Heim, Kenneth—R—October 1, 1934—Non-Parochial
6. Ruggles, Wilbur D.—R—October 2, 1935—Non-Parochial
7. Kirk, William H.—R—October 7, 1935—Non-Parochial
8. Maxwell, Raymond E.—R—September 10, 1937—Non-Parochial
9. Rehkopf, Charles F.—R—May 1, 1944
10. Laird, William H.—R—April 1, 1947
11. Cherbonnier, Ed. LaB.—O—May 28, 1947—Non-Parochial Deacon
12. Taylor, Edgar C.—O—December 28, 1947
13. Nicholson, Joseph W.—R—August 1, 1949
14. Hirte, Silas J.—R—September 18, 1950
15. Tibbett, William K.—O—June 20, 1951—Non-Parochial
16. Walmsley, Arthur E.—R—November 26, 1951—Non-Parochial
17. Swift, Joseph T.—O—January 27, 1952
18. Steidemann, Arthur R.—O—June 1, 1952
19. Feehan, J. Maver—O—December 6, 1952
20. Crawford, A. Chandler—R—May 1, 1954
21. Langlitz, E. John—O—March 26, 1955
22. Zacher, Allan, Jr.—O—June 3, 1955
23. Cashatt, William A.—O—June 3, 1955—Retired Deacon
24. Donovan, Harlow P.—O—June 18, 1955
25. Ash, Richard H.—R—September 1, 1955—Non-Parochial
26. Armistead, Moss—O—December 8, 1955—Perpetual Deacon
27. Witte, Walter W., Jr.—R—June 1, 1956
28. Maurer, Harry E.—O—June 15, 1957
29. McCowan, George F.—O—June 15, 1957—Retired
30. Miller, Claudius III—R—August 12, 1957
31. Carmichael, Standrod T.—R—January 16, 1958—Non-Parochial
32. Murphy, Russell E.—O—June 1, 1958—Non-Parochial
33. Morley, Anthony J.—R—July 1, 1958
34. Fain, Galen C.—O—December 20, 1958—Retired
35. England, Arthur L.—O—December 20, 1958
36. Evans, James W.—O—May 30, 1959
37. Burns, Richard J., Jr.—O—June 13, 1959
38. Finlaw, William W., Jr.—O—June 13, 1959
39. Ehrensperger, Francis H.—O—March 13, 1960—Perpetual Deacon
40. Ostenson, Roy O.—R—March 31, 1960
41. Weeks, Daniel E.—R—May 4, 1960
42. Schulz, David A.—O—June 28, 1960—Non-Parochial
43. Carlo, Joseph W.—O—September 14, 1960
44. Schweizer, Jack E.—O—September 14, 1960
45. Chapman, William D.—R—November 1, 1960
46. Thomas, William T.—R—March 2, 1961—Non-Parochial
47. Kemper, William F. III—O—June 10, 1961
48. Willand, Pitt S.—R—August 31, 1961
49. Eldridge, Elsom—R—September 5, 1961—Non-Parochial

50. Cresap, W. Kirk—R—March 9, 1962
51. Moll, William J., Jr.—R—June 1, 1962
52. Park, Howard F., III—O—June 16, 1962
53. Cooke, Bruce H.—R—August 7, 1962
54. McCreight, Douglas—R—September 1, 1962—Non-Parochial
55. Cadigan, C. Richard—R—January 4, 1963
56. Cliver, Stanley C.—O—June 15, 1963
57. Cobb, Edward G.—O—June 15, 1963
58. Kronmueller, Charles E.—O—June 15, 1963
59. Rainford, William C. II—O—June 15, 1963
60. Burton, Perry C.—R—July 1, 1963
61. Vair, Douglas R.—R—July 17, 1963
62. Danforth, John C.—O—September 15, 1963
63. Myers, William F.—R—October 1, 1963
64. Butler, Frank N.—R—October 14, 1963
65. Achuff, Delbert L., Jr.—O—October 30, 1963
66. Mead, William H.—R—April 30, 1964
67. Anderson, Marlowe D.—O—June 25, 1964—Non-Parochial
68. Baker, Richard H.—O—June 25, 1964
69. Hern, G. Neal—O—June 25, 1964
70. Stuart, Calvin B. T.—O—June 25, 1964
71. Ellis, Michael W.—R—August 18, 1964
72. Benzinger, Arthur H.—R—November 1, 1964
73. Jones, W. Pipes—R—February 3, 1965
74. Mayo, Robert A.—R—March 22, 1965
75. Smythe, Thomas B., Jr.—R—April 26, 1965
76. Tombaugh, Richard F.—R—June 15, 1965
77. Morris, Charles H.—R—August 1, 1965
78. Ball, Dorman A.—R—August 31, 1965
79. Benson, David H.—R—September 1, 1965
80. Humphreys, R. A. Laud—R—September 17, 1965—Non-Parochial
81. Kunz, Andrew G., Jr.—R—October 1, 1965—Non-Parochial
82. Duckworth, Edwin—R—November 1, 1965—Non-Parochial
83. Rodgers, Stanley F.—R—February 2, 1966
84. Denkinger, M. Esty—R—April 14, 1966
85. Barrett, William F.—O—June 25, 1966
86. Matheus, William L.—O—June 25, 1966—Deacon
87. Mitchener, Gary A.—O—June 25, 1966
88. Sanders, Harvel R.—O—June 25, 1966
89. Stickney, William D.—R—July 16, 1966—Non-Parochial
90. Kaser, Maurice C.—R—September 1, 1966
91. Pope, Frederick A.—R—September 1, 1966
92. Parker, Allan C., Jr.—R—January 1, 1967
93. Hunt, Ernest E.—R—January 6, 1967
94. Welke, Roy A., Jr.—R—January 10, 1967

C Consecrated
 R Received by Letter Dimissory
 O Ordained

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 Clyburn
 Bru
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 Cha
 Ken
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Caruthers
 Alo

Columbia
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 For
 A. I.
 Mat
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 Rob

DeSoto -
 Wil

Fort Leonard
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 Joh
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Lay Readers

April 21, 1967

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|--------------------------------|-----------------------------------|
| Cape Girardeau - Christ Church | Kennett - St. Luke |
| Clyde Godwin | Leo Benson |
| Bruce Terrell | Robert Richardson |
| Joe Harold Anders | Kirksville - Trinity |
| Paul Ebaugh, Sr. | Arthur Martin |
| Charles Stivers | Bob N. Reed |
| Kenneth Lipps | Alfred Srnka |
| John Fierra | Robert S. Strickland |
| Caruthersville - St. John | Louisiana - Calvary |
| Alonzo P. Kersey III | Robert K. Martin |
| Columbia - Calvary Church | Macon - St. James' |
| J. S. Brushwood | Kenneth Taylor |
| Forrest F. Crane | Mexico - St. Matthew |
| A. R. Troxell | John Waggett |
| Maurice Votaw | Robert Weigel |
| Paul W. Schmidt | Thomas Duncan |
| Howard Fulweiler | Moberly - St. Barnabas |
| Charles F. Madden | John W. Smith |
| Alan F. Lucke | John S. Haydock |
| Albert Russell Mitchell | Francis Mooney |
| Lawrence Dallam | William Hern |
| Robert G. Schwartz, Jr. | A. Harry Baldwin |
| DeSoto - Trinity | Monroe City - St. Jude |
| William J. Van Nice | Dan Dimmitt |
| Fort Leonard Wood - Army Base | Palmyra - St. Paul's |
| Louis E. Bremkamp | Herbert Lucke |
| Charles M. Levan | Ray Mannigel |
| Richard Middleton | Thomas Walmsley |
| Kenwyn G. Nelson | Poplar Bluff - Church of the Holy |
| Fulton - St. Alban | Cross |
| John Cooke | Robert C. Hyde |
| George Anderson | Harlo J. Dunn |
| Howard P. Hinde | Malco B. Grissom |
| Hannibal - Trinity | George R. Wilhoit |
| Ralph F. Boor | William W. Pettet |
| Richard A. Conner | Rolla - Christ Church |
| John H. Martin | William J. Jensen |
| Ironton - St. Paul | G. Edwin Lorey |
| Robert Harmon | Ernest Spokes |
| Sidney B. Freegard | Sajon Joyner |
| Eugene Darr | Glen Chaffin |
| Jefferson City - Grace | John Park |
| J. S. Summers, Jr. | Gerald Rupert |
| Robert Van Ark | |
| William Beaty | |
| William Raby | |

St. Charles - Trinity

James F. Hood
Tom Samples
Earl Wooldridge
Harold Knapp
Richard E. Dunlap
Charles L. Hughes
Ernest W. Stewart

St. Clair - St. James

Arnold B. Pierce, Jr.
Herman G. DaCosta

St. James - Trinity

Royl Knight

Sikeston - St. Paul

Kenneth H. Smitten
Richard L. Watkins
Paul Handy Moore
Robert Henzi
Kandy Humphrey

St. Louis - All Saints

Quinten Adderley
Jermane E. Parks
Howard P. Venable

St. Louis - Church of the Ascension

Frederick Peterson
Gerald W. Monagin
Kenneth Dickinson
Merwin Westrich

St. Louis - Christ Church Cathedral

Ronald Arnatt
Harold Moller
James McGahey

St. Louis - Grace

Frederick Schwarz
Michael Kesler

St. Louis - Prince of Peace

Waldemar W. Schlaegel

St. Louis - St. Augustine

Lester Abernathy
Griffith Smith
Max Hyde

St. Louis - St. John

John W. Hossack
John Gehbauer
Roger Johnson
Erwin Lafser
Edward F. McCoy

St. Louis - St. Mark

Erwin Boehme
Clyde Shuler

St. Louis - Church of St. Michael &

St. George
Elzey M. Roberts, Jr.
Edwin S. Taylor
Allen W. Whittemore
James Eugene Lewis, Jr.
Walter E. Zemitzsch

St. Louis - St. Paul

Walter Beckerle
Edward McGrath, Jr.
Wallace McGrath
William Turner
Donald MacDonald
Richard M. Jentsch
Richard A. Jentsch
John Auten

St. Louis - St. Peter

Ronald Beasley
Edmund G. Rogers
John Harrison
Stuart Symington, Jr.
William F. Orr
Edward S. Robbins

St. Louis - St. Thomas Mission to
the Deaf

Alfred Williams
Charles Williams
Gerald R. Graner

St. Louis - Trinity

J. Victor Stuart
Lawrence Lewis
Donald Burnes
George Benson
Frank Oakes

Crestwood - Church of the Advent

Carl Mann
Ronald C. Lightle
Dwight Reed
William H. Solomon
John C. Hoffmeister
Robert R. Seelye
Robert D. Walls
Robert A. Starkey
John W. Rugaber
Jack H. Mote

Ferguson - St. Stephen

Allen W. Boyd
Donald Ingerson
J. Rex Ward
George Kirby
Robert Broholm
Sterling Seagraves
Roy F. Brown
Robert R. Cavin
John F. Kaiser
Cornelius Powers

Florissant

Ever

Jam

Dav

Cha

Will

Tho

Eric

Nor

Don

Bru

Ken

Alfi

Kirkwood

Mar

Rich

John

Loy

John

H. I

Har

Lee

Wil

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John

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Jos

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Florissant - St. Barnabas

Everard B. Shemwell
 James Pectol
 David Barkley
 Charles Taylor
 Willis Ottery
 Thomas E. Miller
 Eric R. Heiberg
 Norman E. Wolff
 Donald Dearborn Chapin
 Bruce Estes
 Kenney Jackson
 Alfred Cook

Kirkwood - Grace

Martin E. Gardner
 Richard K. Antrim
 John V. Ellison
 Loy W. Ledbetter
 John Q. Sterbenz, Jr.
 H. Edmund Mack, Jr.
 Harry E. Mack III
 Lee Carter
 William Edwards
 Richard Young
 John Irish
 Orlando Holway

Northwoods - St. Andrew's

Russell Bourne
 Howard Hahn
 Joseph Pollard
 Fred Wiese

Overland - St. Paul

Harlan Weisler
 William L. Whittaker

University City - Church of the

Holy Communion
 Norman Hoffmann
 Daniel Rosenstein
 Robert Kirkpatrick
 James H. Carter
 James Kiefer
 James O. Armstrong
 Eugene Fleming III

Warson Woods - St. Matthew

David Upshaw
 Paul A. Terwesten

Webster Groves - Emmanuel

Richard C. Coates
 Edward Kice, Jr.
 Harry Elliott James

St. Louis County - St. Francis

James E. Willerton, Jr.
 Bertram L. Hughes
 Winston Kirby
 Clarence Cherry
 Raymond P. Millard
 John G. Snyder
 Guy McQuitty
 Michael Kavanaugh

St. Louis County - St. Martin

John M. Caspole
 Robert James

St. Louis County - St. Timothy

Burr W. Miller
 LeRoy Gary Nelson

Lay Delegates

April 21, 1967

- | | |
|---|---|
| Bonne Terre - St. Peter
Mrs. Henry Jakobe | Mexico - St. Matthew
John Reddick |
| Cape Girardeau - Christ
Mrs. Sue Balsamo
Mrs. Emily Beatte
Mrs. Paul Vandivort | Moberly - St. Barnabas
Dr. John S. Haydock |
| Caruthersville - St. John
Mrs. William Barrett | Monroe City - St. Jude
Miss Patty Schroder |
| Clarksville - Grace
Mrs. William Weakley | Palmyra - St. Paul
Don Buehler |
| Columbia - Calvary
Forrest Crane
Mrs. Donald Reid
Mrs. Roland Ladenson
Lawrence Dallam
Willis Geel | Poplar Bluff - Holy Cross
Harlo J. Dunn
Mrs. Harlo J. Dunn |
| De Soto - Trinity
W. J. Van Nice
Mrs. W. J. Van Nice | Portland - St. Mark
Mrs. Marshall Gibson |
| Fulton - St. Alban
George Anderson | Prairieville - St. John
*Mrs. Katherine Zuber |
| Hannibal - Trinity
Frank Berry
R. A. Conner
Jack Martin
John McEachern | Rolla - Christ
Paul Joenk
Ernest Spokes
Mrs. Ernest Spokes
Roy Bunch
Mrs. Roy Bunch |
| Ironton - St. Paul
Miss Ruth Freegard | St. Charles - Trinity
Charles N. Garland
Mrs. Thomas J. Samples
John Rynerson
Paul W. Cronkwhite
Duane Leshner |
| Jefferson City - Grace
Bev. Chamberlain
Col. Tom Yeldell
Dr. T. D. Pawley
Frank Masters
Herman Busse | St. Clair - St. James
Lloyd E. Lofting |
| Kennett - St. Luke
Mrs. W. D. Chapman | St. James - Trinity
Aaron G. Starliper |
| Kirksville - Trinity
Michael Denslow
George DeFeis | Sikeston - St. Paul
Carl Muench |
| Louisiana - Calvary
W. H. McGee
Mrs. W. H. McGee | Sullivan - St. John
James C. Irvine |
| Macon - St. James
Harold McMillin | St. Louis - All Saints
C. K. Baker
Clarence English
Wayman F. Smith, Jr.
George A. Buckner
Herschell DeBerry |

- St. Louis - Christ Church Cathedral
Lawrence J. Dorn
Miss Elizabeth Olson
William R. Richardson
Dr. D. Elliott O'Reilly
Dr. John S. Meyer
- St. Louis - Grace
Robert Kunkel
- St. Louis - Prince of Peace
Mrs. Carroll Vail
- St. Louis - St. Augustine
Richard Sendelbach
John R. Stewart
- St. Louis - St. John
Mrs. Lewis M. Booker
John W. Gehbauer
John D. Leitz
Edward F. McCoy
Rodney A. Weiss
- St. Louis - St. Mark
Mrs. Charles Galle
James R. Gimblett
Richard Hoffman
Mrs. Aubrey B. Hamilton
Mrs. William Schall
- St. Louis - St. Paul
John Auten
Glen Kleine
Nicholas Mesz
Mrs. Nicholas Mesz
Mrs. Evelyn Powers
- St. Louis - St. Stephen
Mrs. Leevester Hall
Mrs. Patricia McDonald
Miss Lillie Tomlin
- St. Louis - St. Thomas
Harold McDaniel
Mrs. Laura McDaniel
- St. Louis - Trinity
Dr. Richard S. Gordon
Donald W. Burnes
Mrs. Donald W. Burnes
Miss Barbara Bradshaw
- Clayton - St. Michael and St. George
Mrs. Betty Whittemore
Mrs. John P. Wentworth
William W. Sant II
Edwin S. Taylor
Hiram W. Neuwoehner, Jr.
- Crestwood - Advent
Joseph Michalek
Mrs. Joseph Michalek
Norman Paxton
Mrs. Norman Paxton
Ray Beck
- Ferguson - St. Stephen
John V. Opie
Mrs. John V. Opie
Lyle G. Treat
Mrs. Lyle G. Treat
Mrs. Thorn Smith
- Florissant - St. Barnabas
Ken W. Jackson
Jim Williford
James Pectol
William Ross
Alfred Cook
- Kirkwood - Ephiphany
Jean Goodson
Carl Schumacher
Herman Bauermeister
Mrs. John Upham
- Kirkwood - Grace
Fred T. Michell
Robert O. Nellums
Mrs. Richard D. Thomas
W. Jackson Taylor, Jr.
Miss Adele Seifert
- Ladue - St. Peter
Frederick P. Boswell
Harmon Green
Mrs. David S. Plumb
Mrs. Irving Shriber
Mrs. Howard U. Wilson
- Northwoods - St. Andrew
Russell Bourne
Mrs. Russell Bourne
Kenneth Brown
Mrs. Kenneth Brown
- Overland - St. Paul
Dale Steele
William Whittaker
Harry Richter
Mrs. Lillian Stubits
*Gerald Jones
- University City - Holy Communion
Norman C. Hoffman
A. G. Simpson
Lewis F. Handy
Kenneth B. Caskey
Mrs. Kenneth Hudson

Valley Park - St. Luke
 Vernie Johnson
 *Lewis Rubelmann

Warson Woods - St. Matthew
 William R. Boyd
 David L. Upshaw
 Sam W. Charlesworth
 Mrs. William Daume

Webster Groves - Emmanuel
 John L. Davidson, Jr.
 Dr. Manning M. Pattillo
 Edward Renshaw
 Thomas A. Bradley, Jr.
 *Thomas J. McReynolds

St. Louis County - Good Shepherd
 William E. Reed
 Gerald K. Braznell
 Doris A. Gaertner
 Lewis I. Davis

St. Louis County - St. Francis
 Winston L. Kirby
 Ray P. Millard
 Ruth E. Sparks

St. Louis County - St. Martin
 Samuel Joyce

St. Louis County - St. Timothy
 C. E. Jarratt
 Mrs. Charles Decker
 Paul Sigwalt
 Burr Miller

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Rules of Order of the Convention

1. The daily sessions of the Convention shall be opened with Divine Service.
2. When the President takes the chair, no member shall continue standing or shall afterwards stand up, unless to address the chair.
3. When the President shall have taken the chair, the Minutes of the preceding day shall be read.
4. During the Convention the following named Committees shall be appointed by the Bishop:
 - I. On Admissions of New Parishes and Lay Credentials.
 - II. On Constitution and Canons.
 - III. On Dispatch of Business.
 - VI. On the Bishop's Address.
5. All Committees shall be appointed by the President, unless otherwise ordered.
6. All resolutions shall be reduced to writing, presented to the Secretary, and read by him. A resolution that is not a part of a committee report may be introduced only at the time indicated in the Order of Business. All resolutions, except those forming a part of a committee report, shall be referred immediately after introduction without debate to a special or standing committee.
7. When any member is about to speak, or deliver any matter to the House, he shall, with due respect, address himself to the President, confining himself to the point in debate.
8. Any member shall not absent himself from the service of the House unless he have leave or be unable to attend.
9. A member, other than the Chairman of the committee whose report is under consideration, shall not speak more than twice in the same debate, nor longer than ten minutes at a time, without leave of the House.
10. Any member of the House may call for a vote by Ayes or Nays.
11. When a question has once been determined it shall stand as the judgment of the House, and shall not again be drawn into debate except on motion of reconsideration, which must be made by a member who had previously voted in the majority, and all motions to reconsider must be made on the day the vote is taken, or on the next succeeding day.
12. When a question is under consideration, a motion shall not be received, except to lay it upon the table, to postpone to a certain time, to postpone it indefinitely, to commit it, to divide it or amend it, and motions for any of these purposes shall have precedence in the order herein named. If a motion to lay an amendment on the table be carried, the matter before the House shall be proceeded with as if no such amendment has been offered. The motions to lay upon the table and to adjourn shall be decided without debate. The motion to adjourn shall always be in order. No motion shall be considered before it is seconded.

13. Debate shall not be allowed upon a motion to refer any motion or resolution to a committee, or upon a motion to recommit any motion or resolution to a committee, or upon a motion to recall any motion or resolution from a committee, or upon a motion to suspend the rules of order, but the member who offers an undebatable motion may speak five minutes for the purpose of explaining its object.

14. All amendments may be considered in the order in which they are moved. When a proposed amendment is under consideration, a motion to amend the same may be made. An after-amendment to such second amendment shall be in order; but when an amendment to an amendment is under consideration, a substitute to the whole matter may be received. A proposition different from the one under consideration shall not be received under color of an amendment or substitute.

15. Every member who may be in the House when any question is put shall, in division, be counted unless he be excused by the Convention.

16. All questions for order shall be decided in the first instance by the Chair, without debate; an appeal, however, may be made from his decision to the Convention by any member of the same.

17. The Secretary may employ one or more pages, not exceeding three, to act as messengers during the sessions of the Convention.

18. The reports of all Committees shall be in writing, and shall be received, of course, without motion for acceptance, unless recommitted by a vote of the House. All reports recommending or requiring any action or expression of opinion by the House shall be accompanied by a resolution for the action of the House thereon. All annual reports shall be received and filed by the Secretary as presented before or during the Convention, and may be called upon motion to be read and considered at any time during the Convention.

19. The names of movers of resolutions shall appear in the minutes of the Convention.

20. All motions and resolutions requiring reference shall be referred as far as possible, to the Standing Committees.

21. Except in cases where majority vote is required by the Constitution, all elections provided for by Canon shall be by plurality of all votes cast. When more than one is to be elected for a particular office, the number required by Canon receiving the highest number of votes shall be declared duly elected.

22. In the case of an election by ballot requiring a concurrent majority of both Orders, the balloting shall be conducted in the following manner: the Tellers appointed to receive the votes of each Order shall take their stand at stations indicated by the Chairman, the Tellers for the Laity in one area, and the Tellers for the Clergy in a place apart from them. Those casting their ballot shall pass by the Tellers as they deposit their ballots in the proper receptacle they speak out their names to the Teller with the list of names of Delegates to Convention. No persons whose names do not appear in their role shall be allowed to vote. Whenever more than the canonical number to be elected by either Order are found to have received such majority of votes, the number required by Canon having the highest number of votes shall be declared duly elected.

23. The following Order of Business shall be observed:

Friday, Ap
4:30 P.

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Mr
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10. Actio
11. Repo
12. Actio

Order of Business

Friday, April 21, 1967

4:30 P. M. Convention convenes in the sanctuary of the First Presbyterian Church

1. Call to Order The Bishop
2. Prayer
3. Determination of a Quorum The Secretary
4. The Bishop will declare the Convention duly convened and ready for business.

5. The Secretary of the Diocese will introduce Resoultion No. 1:

RESOLVED that the Rules of Order of the 127th Convention of this Diocese be adopted for this Convention, and that Rule No. 23 which sets forth the Order of Business may be suspended by the Bishop at any time; and be it further

RESOLVED that all Postulants and Candidates for Holy Orders, all licensed Lay Readers and full-time and professional Lay Church Workers and the President of the Standing Committee be admitted to seats without votes in this Convention; and be it further

RESOLVED that the Order of Business shall be substantially as follows:

6. Action on Resolution No. 1.
7. Selection of a Secretary (Canon 3) who shall serve also as Secretary of the Diocese. The Bishop

8. Appointment of Committees to serve through this Convention:

Lay Credentials and Admission of New Parishes:

The Rev. Arthur R. Steidmann
Mrs. Kenneth Hudson
Mr. Rodney Weiss

Constitution and Canons

The Rev. Joseph T. Swift
The Hon. William R. Bascom
Mr. G. Carroll Stribling
Mr. Jack Allen

Dispatch of Business

Archdeacon Rehkopf

Resolutions:

Mr. John L. Davidson, Jr.
The Rev. Delbert L. Achuff, Jr.
Mr. Jack Martin

9. Report of the Committee on Lay Credentials and Admission of New Parishes. The Rev. Mr. Steidmann
10. Action on this Report.
11. Report of the Committee on Constitution and Canons. The Rev. Mr. Swift
12. Action on this Report.

13. Report of the Committee on Nominations and Election Procedure (appointed at close of 127th Convention.) Mr. Dorn
14. Other Nominations (balloting to take place upon adjournment for dinner. Report may be held until that time.)
15. Report of Committee on Clergy Placement (Resolution No. 6 of the 127th Convention). The Rev. Mr. Schweizer
16. Action on the Report.
17. Report of the Committee on Open Communion (Resolution No. 7 of the 127th Convention). The Rev. Mr. Benson
18. Action on the Report.
19. Report of the Treasurer (printed), Standing Committee, Parochial Trust Fund, other agencies, **by title.**
20. Introductions of Resolutions (by title, for referral to the Committee on Resolutions).
21. Report of the Committee on Resolutions. Mr. Davidson
22. Action on the Report.
23. Balloting (as we go to dinner).

Adjournment for dinner not later than 6 P. M.

- 6:30 P. M. Dinner at Mark Twain Hotel. Introduction of clergy new to the Diocese since April 23, 1966. Presentation of awards by the Bishop.
- 8:30 P. M. Convention Service in the First Presbyterian Church. Installation of new officers and parish presidents of ECW. The Bishop's Address.

Saturday, April 22

- 7:30 A. M. Holy Communion Trinity Church The Bishop
- 8:00 A. M. Continental Breakfast Trinity Parish Hall (The clergy photo will be taken during this time)
- 9:30 A. M. Convention reconvenes in the Ball Room of the Mark Twain Hotel
24. Reading of the Minutes of the Friday session (may be dispensed by Resolution).
25. Report of the Special Committee on Mutual Responsibility and Interdependence. The Rev. Mr. Hunt
26. Action on the Report.
27. Report of the Special Committee to Examine the COCU documents (30 minutes). Mr. Pattillo
28. Action on the Report.

29. Report of the Missouri Plan Committee (Bascom, Laird, Newton, Boyd) on their plan to replace the present system of Assessments and Apportionments. Mr. Boyd
30. Action on the Report.
31. Presentation of the Budget for 1968. Mr. Newton
32. Action on the Budget.
33. Proposal from the Office of the Bishop re: The Negro American and MRI. The Rev. Mr. Marley
34. Action on the Report.
35. Report of the Committee on Election Procedure. Mr. Dorn
36. Further Report of the Committee on Resolutions. Mr. Davidson
37. Action on the Report.
38. Nomination and Election of a Board of Examining Chaplains under Canon 33. The Bishop
39. Other Business
(Include here the appointment of a Committee on Nominations and Election Procedure for 1968)
40. Adjourn sine die.

No arrangement for lunch on Saturday. If business indicates an adjournment later than 1 P. M., a recess should be called about noon time for refreshment.

Minutes of the 128th Convention of the Diocese of Missouri

Hannibal, Missouri
April 21, 1967

The Clergy and Lay Delegates to the One Hundred Twenty-Eighth Annual Convention of the Diocese of Missouri, Protestant Episcopal Church, assembled in the First Presbyterian Church, Hannibal, at 4:30 P. M., on Friday, April 21, 1967.

The Rt. Rev. George L. Cadigan, D.D., Bishop of the Diocese, was in the chair and asked the Rev. Charles Kronmueller to open the meeting with prayer.

The Secretary of the Diocese called the roll of the Clergy. On the 83 entitled to seats and votes 62 responded.

The Secretary then called the roll of Parishes and Missions. Of the 56 entitled to representation Lay Delegates from 55 responded.

A quorum being present in both Orders the Bishop declared the Convention duly convened and ready for business.

The Secretary introduced Resolution No. 1, which, following a second, was adopted:

RESOLVED that the Rules of Order of the 128th Convention of this Diocese be adopted for this Convention, and that Rule No. 23 which sets forth the Order of Business may be suspended by the Bishop at any time; and be it further

RESOLVED that all Postulants and Candidates for Holy Orders, all licensed Lay Readers and full-time and professional Lay Church Workers and the President of the Standing Committee be admitted to seats without votes in his Convention; and be it further

RESOLVED that the Order of Business shall be substantially as follows: (See page 26 of the Journal)

Action under authority given him by Canon 3 the Bishop appointed the Venerable Charles F. Rehkopf to serve as Secretary of this Convention and of the Diocese.

The Bishop appointed the following Committees to serve through this Convention:

Lay Credentials and Admission of New Parishes: The Rev. Arthur R. Steidemann, Mrs. Kenneth Hudson, Mr. Rodney Weiss.

Constitution and Canons: The Rev. Joseph T. Swift, The Hon. William R. Bascom, Mr. G. Carroll Stribling, Mrs. Jack Allen.

Dispatch of Business: Archdeacon Rehkopf.

Resolutions: Mr. John L. Davidson, Jr., The Rev. Delbert L. Achuff, Jr., Mr. Jack Martin.

The Rev. Mr. Steidemann, reporting for the Committee on Lay Credentials and Admission of New Parishes, said that the committee had received no papers from parishes seeking admission to the Convention. He said further that all Parishes and Missions in the Diocese had completed payment in full of Assessments and Apportionments for 1966 and therefore are entitled to representation in this Convention.

No action being required the report of the committee was received.

The Rev. Mr. Swift, speaking for the Committee on Constitution and Canons, begged leave to report on Saturday. Permission was granted by the chair.

The Rev. Mr. Myers, speaking for the Board of Examining Chaplains, begged leave to circulate a questionnaire concerning education of the Clergy. This was granted and the questionnaires distributed.

The Bishop, action under Canon 33, nominated the following to serve for one year as the Board of Examining Chaplains: The Rev. Messrs. Perry C. Burton, Bruce H. Cooke, Harlow P. Donovan, George F. McCowan, William F. Myers, Roy O. Ostenson, Frederick Pope, Charles F. Rehkopf, Jack E. Schweizer and Richard Tombaugh.

The Bishop's nominations were declared elected by the Convention.

The Rev. Mr. Schweizer reported for the Committee on Clergy Placement appointed in obedience to Resolution No. 6 of the 127th Convention.

—Appendix No. 4

Upon motion by Mr. Schweizer, duly seconded, the report was accepted and ordered printed in the Journal.

The Rev. Mr. Benson spoke for the Committee on Open Communion appointed pursuant to Resolution No. 7 of the 127th Convention.

—Appendix No. 5

The Rev. Mr. Benson then moved the adoption of Resolution No. 2:

WHEREAS the One Hundred Twenty-Seventh Convention of the Diocese of Missouri requested the Bishop to form an ad hoc committee to study the 1964 House of Bishops' Resolution on "open" or "guest" Communion and to report to this Convention; and

WHEREAS the said committee has written a paper seeking to express a position for this Diocese on the question of "open" Communion which is faithful to Christian teaching, to Anglican theology, and to the traditions of this Diocese; and

WHEREAS this paper has put forth the following conclusions:

1. That the Holy Eucharist is the central act of the Christian community;
2. That Holy Baptism is the sacrament which defines membership in the community which gathers at the Lord's Table;
3. That "open" Communion is an absolutely essential element in the life of a truly Eucharistic and Ecumenical Church; be it

RESOLVED that this Convention accepts with gratitude the report of the Ad Hoc Committee on "open" Communion, and order the report and its appendices printed in its Journal, and order it to be sent with this Convention's endorsement to the Joint Commission on Ecumenical Relations of the Episcopal Church,

BE IT FURTHER RESOLVED that this Convention urges careful study and discussion of the report in all congregations of the Diocese, and

BE IT FURTHER RESOLVED that this Convention recommends action on the conclusions of the ad hoc committee as follows:

1. That in every congregation of the Diocese appropriate steps be taken

- to teach and practice the centrality of the Holy Eucharist in congregational life.
2. That since this Convention affirms that Holy Baptism is the sufficient sacramental prerequisite to the reception of the Holy Communion, it requests the Bishop to appoint an ad hoc committee to study the question of admission of baptized, but not yet confirmed, children to Communion at the altars of this Diocese and this committee report to the 1968 One Hundred Twenty-Ninth Convention of this Diocese.
 3. That the practice of "open" Communion as discussed in this report be carried out in every congregation by explicit invitation to all baptized Christians as a witness and means to the visible unity of Christ's Church, and that this practice be carried out with the clear understanding that persons who would associate themselves with the Episcopal Church, or a parish of this Church, on a regular and continuing basis always should be expected to enter into responsible membership in this Church by preparing and presenting themselves for Confirmation, and

FINALLY, that the delegation of this Diocese to the General Convention consider appropriate steps to encourage that body to affirm the centrality of the Holy Eucharist, the sufficiency of Baptism as a prerequisite for admission to Communion, and the acceptance of "open" Communion as a means to Christian unity.

The Rev. Mr. Steidemann asked the meaning of "centrality of the Holy Eucharist" as used in the sentence marked (1) and wondered whether this intends to make the celebration of the Holy Communion the chief service every Sunday. Discussion ensued.

The Rev. Mr. Schweizer moved an amendment whereby both the sentences marked (1) would be eliminated. This was seconded by the Rev. Mr. Steidemann. The proposed amendment was withdrawn.

The Rev. Mr. Donovan moved that the words "and practice" be eliminated from the second No. (1). Following a second this was discussed and withdrawn.

Upon motion by the Rev. Mr. Morley, duly seconded, the resolution was referred back to the Committee for rephrasing and ordered placed on the calendar for Saturday.

Upon motion by Archdeacon Rehkopf, duly seconded, the report of the Treasurer of the Diocese for the year 1966 was accepted and ordered printed in the Journal.

—Appendix No. 12, 13, 14

Upon motion by Archdeacon Rehkopf, duly seconded, the reports of the Parochial Trust Fund and other diocesan committees, commission and agencies were received by title and ordered printed in the Journal.

Dr. Gordon, secretary of the Standing Committees, presented the report of that body. This was received and ordered printed in the Journal.

—Appendix No. 10

Mr. Davidson reported for the Committee on Resolutions. He introduced four Resolutions which had been previously submitted and had further been examined by the Committee which recommends their adoption. Upon motion, duly seconded, each was adopted.

Resolution No. 3: (submitted by Archdeacon Rehkopf)

RESOLVED that the 128th Convention of the Diocese of Missouri

memorialize the forthcoming General Convention to amend Article I, section 4, of the Constitution to provide that in a vote by Orders each Diocese shall have a maximum of four votes in each Order rather than the one vote as at present, and that each Missionary District shall have one vote in each Order rather than the one-quarter vote as at present; provided that consideration be given to the advisability of specifying certain matters on which more than a simple majority vote may be required.

Resolution No. 4 (submitted by Archdeacon Rehkopf)

WHEREAS the terms "layman" and "laymen" in Article I, section 4, of the Constitution of the Protestant Episcopal Church in the United States of America have been construed to mean only male persons; and

WHEREAS women are participating fully in the mission and life of the Episcopal Church and are now eligible for election to almost every office open to a Lay Person; be it

RESOLVED that the 128th Convention of the Diocese of Missouri memorialize the forthcoming General Convention to amend said Article I, section 4, by substituting the words "lay persons" for "laymen" and the words "lay person" for the word "layman".

Resolution No. 5 (submitted by the Rev. Mr. Willand)

WHEREAS the stipends of the clergy are properly the concern of the entire Diocese; and

WHEREAS these should be studied at frequent and regular intervals to determine their adequacy; therefore, be it

RESOLVED that the Bishop be requested to appoint a committee to study the stipends of the clergy of the Diocese and to bring to the Diocesan Convention of 1968 concrete recommendations as to minimum salaries and other benefits, applicable to both mission and parish clergy.

Resolution No. 6: (submitted by the Rev. Mr. Willand and the Rev. Mr. Cobb)

WHEREAS two-thirds of the world's population are undernourished or starving; and

WHEREAS the House of Bishops of our Church has called upon us to accept our responsibility as Christians and as citizens for dealing constructively with the issues of Population, Poverty and Peace (House of Bishops' statement, October 25, 1966); and

WHEREAS the Bishops have urged the people of the church substantially to increase their gifts in 1967 to the Presiding Bishop's Fund for World Relief; therefore be it

RESOLVED that this Convention earnestly asks each parish and mission to respond with strong support for the Fund as signifying its concern and commitment.

Mr. Dorn reported for the Committee on Nominations and Election Procedure. He said that the Committee had received only two suggestions for nomination to the Chapter of Christ Church Cathedral: the Rev. William D. Chapman and Mr. Alonzo Kersey, Jr. There being no further nomina-

tions upon motion, duly seconded, the Rev. Mr. Chapman and Mr. Kersey were elected to the Chapter of Christ Church Cathedral by acclamation.

Mr. Dorn then proposed that in voting for members of the Standing Committee each elector be required to number at least four nominees in each Order in the order of his or her preference, and that any ballot on which less than four choices are indicated by preference be declared void.

Upon motion, duly seconded, Mr. Dohn's proposal was made a requirement.

Mr. Dorn thereupon placed in nomination the following persons for members of the Standing Committee:

Clergy

Bruce H. Cooke
W. Kirk Cresap
William W. Finlaw
Charles Kronmueller
Harry E. Maurer
Roy O. Ostenson

Laity

Frederick P. Boswell
Forrest Crane
Mrs. Robert L. Edgar
Robert C. Hyde
Rudolph J. Joenk
Winston L. Kirby
Victor H. Langenberg
Sam W. McKinstry
Guy W. Oliver
Mrs. Irving Shriber

The Rev. Mr. Evans moved that the marking of ballots be postponed until Saturday morning, at which time each nominee be given one minute to identify himself and to tell of his understanding of the role of the office to be filled. Following a second the question was put and the motion defeated.

Tellers were appointed and the ballots cast for the Standing Committee.

Adjournment was taken for dinner at 6:10 P. M.

During dinner, which was served in the Mark Twain Hotel, the Bishop introduced with their wives a number of clergy new to the Diocese since the 127th Convention. He then presented citations and engraved plaques to a number of lay persons in behalf of the Diocese: Richard A. Connor and John H. Martin, Hannibal; Dr. John S. Haydock and John W. Smith, Moberly; Mrs. Ray Mannigel, Palmyra; and Harold M. McDaniel and Mrs. Clyde Nelson, St. Louis. A guest was Mrs. Charles Battle, member of the Standing Committee in the Diocese of Indianapolis.

At 8:35 P. M. the members of the Convention and many others assembled in the First Presbyterian Church where Evening Prayer was read by the Rev. A. Chandler Crawford. The Lessons were read by Mr. Robert C. Hyde, president of the Standing Committee and the Rev. Willard Heimbeck, pastor of the church. The Choir of Trinity Church and the Mark Twain Men's Chorale of Hannibal provided the music. During the Service the newly-elected officers and parish presidents of the Episcopal Churchwomen were installed by the Bishop. The Bishop delivered his annual Address to the Diocese. —Appendix No. 1

The offering in the amount of \$437.58 was designated for a new Ecumenical Ministry in south St. Louis County.

Following the service the Convention recessed until Saturday morning.

Saturday, April 22, 1967

At 7:30 A. M. in Trinity Church, Bishop Cadigan celebrated the Holy Communion assisted by the Rev. A. Chandler Crawford, the Rev. Roy A. Welke and the Rev. William F. Barrett. The offering at this service amounted to \$153.04 and was also designated for the Ecumenical Ministry in south St. Louis County.

Breakfast followed in Trinity Parish Hall by courtesy of the Parish. Following breakfast a group photo of the clergy was taken for the triennial edition of **The Clerical Directory**.

At 9:35 A. M. the Convention reconvened in the First Presbyterian Church with the Bishop in the chair.

Prayer was offered by the Rev. Howard F. Park III.

Reading of the Minutes of the Friday session was dispensed with by action of the Convention.

It was determined that the agenda could not be completed by 1 P. M., therefore it was ordered that a recess be taken at 12:30 P. M. for lunch.

The Rev. Mr. Hunt presented the report of the diocesan Committee on Mutual Responsibility and Interdependence in the Body of Christ.

—Appendix No. 6

In this he was assisted by the Rev. C. R. Cadigan and slides of some of the work of the Anglican Church in the Diocese of Natal.

Mr. Hunt then moved Resolution No. 7 which, following a second, was adopted.

RESOLVED that the Diocese of Missouri enter immediately into a companion relationship with the Diocese of Natal of the Church in the Province of South Africa.

During the discussion it was announced that all requirements for this relationship except the approval of the Diocese of Natal have been fulfilled and this is expected as soon as that Convention meets.

Dr. Manning Pattillo presented the report of the special Committee to evaluate the documents of the Consultation on Church Union.

—Appendix No. 7

Dr. Pattillo then moved Resolution No. 8, which following a second by the Rev. Mr. Steidemann was debated:

RESOLVED that the Consultation on Church Union be praised for its success in promoting understanding among the ten participating churches; and be it further

RESOLVED that the "Principles of Church Union" be commended as a significant advance toward Christian unity in matters of doctrine, worship, sacraments, and ministry which have long divided loyal followers of Jesus Christ; and be it further

RESOLVED that our delegation to the next General Convention be encouraged to support the resolution to be introduced there by the Joint Commission on Ecumenical Relations authorizing the Commission to participate in due course in the development by the Consultation on Church Union of a plan of union for consideration by the governing bodies of the churches concerned; and be it further

RESOLVED that our delegation be urged to support in every way possible the extension of conversations between the Anglican Communion, at home and abroad, and the Orthodox, Roman Catholic, and Pentecostal Churches.

The Rev. Mr. Morley proposed an amendment which would add a fifth
Resolved:

RESOLVED that the Consultation be respectfully urged to balance its concern for administrative and organizational union with an equal concern for suggesting to its member denominations the effective reforms to be achieved by such union in their proclamation of the Gospel, nurture with fellowship, and service to the world in late 20th century America.

Mr. Pattillo said the Committee would accept this amendment and it was added to the Resolution.

Following discussion the question was put and the resolution adopted.

Mr. Ingram F. Boyd, director of Fiscal Matters in the Office of the Bishop, presented the report of a special committee appointed to develop a new plan of diocesan financing.

—Appendix No. 8

Mr. Boyd and members of his committee had met previously with clergy and delegates informally for discussion of this plan.

Resolution No. 9 was moved by Mr. Neuwoehner and following a second by Mr. Davidson was adopted unanimously.

RESOLVED that the report and recommendation of the Director of Fiscal Affairs of the Diocese relating to a method to fund the diocesan budget in place of the present method of assessments and apportionments to be known as "The Missouri Plan" be and hereby is accepted, and that such acceptance shall be deemed to implement the Plan to the extent and in the manner recommended and provided in the Report.

Mr. George A. Newton, treasurer of the Diocese, presented the proposed Budget for 1968.
—Appendix No. 25

Mr. Newton introduced a motion of approval of this budget, giving authority to the Office of the Bishop to make minor changes as practicable, and the Standing Committee to make major changes. The Rev. Mr. Donovan proposed that budgetary information be sent in advance to members of the Convention in the future. Mr. Newton accepted this as an amendment.

The motion was put and adopted.

Resolution No. 3 "Open Communion" was called up from Friday's referral. The Rev. Mr. Benson said the committee had revised the second No. (1) to read:

- "1. That every congregation of the Diocese be urged to examine what the central importance of the Holy Eucharist means for them in the life of their parish or mission and to examine practice of worship in terms of their understanding."

Mr. Benson there upon moved the adoption of Resolution No. 2 as finally presented. Following a second the resolution was adopted.

The Rev. Mr. Morley presented a General Statement and Supporting Resolutions on the Negro American and MRI as coming from the Office of the Bishop.
—Appendix No. 9

Mr. Morley moved this as Resolution No. 10:

WHEREAS the 128th Convention of the Diocese of Missouri recognizes that the removal of social, economic, cultural, and political conditions which perpetuate second-class citizenship for any citizens requires a wide range of effort on the part of the entire community; that the Church has a substantial part to play in such an effort; that at the heart of the struggle is an effort to support Negroes to achieve self-identification, self-respect, and self-reliance; and that this is an essential element of Mutual Responsibility and Interdependence at home or anywhere else; and

WHEREAS the elected Executive Council of the PECUSA, in its February, 1967, meeting, adopted both a general statement on "The Negro American and MRI" and nine specific resolutions to spell out the implications of that statement for policy and action in the national structure of PECUSA; and

WHEREAS the issues addressed by Executive Council in this statement and resolutions are also issues in the church and community life of the Diocese of Missouri, calling for clear definitions of policy and action by the diocesan structure; therefore be it

RESOLVED

That this Convention endorses the Executive Council's statement on "The Negro American and MRI" (attached to these Resolutions); and as explicit statements of diocesan policy in regard to the issues there touched on, be it further

RESOLVED

- (1) That this Convention reiterate the policy of clergy placement without regard to race, and request the Bishop to continue a committee on means of implementing this policy, said committee to report on performance to the next annual Convention of the Diocese.
- (2) That this Convention — recognizing present diocesan support of and collaboration with community organizations of the indigenous poor in East St. Louis, Ill., in St. Louis, and in Dunklin and Pemiscot Counties — declare this type of ministry to be a matter of high priority, and urge all congregations of the Diocese to include interpretation and discussion of such ministry in their adult education programs for the coming year.
- (3) That this Convention — recognizing that inadequate schools have contributed materially to discrimination in employment for Negroes, especially Negro adolescents and young adults, and that

in its Educational Assistance programs this Diocese is already at work to supplement such inadequate schooling — declare it a matter of high priority that the Diocese support, and if necessary initiate efforts which will lead to substantial up-grading of all schools, particularly those largely attended by the Negro poor and other under-privileged groups.

- (4) That this Convention — recognizing that the continuation of racial ghettos and the steady deterioration of housing opportunities for the poor, especially the Negro poor, calls both for remedial efforts within the ghettos and equally for affirmative programs to end racial discrimination in the housing market; and recognizing the formal sponsorship by this Diocese of one low-rent housing program already — declare it a matter of high priority that the Diocese further support and initiate efforts which will lead to a substantial increase of low- and moderate-income housing throughout our metropolitan and rural residential areas. The Convention reminds parishes and church-related institutions that federal law makes it possible for the churches to participate in the creation of not-for-profit housing for the poor; that technical and consultive services are available to this end, and hopes that units of the Diocese will seek such participation in the creation of new and rehabilitated housing.
- (5) That this Convention call for state and local legislation, with appropriate means of enforcement, which will prohibit all forms of racial discrimination in the purchase, sale and rental of residential property.
- (6) That this Convention urge Senators and Representatives from the diocesan area to vote in Congress for substantial appropriations to strengthen the War on Poverty, and particularly to support increased funding, rather than cut-backs, for Community Action Programs.
- (7) That this Convention — recognizing the crucial role which the private sector of the economy must play in eliminating exploitation and discrimination in employment — call upon all communicants of the Diocese of Missouri, especially leaders in finance, industry, education and labor, to use their talents and best efforts to create compensatory employment opportunities for Negroes and special training programs to offset lack of skill resulting from past and present discrimination.
- (8) That this Convention — recognizing that economic affluence in recent years has been accompanied by serious disparity between the incomes of rich and poor — record itself in favor of the study of possible social welfare legislation in the appropriate areas which will guarantee a decent standard of living for those who cannot be employed and provision of supplemental allowances for the under-employed who cannot attain an adequate standard

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of living; and urge all Communicants of the Diocese of Missouri to consider the need for comprehensive social and economic policies and legislation to eliminate poverty and to communicate their points of view to their Senators and Congressman, realizing that the achievement of such goals may involve them in personal sacrifice, especially by their willingness to pay higher taxes.

- (9) That this Convention request distribution of these resolutions (including "The Negro American and MRI") to all vestries, executive committees, and governing boards of diocesan institutions, urging study-action programs based upon them at every level of diocesan life; and also request the Bishop's Office to provide all possible consultive and technical help for the design and implementation of such programs.

The motion was seconded by Mr. Davidson and discussion ensued.

Mr. Crane moved the deletion of No. (8). Following a second the motion was defeated.

Mr. Davidson moved the previous question. The motion was passed.

Because of confusion as to the meaning of Mr. Davidson's motion, upon motion by Mr. William Ross, duly seconded, the debate was reopened.

The Rev. Mr. Ostenson spoke, relating the MRI doctrine to the apparent budget cut which removed the Near North Side Team Ministry from diocesan sponsorship. The Rev. Mr. Ball spoke relating the MRI concern to actual practice of Episcopalians.

Mr. Neuwoehner opined that the Resolution seems to single out some priorities not in the Budget or the Bishop's Address. Mrs. Barks (Director of Communications) quoted from the Bishop's Address in support of the Resolution. The Rev. Mr. Willand spoke to the matter of MRI implications in this.

The question was put and Resolution No. 10 adopted.

Convention recessed at 12:35 for lunch.

The Convention reconvened at 1:20 P. M., the Bishop in the Chair.

Mr. Dorn reported for the Committee on Nominations and Election Procedure. He announced the election of the following persons to the Standing Committee: The Rev. Messrs. Cooke and Ostenson and Mr. Hyde to terms of four years, and Mr. Crane to a term of three years.

The Committee was Discharged.

The Bishop announced that under provisions of Article XIII of the Constitution he is appointing the following to serve as the Committee on Nominations and Election Procedure through the 129th Convention: Lawrence J. Dorn, Robert C. Hyde, Dr. H. Philip Venable, George T. Guernsey III, Mrs. Carl Rexroad, John W. Smith.

The Rev. Mr. Swift as Chairman of the Committee on Constitution and Canons reported the Committee does not have a quorum present and did not receive proposals for amendments in time to convene the committee in advance of the convening of the Convention. He noted that under Canon 35

the Convention may itself consider amendments if unanimous consent is given.

Dr. Richard S. Gordon, secretary of the Standing Committee, moved unanimous consent for the consideration of certain proposed amendments to Canon 20, sections 2 and 3. The Rev. Mr. Stuart seconded the motion.

—Appendix No. 24

Following discussion the question was put and defeated by non-unanimous consent.

Mr. Davidson, for the Committee on Resolutions, introduced Resolution No. 11; which had been offered by a group headed by the Rev. Harlow P. Donovan, Jr. The Committee recommended its adoption with the deletion of No. (6), and the deletion of the words in the resolving paragraph "by ordering a cessation of the bombing of North Viet Nam, and". Mr. Davidson moved the adoption of the resolution so amended. Following a second discussion ensued.

1. WHEREAS Christian conscience cannot help but be dismayed and repelled by the mounting destruction of lives and property through the war in Viet Nam; and
2. WHEREAS steady intensification of American military action in North and South Viet Nam over the past two years has contributed little if anything toward resolution of Vietnamese problems; and
3. WHEREAS the conflict in Viet Nam contains the possibility of larger military involvements, including other nations not now involved; and
4. WHEREAS the moral responsibility for the Viet Nam conflict is shared by the National Liberation Front, the governments of Hanoi, Saigon and the United States of America; and
5. WHEREAS we can influence only our own government which, because of its strength and international prestige, can afford to take further initiative in making serious steps toward peace; and
6. WHEREAS diplomats in the United Nations and in nations allied with the United States have indicated that unilateral cessation of bombing in North Viet Nam by the United States is a necessary precondition for negotiation; now, therefore be it

RESOLVED that the 128th Annual Convention of the Episcopal Diocese of Missouri commends the President of the United States of America for previous policies of restraint and initiatives for peace, and petitions him to extend his peaceful efforts by ordering a cessation of the bombing of North Viet Nam, and by working through the United Nations for a permanent, peaceful and just settlement of this conflict.

Col. Kirby, lay delegate from St. Francis Church, St. Louis County, and Col. Yeldell, lay delegate from Grace Church, Jefferson City, asked permission to abstain from voting on this matter. Permission was granted.

The Rev. Mr. Morley asked whether it might be possible to debate the resolution as originally proposed without the deletions.

At the request of Bishop Cadigan Chancellor William Bascom took the chair. He ruled that the original resolution might be debated if an amendment were adopted to restore the deletions.

The Rev. Mr. Morley moved an amendment to restore the deletions so that the original resolution might be debated. This was seconded.

Mr. Weiss rose to a point of order with the position that such an amendment is out of order. The Chair declared Mr. Weiss out of order. Mr. Weiss then appealed to the House to overrule the chair. By voice vote the chair was sustained.

Discussion ensued on the Morley amendment.

The Rev. Charles Morris moved a substitute to the Morley motion: to insert the words "by seeking all methods possible to de-escalate the hostilities, destruction and bloodshed in North and South Viet Nam." Following a second the question was put and the substitute defeated.

The Morley amendment, upon being put to a vote was defeated.

Mr. Klein, delegate from St. Paul's Church, St. Louis, moved an amendment to No. 4 by adding mainland China. Following a second the motion was lost.

The question was put, and Resolution No. 11 as recommended and amended by the Committee was adopted.

Mr. Davidson then reported on Resolution No. 12 as offered by a group headed by the Rev. Walter W. Witte, Jr.:

WHEREAS we have at present a most serious situation existent in the St. Louis area, to wit, the unjust confinement of civil rights demonstrators at the Jefferson Bank in August of 1963,

WHEREAS it is incumbent upon the Church to speak out on such issues and not remain silent,

WHEREAS the legal and moral issues and implications of the issue are most cogently addressed in the statement of CORE dated April 5, 1967

BE IT RESOLVED that this Convention go on record as publicly supporting the persons who are confined in terms of the real issue for which they are confined, i.e, increased employment for Negroes at the particular bank in question, and

BE IT FURTHER RESOLVED that this Convention convey to the Mayor of St. Louis, to the Hon. Michael J. Scott, and to the news media of metropolitan St. Louis, our grave concern that an injustice has occurred and been perpetuated in the extensive confinement and excessive fines imposed on those who have been and/or are now serving out the court's sentence.

Mr. Davidson said the committee has recommended this Resolution not be passed. In answer to a question from the floor the Chair ruled that in voting to sustain the committee's recommendation the Convention would be declaring its opposition to the Resolution.

The Committee's report on the resolution was sustained.

Mr. Davidson then introduced Resolution No. 13 and moved its adoption: WHEREAS this 128th Convention of the Episcopal Diocese of Missouri has been most hospitably received in Hannibal; and

WHEREAS this hospitality reflects great thought and time by the clergy and people of Trinity Parish, by the clergy and people of the First Presbyterian Church and by the Director, officers and members of the Mark Twain Men's Chorale; now therefore be it

RESOLVED that this Convention extend its thanks to the clergy and people of Trinity Parish, the clergy and people of the First Presby-

terian Church and to the Director, officers and members of the Mark Twain Men's Chorale.

Following a second the resolution was adopted unanimously. Mr. Davidson then introduced Resolution No. 14 and moved its adoption:

WHEREAS the leadership of the Rt. Rev. William Scarlett and the Rt. Rev. Arthur Lichtenberger leave warm memories within the Episcopal Diocese of Missouri even though each has retired from active service within the Church; now therefore be it

RESOLVED that this 128th annual Convention of the Episcopal Diocese of Missouri send its warmest greetings to these retired leaders.

Following a second the resolution was adopted unanimously.

Having completed its business the Committee on Resolutions was discharged with the gratitude of the Chair.

Bishop Cadigan returned to the House and assumed the Chair.

The Rev. Doctor Nicholson begged leave to address the House. Permission being granted he spoke of the role of the Negro clergyman in the Episcopal Church, of a recent published statement addressed to the Church through advertisements in the Church press signed by more than 100 Negro priests, and of a recent conference in the Episcopal Church Center in New York City attended by some thirty of these priests and the Presiding Bishop with other national leaders.

Doctor Nicholson then spoke of a case of discrimination on this day in a business establishment in Hannibal in which three members of the lay delegation from All Saints Church, St. Louis, were refused service.

The Rev. Doctor Tombaugh spoke to this issue and moved that the Office of the Bishop and the Standing Committee be requested to collect the specific facts concerning the reported case of racial discrimination and if the facts are found to be correct a complaint be filed with the Missouri State Commission on Human Rights with the further request that the Diocese at large be informed of the result of the investigation and action.

Following a second the motion was passed.

The Rev. Mr. Langlitz reported for the Committee on the Church Pension Fund: "Since its inception in 1917 all assessments due the Pension Fund from parishes and mission and units of the Diocese have been paid in full through December 31, 1966. Two individual accounts are not completely paid, but since these reflect only upon the individual clergymen involved no other clergymen are affected."

Upon motion by the Secretary, duly seconded, the Bishop was authorized to certify to the correctness of the Minutes of the 128th Convention.

Copies of the annual Report of the Diocesan Investment Trust as of January 15, 1967, were distributed.

The Executive Director of the Episcopal-Presbyterian Foundation for the Aging prepared a report in response to a request from the 126th Convention. His report was received and ordered printed in the Journal.

—Appendix No. 19, 19A

ONE HUNDRED TWENTY-EIGHTH CONVENTION

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There being no further business the Convention adjourned *sine die* at 2:40 P.M., following prayer and benediction by the Rev. W. Pipes Jones.

CHARLES F. REHKOPF
Secretary

I hereby certify to the correctness of the Minutes of the 128th Convention of the Diocese of Missouri as hereby printed.

GEORGE L. CADIGAN
Bishop

Appendix No. 1

The Bishop's Address

II Kings 4:34:

". . . And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon him; and the flesh of the child waxed warm, and the child opened his eyes."

The Old Testament lesson from which the text is chosen is an homely, moving and altogether tender story. The Shunammite woman recognizes the holy characteristics of Elisha and she befriends him by setting aside a place wherein the prophet may find rest. Elisha expresses his gratitude by promising the childless woman that about this time next year she will bear a son. And it happens. In later years, the boy goes into the fields with his father to reap the harvest. Here he is overcome presumably by sunstroke and later dies in his mother's arms. But the Shunammite woman will not accept his death and rides out herself to find Elisha. Gehazi, the prophet's servant, is unable to effect the miracle and so Elisha stretches himself upon the child, and the flesh of the child waxes warm, and the child opens his eyes.

That God was in Christ represents for all Christians a similar coming of the Living Lord into a lifeless world. God did not send an ambassador, nor a messenger, nor a servant, but came to stretch Himself upon the world — that the world might be raised from the dead.

There is no substitute for such a visitation as the Bible represents it. However we attempt to theologize or philosophize about it, however we explain the union of God with the man of Nazareth, the witness of Christendom is that in Jesus God came and was among us, full of grace and truth. Any explanation of the relation of Jesus to God which does not make this plain is rightly rejected by the Church. Every result of the manifestation of the Divine in Jesus is due to God's "stretching Himself" upon the lifeless form of a dead world. Nothing less would serve to bring eternal life to all mankind.

In cleansing the lepers, in restoring sight to the blind, in opening the ears of the deaf, in loosening the tongues of the dumb, in making the lame to walk, Almighty God is stretching Himself upon a lifeless world.

In the Beatitudes, the Lord's Prayer, in the parables and in all the sayings of Jesus, we feel the breath of One Who stretched Himself upon a lifeless world.

In the feet washing, in the breaking of bread, in the pain on Calvary, and in the Resurrection, are revealed the mighty acts wherein God did

stretch Himself upon a lifeless world. Nothing less would serve to bring eternal life to all mankind.

And the effect of the Incarnation upon those of us who are trying to be Christian should be a comparable self-giving — if life is to be communicated to all those who stand in need. We must stretch ourselves out in love and caring upon a world that is sick unto death of brutality and hardness and deceit. Martin Buber writes, "The name Satan means in Hebrew 'the hindered.' That is the true designation for the anti-human in individuals and in the human race. Let us not allow this Satanic element in men to hinder us from realizing man! Let us dare, despite all, to trust."

Holding before ourselves this theology of the Incarnation, may we review those areas of concern which must have high priority:

I. ECUMENICAL RELATIONS:

The report of the Committee on the Consultation of Christian Unity is of great importance. You are aware of Missouri's several ecumenical involvements. To be specific, I will refer to only one but immediate and pressing cooperative venture. I refer to the proposed experimental ministry in the suburban area of Mattese-Mehlville. If appropriate planning can offer a blueprint acceptable to Diocese and Presbytery of St. Louis, it is the intention to place in this area an ordained clergyman of each of these communions. Their ministries will seek to determine how the Church may the more effectively minister with those living in a suburban community. For this year, our diocesan share will be no more and perhaps less than \$6,000. This item is not in the budget and must be raised independently. The offerings at these three Convention Services will be used for this purpose and I do expect that your generosity will underwrite the entire amount. Several times I have stated publicly, but I want to say it once more, that, insofar as the Diocese will support me, it is my intention to undertake no new work, no new program and no new building except that such work, program or building be done on an ecumenical basis. God is telling us that denominational independence is dead. We do not need another parish of proud Episcopalians or proud Presbyterians, or proud anything else. "Above all, our Church — and all other Christian Churches — must be brought to repentance for the scandal created by wasteful and expensive rivalry of one with another, whether in seeking members or in multiplying buildings and institutions. The mission of Christianity must be ecumenical in spirit and intentions. Open competition among the Churches is still, unfortunately, a familiar pattern throughout our country, and one which we have tragically carried abroad to peoples who can neither afford this luxury nor make sense of it. Let us pray that our Christian brothers in Asia and Africa may lead us and teach us how to be at one in the service of our common Lord." * We need one Body stretching Herself over young and old, rich and poor, urban and suburban, that there might be Life.

* FAR AND NEAR, March - April, 1967

2. MUTUAL RESPONSIBILITY AND INTERDEPENDENCE:

Tomorrow we will be presented with an opportunity to engage in companion-relationship with the Diocese of Natal in South Africa. It is one of my deepest hopes that you will accept this plan. The companion-relationship is not a scheme to raise money. There will be very little money involved. Hopefully and humbly we may offer some of our acquired skills and Natal will share with us from her own several areas of competence. Missouri needs the outward thrust and the greater vision that is the antidote for too much inward looking. Mutual Responsibility and Interdependence means basically that the one Church is stretching Herself over a broken and fragmented world.

3. THE MISSOURI PLAN:

Members of the Convention should be fairly familiar with the Virginia-Laird-Voluntary — the "Missouri Plan," which will also be presented tomorrow morning. This plan has my wholehearted endorsement. The old method of assessment and apportionment has simply not worked, and, in the past few years, parishes and missions have failed seriously to meet their responsibilities. (As one example of the problem, I have no choice in 1968 but to apply almost the entire income from the Thompson Fund to underwrite deficits and meet other parish and diocesan emergencies. This means that in 1968 there will be no Clergy and Wives' Conference, no tuition grants for clergy study, no college scholarship grants for children of the clergy or young people from depressed areas.)

The Voluntary Plan is a **voluntary** plan. The 1968 Diocesan budget will be based upon what each parochial unit pledges to the Diocese, following the several Every Member Canvasses this autumn. There are some who look upon this as an opportunity to give less, but it really means an opportunity to give more to the whole mission of the Church. This means genuine commitment on the part of 24,000 baptized Episcopalians in Missouri. I call upon clergy and laity, all the people of God, to respond from that largesse with which we are endowed. Never has this society been more affluent. Never have we spent more on swimming pools, and travel, and a thousand other luxuries.

In our sincere response to the Voluntary Plan, we will be establishing our priorities on a personal, parochial and diocesan level. The measure of our giving will be indication of our willingness to stretch ourselves — that mission in Diocese, nation and world may go forward.

4. DISCRIMINATION IN THE CHURCH:

You have received in the mail the resolution on "The Negro American." It emanates from the Bishop's Office and I believe it is comprehensive, strong and very responsible. Because of its origin, you will

understand that I stand behind every word and every thought of its content. It should serve to make each of us not only uncomfortable but also, and more importantly, commit us to that which we say with our lips. The Church must lead—that there may be freedom of residence, greater employment opportunities and good education for all peoples. Part of the resolution and the report of a special committee concerns itself with the placement of clergy regardless of race. Inequities within the Church and within our own Diocese are further manifestations of the sickness which prevails.

It is a plain fact that segregation is practiced at the very heart of our Church life. A priest is ordained to minister to all the people of God, and yet his free and full exercise of this ministry is prevented. It must be on the conscience of all vestries, when there are vacancies to be filled, to consider equally the merits of any clergyman regardless of race. I am asking the laity in particular to respond with charity and courage to this responsibility and opportunity.

The Episcopal Church is also segregated in her attitude toward women. The General Convention will not yet seat a woman delegate. During the past year, and at different times, three young Episcopal women, with Bachelor of Divinity degrees, have asked me to assist them in finding employment. One of them was at work in a Presbyterian church and the other two had not been situated. They were understandably frustrated and bitter. (One of our own young women, who will graduate from the Episcopal Theological School in Cambridge in June, has as yet no promise of work in the Church.) The Episcopal Church is medieval in her attitude toward women. It is as though we are unaware of the social revolution sweeping the world. There is no biological, sociological or theological reason why women should not only serve but be set apart by ordination to minister in this Church.

The employment of ordained persons regardless of race or sex can help this Church to stretch Herself upon the world, that a greater nourishment may be offered.

5. THE PARISH CHURCH:

In some quarters there is talk that the day of the parish is ended. With this attitude I am at odds. The restructure of this Diocese last year took strongly into account the continued place of parish units as independent centers of power within a diocese. The parish certainly remains, as the Voluntary Plan understands well, the economic base of the Church's life. The most gloomy critics of the modern parish, particularly the suburban parish, have yet to suggest an alternative source of income and strength for the life of diocese and national Church. The parish cries out for a dispassionate and realistic apologia. There has been abundant literature of a sociological and pseudo-sociological nature of what the parish cannot do in an urbanized and secular culture. One by-

product of this literature has been a mounting panic among many clergy, a crisis in confidence in the pastoral role, and what can only be described as mounting defensiveness in many parishes and among their clergy; this anxiety and resistance have the potential of crippling any assertion of strength and imaginative leadership at the diocesan level.

What are the continuing ministries to persons and families which may legitimately and effectively be carried out through the residential parish? So many are the examples of persons and families who have discovered the meaning of inner freedom in Christ through the most "difficult" parish situations that a cavalier writing-off of the parish is not only premature but mistaken. And there are numerous instances of wise and imaginative parish leadership which have utilized the most traditional parish structures for creative ministry in the community. Much has been made of the growing separation between pulpit and pew. The diagnosis is frequently misleading. It is probably nearer the truth to view the separation as one between the leadership of the Church — bureaucrats and board members in national Church and diocese, theologians and church sociologists who hail the passing of the parish — and the bulk of the parishes.

Some of the tension, of course, has been aroused by the involvement of the clergy in public issues. But in a more fundamental way, churchmen at the parish level sense a bypassing, which in many instances amounts to a pervasive and hostile rejection of the parish life which is their normal "point of encounter" with the Church. It confuses and confounds a lay person to dismiss his parish connection as hopelessly out of date and his understanding of the Gospel (which the Church has taught him over his lifetime) as inadequate. These thoughts about the parish are largely the expressions of a clergyman of this Diocese, the Reverend Arthur Walmsley, in his excellent critique of the current Missouri structure. The theological integrity, the gifted mind and the prophetic insights of this clergyman, in my estimation, make his reflections about the parish the more valuable than if they were the reactions of a more classical parson such as your Bishop.

There is no question that the parish structure must continuously seek renewal. In my opinion, the renewed parochial unit will have broken down its own ghettoized walls by being positively integrated and ecumenical, and capable of corporate social action. This renewed parish will have better education and better training for modern mission.

The yet somewhat tenuous grouping of a few of our inner city parishes may also be the shape of things to come. But the process of renewal must be the gathering of God's people — stretching themselves, to bring life to a world that is dead.

Ecumenicity, the companion-relationship, the Voluntary Plan, the fuller use of all persons regardless of race or sex, and the parish renewed are just some of the ways in which Missouri may stretch herself to breathe

life into our concept of mission. I am convinced academically that we have the right guide-lines and structure. I am also convinced that each of us needs a deeper awareness of servanthood, more mutual trust and caring, the development of the devotional life, and a more disciplined practice of prayer.

St. Paul wrote of Christ, "He emptied Himself." And in a letter to the people of Corinth he said, "And I will gladly spend and be spent for your souls." Such costly outlay cannot be escaped. If we hold back, the results will be pitifully meagre. But if we follow Him, Who came stretching out Himself, we will be sharers in that mission to bring His Life to others.

GEORGE L. CADIGAN

Appendix No. 2

Episcopal Acts, 1966

Holy Communion and Other Church Services	73
Confirmation Services	52
Confirmations:	
Bishop Cadigan:	
Parishes and Missions:	780
Diocese of Springfield:	7
Bishop Lichtenberger:	
Parishes and Missions:	11
Received from Other Communions:	
Bishop Cadigan:	
Parishes and Missions:	36
Diocese of Springfield:	1
Bishop Lichtenberger:	
Parishes and Missions:	2
Ordination Services:	
Diaconate:	1
Priesthood:	1
Services of Institution:	2
Quiet Days:	1
Admitted Postulants for Holy Orders	3
John Robert Harmon — March 23, 1966	
Clyde K. Shuler — May 16, 1966	
John Michael Klickman — August 3, 1966	
Admitted Candidates for Holy Orders	6
Paul Marshall Vandivort, Jr. — November 10, 1966	
John Stephen Bergmann — November 10, 1966	
Konrad Palmer Hartl — November 10, 1966	
James Royse Wilkinson — November 10, 1966	
James Clasen Kiefer — November 10, 1966	
Michael Emory Fisher — November 10, 1966	
Ordination to the Diaconate:	4
William L. Matheus — June 25, 1966	
Harvel Ray Sanders — June 25, 1966	
Gary Asher Mitchener — June 25, 1966	
William Fergus Barrett — June 25, 1966	
Ordination to the Priesthood:	1
Robert Hamilton Betts — January 12, 1966	
Institutions of Rectors:	
Calvin B. Stuart — Church of the Ascension, St. Louis, Jan. 23, 1966	
Delbert L. Achuff — Church of the Advent, Crestwood, Sept. 18, 1966	

Dedication
Grace
Chapel

Letters Dir
Stanl

M. E.

Willia

Maur

Frede

Letters Dir

Harol

Richa

W. M.

Alfre

Baptisms

Marriages

Burials

Consents

Consents

Consents

Postulant

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Consents

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St. J

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St. M

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Consents

Lay Rea

Licenses

Dedications:

Grace Church and Parish House, Jefferson City — May 14, 1966
 Chapel at Gatesworth Manor, St. Louis — November 16, 1967

Letters Dimissory Received and Accepted:

Stanley F. Rodgers, February 3, 1966, from Massachusetts
 M. Esty Denkinger, April 14, 1966, from Indianapolis
 William D. Stickney, July 16, 1966, from South Dakota
 Maurice C. Kaser, September 1, 1966, from Western Michigan
 Frederick A. Pope, September 1, 1966, from Southern Ohio

Letters Dimissory Issued and Accepted:

Harold C. Bassage, January 27, 1966, to Connecticut
 Richard Bamforth, September 18, 1966, to Massachusetts
 W. Murray Kenney, September 30, 1966, to Massachusetts
 Alfred L. Mattes, November 15, 1966, to Harrisburg

Baptisms	2
Marriages	2
Burials	3
Consents to Marry after Divorce	17
Consents to Re-Instatement to Communicant Status	4
Consents not Given to Marry after Divorce	2
Postulants' Applications Refused	7

Consents to Encumber Property:

Church of the Good Shepherd, St. Louis County: Loan of \$4500.
 St. Stephen's Church, Ferguson: To borrow up to \$23,000 for new rectory.
 Parochial Trust Fund: to sign building contract, not to exceed \$60,000 (provided funds are in hand), for ecumenical Student Center, Columbia.

Consents for Sale of Property:

Parochial Trust Fund: Unimproved tract owned by Trinity Church, St. James.
 Parochial Trust Fund: Portion of property of St. Luke's, Valley Park.
 Parochial Trust Fund: Old building of St. John's Church, Sullivan.
 St. Matthew's, Warson Woods: Rectory and erection of new one, without increasing indebtedness more than \$15,000.

Consents to Elect a Bishop	6
Consents to Ordinations and Consecrations of Bishops	9
Consents to Resignations of Bishops	3
Lay Readers' Licenses Issued or Renewed	207
Licenses Issued to Clergymen to Officiate in the Diocese	5

ERNST & ERNST

BOATMEN'S BANK BUILDING

ST. LOUIS, MO. 63102

ACCOUNTANTS' REPORT

Diocese of Missouri,
George L. Cadigan, Bishop,
St. Louis, Missouri.

We have examined the statements of cash receipts and disbursements for the year ended December 31, 1966, of the following Trust Funds Held by the Bishop:

Rosa Lee Hesse Fund
Martha Davis Trust Fund
DeVinney Legacy
Garth Legacy
Gill Legacy
Anna M. Klug Legacy
Maffit Bequest
O'Dell Legacy
Josephine L. Perkins Fund
Cora E. Rein Memorial Fund
Anna Beverly Skinker Endowment for
St. Stephen's Church
Anna Beverly Skinker Endowment for
Holy Cross Mission
Grace Speck Memorial Fund
Bishop Tuttle Trust Fund
Sarah K. White Trust Fund
Louis Woltman Trust

Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying statements of cash receipts and disbursements present fairly the recorded cash transactions of the above listed funds for the year ended December 31, 1966.

Ernst & Ernst

St. Louis, Missouri,
March 9, 1967.

STATEMENTS OF CASH RECEIPTS AND DISBURSEMENTS

DIOCESE OF MISSOURI
TRUST FUNDS HELD BY THE BISHOP, GEORGE L. CADIGAN, BISHOP

Year ended December 31, 1966

FUND	BALANCE	INCOME FROM	GIFTS TO	BALANCE	INVESTMENT IN DIOCESAN	
	JANUARY			INVESTMENTS	CHURCHES,	DECEMBER	INVESTMENT TRUST OF THE	MARKET
	1, 1966		CLERGY, ETC.	31, 1966	UNITS*	VALUE†
Rosa Lee Hesse Fund	\$ 21.90	\$ 324.59	\$ 208.70	\$ 137.79	699	\$ 7,887.59
Martha Davis Trust Fund	)	203.30	203.30)		
DeVinney Legacy	289.49)	27.33		316.82)		
Garth Legacy	1.52)	213.19	183.90	30.81)		
Gill Legacy	43.14)	33.99		77.13)		
Anna H. Klug Legacy	)	48.84	48.84)		
Maffit Bequest	38.33)	266.98	271.40	33.91)		
O'Dell Legacy	)	161.57	161.57)		
Josephine L. Perkins Fund	183.36)	194.27	210.00	167.63)		
Cora E. Rein Memorial Fund	21.85)	328.93	287.10	63.68)	4,633	52,279.24
Anna Beverly Skinker Endowment for St. Stephen's Church	)	50.77	50.77)		
Anna Beverly Skinker Endowment for Holy Cross Mission	)	50.77	50.77)		
Grace Speck Memorial Fund	144.18)	60.02		204.20)		
Bishop Tuttle Trust Fund	2.85)	140.48	100.00	43.33)		
Sarah K. White Trust Fund	73.95)	370.90	308.20	136.65)		
Louis Woltman Trust		<u>2,777.29</u>	<u>2,777.29</u>		<u>5,981</u>	<u>67,490.20</u>
Total	<u>\$820.57</u>	<u>\$5,253.22</u>	<u>\$4,861.84</u>	<u>\$1,211.95</u>	<u>11,313</u>	<u>\$127,657.03</u>

* No change during year ended December 31, 1966.

† Based on valuation per unit as of January 15, 1967,
as reported by Agent.

ONE HUNDRED TWENTY-EIGHTH CONVENTION

Appendix No. 4

Report of the Committee on Clergy Placement In Accordance With Resolution No. 6 of the 1966 Convention of the Diocese of Missouri

The Committee on Clergy Placement was appointed by the Bishop immediately following the 1966 Convention of the Diocese of Missouri. The original members were Mrs. Aubrey Hamilton, Mrs. Henry Kendall, The Rev. Jack E. Schweizer, and the Rev. Pitt S. Willand, Chairman. After approximately a third of the year had passed, The Rev. Pitt S. Willand was appointed to the Bishop's Cabinet and therefore resigned. The Rev. J. Maver Feehan was subsequently appointed to the committee and The Rev. Jack E. Schweizer was designated chairman by the Bishop.

The committee met for the purpose of deciding how best faithfully to discharge their obligation to the convention to implement Resolution No. 6. It sent a letter to each Rector and Senior Warden of the Parishes and Missions in the Diocese requesting them to adopt as the policy of each Vestry or Executive Committee that "in clergy placement it will consider all prospects without regard to race" and send such a statement to the committee.

To assist the Vestries and Executive Committees of the Parishes and Missions in their discussions of the issue the committee made the following comment:

1. Obviously, no present Vestry or Committee can bind a future one, but this resolution would be a sign of present intent, and give moral support to the Bishop as he works toward implementing the policy of clergy placement.
2. Consideration of a candidate can be shallow, or deep and meaningful. The intent of the Resolution is that if a Negro is suggested for Rector or Vicar of a Parish or Mission, he be given the same examination that would normally be given the prospect of any other race, including Caucasian.
3. To implement this Resolution we suggest that the Vestry or Committee action be reported to the Parish or Mission in any news media normally sent or given to the congregation. In addition we urge that the Resolution be placed before groups in the Parish or Mission for discussion.

In addition a copy of the House of Bishops Resolution on Clergy Placement was included in the mailing as resource material.

Through the means of both letter and personal communication it is known that many parishes and missions have sincerely grappled with the issues concerning clergy placement. There were obviously hours of anguish and deep soul searching and certainly the Resolution No. 6 of the Diocese was one small step towards the solution of an enormous problem.

Of the 56 parishes and missions in the Diocese of Missouri, 35 responded. A summary tabulation indicates that 26 parishes and missions adopted the policy that in clergy placement they will consider all prospects without regard to race; 2 accepted the policy with reservations; 5 rejected it outright and 2 tabled the statement on discussion. The committee sincerely

hopes that its activities have had a valuable educative function in a most difficult and sensitive area of human encounter as well as fulfilling its obligations to the convention.

Faithfully submitted,
 Mrs. Aubrey B. Hamilton
 Mrs. Henry Kendall
 The Rev. J. Maver Feehan
 The Rev. Jack E. Schweizer, Chairman

A more detailed report of 34 parishes and missions responding on Resolution No. 6 of the 1966 Convention of the Diocese of Missouri:

	Yes	Accepted with reservation	No	Tabled
Parishes	19	1	2	1
Missions	7	1	3	1
	<hr/> 26	<hr/> 2	<hr/> 5	<hr/> 2

Appendix No. 5

Report of the Ad Hoc Committee on "Open" Communion of the Diocese of Missouri

At the General Convention of the Episcopal Church in 1964, the House of Bishops passed a resolution which read in part "The House of Bishops believes that the time has come when Christian Churches recognize, as a fundamental principle, that all Christians, duly baptized by water in the Name of the Holy Trinity and qualified to receive the Holy Communion in their own Churches, should be welcomed as guests at the Lord's Table in all Christian Churches." Following this, a resolution of the Convention of the Diocese of Missouri in 1966, asked for an ad hoc committee to study the whole subject of "open" Communion, and report to the 1967 Diocesan Convention. The Committee, so formed, has felt that it could not properly speak for the entire Diocese; but that it has the responsibility to speak, out of its own study and searching, on a subject which has become of great concern to its members. This is done, in the hope that the Diocese may be able to accept the conclusions of its Committee as its own, and be able to speak to the national Church on this important topic.

I

The clerestory window most easily seen from the pulpit of Trinity Church, Hannibal, Missouri, memorializes the Rt. Rev. Daniel Sylvester Tuttle, Missionary Bishop and later Bishop of Missouri. The inscription for this window, an invitation he himself used as early as 1906, reads "All Christians by whatever name they call themselves, who will come with us in faith, penitence and charity, to partake of our Blessed Lord's Body and Blood in Holy Communion this morning, will be cordially and lovingly welcome." The practice of "open" Communion which he enunciated has been traditionally followed in the Diocese of Missouri; but it is clearly obvious that this is not practiced everywhere, and, in fact, has caused our Church some strong disagreements. The Committee feels that the very fact that there is such a disagreement about whether Christians other than those confirmed or "ready and desirous to be confirmed" should receive Holy Communion speaks to the central importance of the Eucharist in the life of the Church.

The conviction that the Eucharist is central in the life of the Church is shared by both proponents and opponents of "open" Communion. No one will argue that the Holy Communion is unimportant and therefore should be "open". This Committee, in fact, finds its position in support of "open" Communion precisely because of the centrality of the Eucharist.

The question might be raised, however, of the Diocese of Missouri: Do we in practice demonstrate our conviction that the Eucharist is central, in our parochial and diocesan life? Could it seem to others that our belief in the soundness of "open" Communion rests on a casual view of the importance of the Eucharist itself? To avoid this possible misunderstanding of its position on "open" Communion, it is incumbent upon the Diocese of Missouri first to affirm both in theory and in practice its conviction that the Eucharist is central in the life of the Church.

The Eucharist or Holy Communion defines what it is to be a Christian. The Eucharist or Holy Communion is therefore **the central act of the Christian community as a community.**

In the night before the Word of God's love was broken on the cross, Jesus took common food, gave thanks, broke the bread, and gave it and the cup of wine to his friends commanding them to eat and drink, for this was the basis of a New Covenant.

These men knew and taught the Church that it must gather itself each Lord's Day by Lord's Day, to give thanks ("make eucharist") for victory by breaking bread, to receive forgiveness and restoration to God, and to receive from the present risen Christ that more abundant, risen life which he promised, and had begun to fulfill in the sending of the Holy Spirit.

In the light of this, the position from which we approach the subject of Open Communion is that the **place** of Holy Communion in the Episcopal Church is or should be absolutely central in the Sunday life of every parish; and that the function of Holy Communion in the Episcopal Church is to empower Christians to be Christians - burning members of a community in Christ who by faith see the meaning and purpose of God in History. (See Appendix I)

II

What is required of a person to come to the Lord's Table? In the New Testament, the evidence is strong that Baptism by water in the name of the Lord provides full and complete entrance into the New Life and unqualified membership in the Church. The Witness of the Book of Acts of the "Laying on of Hands," is ambiguous, failing to give clear testimony to its place, as essential either in conferring the Holy Spirit or as an event integral to the process of becoming a member of the Church. It is most reasonable to assume that Baptism, ordinarily, was the only sacramental prerequisite for admission to the Supper of the Lord in the Apostolic Age.

In the Patristic age, it is clear that Baptism, Confirmation and First Communion formed a single service, normally administered at Easter by the Bishop. In the Eastern Church, Baptism and Confirmation remain to this day a single service, normally administered to infants. Ordinarily, administration is by a priest, acting in behalf of the Bishop who has blessed and furnished the chrism with which the priest anoints the recipient. The essential character of Baptism-Confirmation as an episcopal

act is thus retained. After this Baptism, the infant is eligible to receive the Holy Communion. In the Western Church, Baptism and Confirmation were divided and carried as separate services, Baptism being administered to infants, and Confirmation by the Bishop reserved for some later date. This historical accident is really what has raised the question at all, of whether Baptism is a "complete" sacrament in itself, or whether Confirmation, supplementary to Baptism, is needed as a prerequisite to the reception of Holy Communion. In modern Roman Catholic practice, persons already Baptized are admitted to Holy Communion prior to Confirmation, and some Roman Catholic communicants in good standing are not confirmed for some years after their first Communion, if at all. The practice generally followed throughout Anglicanism, and in most churches stemming from the Reformation, is to require Confirmation as a prerequisite for reception of Holy Communion. Anglican practice in this respect was established not for theological reasons, nor out of regard for tradition, but in order to establish a discipline which would overcome the widespread neglect of Confirmation which was prevalent in England in the 13th Century.

It seems incontestable that the one sacramental requirement for admission to the Holy Communion, that has been recognized at all times and in all places in the Church Catholic, has been Holy Baptism. There is no subject on which the theology of Christianity, in all denominations, is more in agreement than that of Baptism, with water and in the Name of the Trinity, makes its recipient a full member of the Church. This principle is stated very clearly in the Prayer Book's Offices of Instruction: "The Church is the Body of which Jesus Christ is the Head, and all baptized people are the members."

A case might be argued that a church has authority to stipulate additional prerequisites beyond Baptism for admission to Holy Communion in the name of "family discipline." But what would such requirements be? The rubric at the close of the Confirmation service in the Book of Common Prayer states "there shall none be admitted to Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." It is clear, from the history of this rubric, that its framers had in mind only such a **disciplinary regulation for the Church's own members**, and that they did not foresee the divisions of Christianity that arose after their time. We would suggest, therefore, that the rubric is irrelevant to the question of admission of other baptized Christians as guests to the Holy Communion in the Episcopal Church. (See Appendix II)

It would be important to say, however, that while Baptism is the universally recognized sacramental requirement for admission to Holy Communion, the sacramental act of Confirmation is the appropriate means by which persons assume responsible membership within the ongoing life of the Church. It would thus seem clearly appropriate that persons of other Christian denominations coming to the Episcopal Church, associating themselves regularly with its worship and fellowship, and partaking regularly of the Holy Communion, should be expected publicly to declare their adherence to the Episcopal Church's doctrine and discipline, and to seek the grace to carry out their responsibilities as members of this Church by preparing and presenting themselves for Confirmation.

One objection to "open" Communion is that guests do not understand the theological meaning of Holy Communion for us, in our Church, and so should not participate. This however infers that the effectiveness of God's gracious action is limited by an individual's intellectual comprehension. It would further seem to assume a general unity of Eucharistic doctrine

within the Anglican Church; doctrines to be understood and accepted before full membership in the Church and admission to the sacrament. But it is obvious that there are a number of generally accepted understandings of the Eucharist in our Church; and it would be difficult to know which understanding, or understandings, should be required of those who would come to Communion.

To be consistent we would suggest that the "family discipline" of requiring some intellectual understanding, and Confirmation of our own children before admission to Communion, may not be in keeping either with good theology or with sound educational practice. (See Appendix III)

The only requirement for admission to the Holy Communion in our church, besides Baptism, seems to be a formula for repentance, faith and charity, which, in different ways, is referred to in the Catechism, in the Exhortations, in the invitation to Confession, and in the rubrics at the end of the Holy Communion service. Its most familiar form is: "ye who do truly and earnestly repent you of your sins and are in love and charity with your neighbors, and intend to lead a new life . . .; Draw near with faith, and take this Holy Sacrament . . ." This requirement surely, can be met as fully by a visiting member of another Christian Church as by a life-long Episcopalian.

III

Another frequently heard objection to the practice of "open" Communion in our churches is that, to receive Communion together is appropriate only for people who are already at one with each other, and that people who are not fully in unity should not behave as if they were. Part of the nature of Holy Communion is certainly an expression of an already existing unity among Christians. But at the same time, there is also a strong evidence that, at the deepest level, the Holy Communion is a means, and a prayer, and a commitment for unity. Along this line, we would say, "We should receive Communion together as one of the most powerful ways to bring about the unity of Christ's Church that we seek."

To share in the Holy Communion is to be drawn together, is to be "made one Body," as the Prayer Book puts it. At the Eucharist, the Body of Christ - the one Church - is created; by the act of being united with their Lord, the Christians are made truly at one with each other. There is nothing else in Christian experience that has quite this same unifying power.

Obviously, the unity of Christians with each other is never complete. There are, in a given congregation, personal dissensions and lack of charity. There is the scandalous fact of divisions of race and class, caused by good Christians or supported by their silence. Yet these kinds of real dis-unity do not keep people from receiving the sacrament at the same altar; nor should they. Though the unity of Christian persons is never complete, Christians can join together in the uniting act of the Eucharist. They come together intending to overcome human divisions, and to be made part of a new, redeemed fellowship in Christ, which is accomplished by the Holy Communion.

The intent of the Eucharist, then, is **both** to express, and to create, the unity of Christians - with each other and with their Lord; the sacrament should be actively sought as a means, and a pledge, for Christian unity. (See Appendix IV)

IV

The objection has also been raised, that in defending and recommending the practice of "open" Communion, we are being unfaithful to the tradi-

tions of our own Anglican Communion. In fact, it is a mistake to assume that "open" Communion is a recent innovation, a peculiarity of our "ecumenical age." In Elizabethan and Jacobean England it was assumed that all persons in the country, not under ecclesiastical discipline, were welcome at Anglican altars; and visitors from Reformed Churches on the continent shared the Holy Communion with their Anglican brothers freely. In the eighteenth century, a common phenomenon was "occasional conformity" whereby persons raised in Dissenting churches, and full members of those churches could and did receive the Holy Communion in Anglican Churches a few times a year for political reasons. In many places in this country, "open" Communion for guests from other denominations, has been an accepted practice since the independence of the Episcopal Church.

The Chicago-Lambeth Quadrilateral is universally recognized throughout the Anglican Communion as the four-point statement of necessary fundamentals for approaches towards the re-uniting of the churches. One of the four points has to do with the sacraments; it mentions only "the two Sacraments ordained by Christ Himself -- Baptism and the Supper of the Lord" What is not so well known about this famous quadrilateral, is that the House of Bishops, in Chicago in 1886, included four other points. These were called to our attention by Peter Day in the March, 1967, issue of *The Episcopalian*. The two points most relevant to this discussion are these: "We believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church;" and, "that in all things human ordering or human choice, this Church is ready in a spirit of love and humility to forego all preference of her own." (Underlining ours)

V

In assessing the question of "open" Communion for our own times, we must also take into account the spirit and intent of our Church at this particular moment in our history. In 1930, the Lambeth Bishops opposed "open" Communion, saying, "The will and intention of Christians to perpetuate separately organized churches makes it inconsistent in principle for them to come before Our Lord to be united as one Body by the Sacrament of His own Body and Blood." But in 1967, it seems indisputable that the will and intention of Christian Churches, including our own, is not to perpetuate separate churches; rather, it is to work for corporate and visible unity, and to do so by all means that Christ Himself seems to allow. Surely, one of the means is by participation together in Christ's own sacrament of unity.

VI

The conclusions that the ad hoc Committee on "open" Communion reached are these: First, that the Holy Eucharist is the central act of the Christian community; that it should be made central in the practical, parochial, and diocesan life in the churches of the Diocese of Missouri; and that it will certainly be central in the life of any truly renewed Church in the future. Second, that Holy Baptism is the sacrament which defines membership in the community which gathers week by week at the Lord's Table. Third, that "open" Communion -- the explicit invitation to "all Christians by whatever name they call themselves" to share with us in the receiving of the Sacrament -- is an absolutely necessary element, if

the Holy Communion is to be central in the Church's life, and is to function as a means for Christian unity.

Ad Hoc Committee,
The Reverend David H. Benson Chairman
The Reverend Dorman A. Ball
The Reverend A. Chandler Crawford
Mrs. Ernest Gantt
Editorial Resource Persons,
The Reverend Harlow P. Donovan
The Reverend Michael Ellis
The Reverend Richard F. Tombaugh

APPENDIX

The following papers, parts of which have been extensively used in the body of the above, are available for those who are interested from the Chairman of the Committee.

I

"The Place and Function of Holy Communion in the Episcopal Church."
—R. F. Tombaugh

II

"History of the Prayer Book Rubric."

III

"Baptism, Confirmation and Communion."—Harlow P. Donovan

IV

"Holy Communion -- expression of unity and/or means of unity?"
—Michael W. Ellis

The Place and Function of Holy Communion in the Episcopal Church

by

The Reverend Richard F. Tombaugh

Disagreement about whether Christians other than those confirmed in the Episcopal Church or "ready and desirous to be confirmed" should receive Holy Communion is a fact. Both points of view represented by this disagreement share a common assumption, namely, that the Eucharist is central in the life of the Church. Those who argue for "open" Communion and those who argue against "open" Communion agree that there is something very important at stake in the argument. What is important is the Eucharist itself.

No one seems to want to argue that the Holy Communion is unimportant, therefore it should be "open." The question might be raised, however, of the Diocese of Missouri: Do we in practice demonstrate our conviction that the Eucharist is central, in our parochial and diocesan life? Could it seem to others that our belief in the soundness of "open" communion is predicated upon a casual view of the importance of the Eucharist itself? To avoid this possible misunderstanding of its position on "open" Communion, it is incumbent upon the Diocese of Missouri first to affirm in

theory and in practice its conviction that the Eucharist is central in the life of the Church.

The Eucharist or Holy Communion defines what it is to be a Christian. The Eucharist or Holy Communion is therefore the **central act of the Christian community as a community.**

The Bible knows no religious God, safe in a cloudland of "spiritual affairs." What the Bible records is history - a history whose central figure is God working in, concerned for, involved with, committed to a world He continues to create. The Bible speaks about God's terrible majesty expressed through judgments and redeemings, through wrath and mercy. This majesty is nothing but love - love which ends broken on the cross. This love speaks its ultimate, authentic Word of judgment and redemption to all men, Jew and Greek, bond and free, capitalist and communist, black and white.

In that Word is the fulcrum and watershed of all history. Before that Word the fire of God burned in the bush and the volcanic storm on Sinai. Since that Word the fire burns everywhere. The ground of all life is made holy, the meaning and purpose of all history is laid bare.

The meaning of history is judgment. The purpose of history is redemption. To know these things is Christ's victory. To know these things is the New Covenant.

In the night before the Word of God's love was broken on the cross, Jesus took common food, gave thanks, broke the bread, and gave it and the cup of wine to his friends commanding them to eat and drink; for this was the basis of a New Covenant.

It was only after the third day, incredulous for fear and joy, that his friends, who had forsaken him, were irresistably drawn together again, and he was known to them in the breaking of bread. The fire there and in its blaze, the eyes of His friends were opened and they saw all things plain: that God is in all.

These men, burning with urgency and passion, rejected individual pietism and formed a new covenant in community with the Lord God of History, now knowing Him covenanted in blood with the whole world. Afire with this conviction his friends gathered men out of all the world into Christ's Covenanted Body, the Church. They did this that Christians might be fashioned, and then be scattered back upon the world as salt, to flavor, to sharpen, to gather the whole world to God in Community.

These men knew and taught the Church, that it must gather itself each Lord's Day by Lord's Day, to give thanks ("make eucharist") for victory by breaking bread, to receive forgiveness and restoration to God and to receive from the present risen Christ that more abundant, risen life which he promised, and had begun to fulfill in the sending of the Holy Spirit.

In the eucharistic gathering of the Church life itself in all its brokenness, in all its anxieties, in all its joys is offered through the life-tokens of bread and wine, and money. In the eucharistic sharing of the gathered fellowship, life itself is received back again, revived as bread and wine, communion food made holy as Christ's Body and Blood full of the risen life.

The solemn worship of the New Covenant is Eucharistic worship - Holy Communion. It is offered on behalf of the whole world and for its sake celebrates and participates in the redemption of its history.

The characteristic action of the gathered church is this holy communion with the meaning and divine purpose of history. This intimate contact with history itself is evident by (1) the rehearsal of the very words of Jesus at the Last Supper and (2) mention of the event which fulfills these words - the fourfold event of passion, death, resurrection and ascension.

In both these actions we are not merely carried back in memory; the events are also carried forward in time - made present - to us. We are at the table with Jesus and he with us. The passion, death, resurrection and ascension of Jesus is re-presented to us.

Together these actions are represented before God as the "full, perfect and sufficient" sacrifice of Christ for the life of the world. They are represented before us not merely for us to gaze upon, but to participate in. In the eucharist we enter in the present upon the event itself, becoming actual partakers of Christ's dying and rising again - true partakers of his Body and Blood.

It is at this point that history opens up, as it were, and lets us in. And when this getting into history in Christ is fulfilled in Holy Communion itself, then it can truly be said that in Christ's death we do die into sin and death, and rise again in his resurrection unto newness of life.

Newness of life involves renewed love and charity among all men, renewed strength to sin no more, and renewed strength to do God's work in the world. In a word - or better in the Word - newness of life means a new vision of faith to see all life as the sacrament of God.

To see all life as the sacrament of God is to take very seriously indeed the "stuff" of this world, to proclaim that fire and passion, that miracle and mystery, are to be found as a "dear freshness deep down in things." In an increasingly scientific and materialistic age Christians do not repudiate the world. Rather they are taught by their Eucharistic life to see by faith the power of God in that world. They are of the earth, earthly.

The place of Holy Communion in the Episcopal Church is or should be absolutely central in the Sunday life of every parish; and the function of Holy Communion in the Episcopal Church is to empower Christians to be Christians-burning members of a community in Christ who by faith see the meaning and purpose of God in History.

APPENDIX II

History of the Prayer Book Rubric

The second rubric on page 299 of the Book of Common Prayer reads: "And there shall none be admitted to the Holy Communion until such time as he be confirmed or be ready and desirous to be confirmed."

The first part of the rubric appears in the 1549 Book and was derived from the Sarum Manual. This, in turn, goes back to a decree of Archbishop Pecham of Canterbury in the late 13th century. Archbishop Pecham in his visitations was disturbed by the neglect of Confirmation in the church. The final clause "or be ready and desirous to be confirmed" was added in the 1662 Book. This was done to meet the situation created by the period of the Commonwealth when there had been no bishops and people had generally not been able to be confirmed. It also took into account the situation in the colonies where there were no resident bishops

and strict enforcement of the 1549 rubric would have deprived most churchmen in the colonies of the sacramental Holy Communion.

"It is perfectly clear that the framers of the present rubric had in mind only a disciplinary regulation for the Church's own members, and that they did not foresee the divisions of English Christianity that arose after their time." (The Oxford American Prayer Book Commentary by Massey Hamilton Shepherd, Jr., Oxford University Press, New York, page 299.)

APPENDIX III

The Relations Between Baptism, Confirmation and Communion

by

The Reverend Harlow P. Donovan, Jr.

What is the essential relation between these three sacramental acts?

An attempt to justify Confirmation as a prerequisite for admission to Holy Communion finds no solid basis in Scriptural Tradition nor in ecclesiastical traditions as practiced by the universal Church.

The witness of the Acts of the Apostles is ambiguous, failing to give a clear testimony to the place of the Laying On of Hands (cf. Acts 16:25-34, 10:44-48, 8:14-17) as essential either in conferring the Holy Spirit or as an event integral to the process of becoming a member of Christ's Body, the Church. One text indicates that the coming of the Holy Spirit in one particular instance preceded even Baptism. Taken in the context of Acts, the Laying On of Hands appears to be employed only when previous preaching and Baptism seem not to have been accompanied by outward evidences of the Spirit, and this rests upon a single text (Acts 8:14-17). Elsewhere in Acts and in numerous places in the Pauline writings (cf. also John 3), the evidence is strong that Baptism by water in the name of the Lord provides full and complete entrance into the New Life and unqualified membership in the Church. It is reasonable then to assume that Baptism, ordinarily, was the sacramental prerequisite for admission to the Supper of the Lord in the Apostolic age.

When we turn to ecclesiastical traditions we find decided inconsistency in respect to the relations between these three sacramental acts. The Eastern Rites, generally, administer Confirmation immediately following Baptism. It should be noted, however, that ordinarily administration is by a priest acting in behalf of the Bishop who has blessed and furnished the chrism with which the priest anoints the recipient. Thus, the Eastern Rites retain the essential character of Confirmation as an episcopal act. In modern Roman Catholic practice, persons already Baptized are admitted to Holy Communion prior to Confirmation, and some Roman Catholic communicants in good standing are not confirmed for some years after their first Communion, if at all. The practice generally followed throughout Anglicanism, and in most churches stemming from the Reformation, is to require Confirmation as a prerequisite for reception of Holy Communion. Anglican practice in this respect was established not out of theological reasons nor out of regard for Tradition, but in order to establish a discipline which would overcome the widespread neglect of Confirmation which was prevalent in England in the 13th century.

A case may be argued that the Church (or a church) has authority to stipulate additional prerequisites beyond Baptism for admission to Holy Communion in the name of "family discipline." To argue such a case, however, raises serious questions in ecclesiology and sacramental theology: Is the Church, essentially, a juridical institution or a sacramental community? Does the Community of Faith find its life in law or in grace? Can grace be regulated by law? The position taken here is that the Church (or a church) has authority and responsibility to regulate practice but that such regulation is binding only insofar as it is faithful to, and expressive of, the Apostolic Tradition available to us in the New Testament Witness. The New Testament's witness in respect to the Apostolic Laying On of Hands clearly shows an elasticity and variety of practice and, therefore, it offers no basis for rigid legal regulation requiring Confirmation as a prerequisite for full Eucharistic participation.

This analysis has implications not only in respect to participation in the Eucharist across denominational boundaries but also for practices within a given denomination or communion, and it places the peculiar discipline of the Episcopal Church, in particular, under radical criticism. Faithfulness to the nature of the Sacraments of Baptism and Eucharist, to the sacramental nature of the Church, and to the Tradition of New Testament scripture, not only permits but requires that Baptism be the sole sacramental requirement for admission to full participation in the Eucharistic act. This means that the Holy Communion is, by its nature, open to all Baptized persons regardless of age.

The ordinary objections that are raised against admitting infants and small children to the Holy Communion tend to center on their inability to understand the meaning of the sacrament in intellectual terms. Such objections bear the implication that the effectiveness of God's gracious action is limited by an individual's mental ability and level of development. A further implication is that a certain level of maturity must be attained before one can be counted as entitled to this particular means of grace — which overthrows the very meaning of grace. The New Testament records our Lord's own judgment: "Let the children come to me, do not forbid them; for to such belongs the kingdom of God:" (Mark 10:14 - RSV) Criticism from a strictly educational point of view must point out that the present practice is communicating to children a distorted message about their relationship to God and to the Community of Faith, expressive as it is of an understanding outlined in terms of law, rules, merits and rewards. On the other hand, to admit Baptized children to the Eucharist would open to them the experience and the occasions for internalization of Christian participation during those early years which are so critical to the formation of basic character. Experience precedes rather than follows intellectual comprehension which emerges through the process of reflection and identification. Emerging identifications, of course, feed back into experience, but experience is always the *a priori* for new learning, not the other way around.

This leads into the question of the appropriate time for Confirmation. It points to the demand for greater clarity in teaching and practice concerning its character as an act of maturity, expressed sacramentally by the Episcopal act in response to the confirmand's voluntary ratification of the Baptismal promises. It is appropriate, therefore, that Confirmation be deferred until substantial maturity in faith and years be attained as evidenced by a person's combined desire and capability for assuming adult responsibility within the life of the Christian Community and within the

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life of the world. Confirmation is properly expressive of the outcome of the New Life begun in Baptism and subsequently nourished through the growing years by the Bread of Life; of life begun and lived by that grace which is essential and prior to those works which are the fruits of the Spirit.

APPENDIX IV

"Holy Communion - Expression of Unity, and/or Means of Unity?"

by

Michael W. Ellis

One of the frequently heard objections to the practices of "Open" Communion in our churches is that, to receive Communion together is appropriate only for people who are already at on with each other; and that people who are not fully in unity should not behave as if they were.

This objection to "open" Communion is real, and should be taken seriously; and it does have some truth to it. Communion means unity, as in the phrase, "to be in communion;" and part of the nature of Holy Communion is certainly an expression of an already existing unity among Christians. In patristic times, it appears that the orthodox church was largely defined around the Bishop, heretics were people who would not or could not receive Holy Communion with the Bishop. And today it is often said that "closed" Communion is a powerful witness; the churches are not united, and we must admit it; the pain of our division at the altar will impel us to seek union, so that we may then share Holy Communion.

The Holy Communion expresses the accomplished unity of Christian people; this is a large part of its purpose. But at the same time, there is also strong evidence that, at the deepest level, the Holy Communion is a means, and a prayer, and a commitment for unity. Along this line, we would say, "We should receive Communion together ("open" Communion) as one of the most powerful ways to bring about the unity of Christ's Church that we seek."

In the New Testament, St. Paul says, "Because there is one loaf, we who are many are one body, for we are all partakers of the same loaf." (I Cor. 10:17) or again, he says that if Christians continue in selfishness and divisiveness there can be no true Eucharist, for they do not "discern the body:" the meaning here includes both the body of Christ in the sacrament and the body of Christ which is the Church. (I Cor. II) And surely it is significant that the Fourth Evangelist, who does not record an institution of the Eucharist, puts in its place a lengthy prayer of Christ, which includes the New Testament's most open and direct prayer for unity. (John 17)

The idea would seem to be that to share in the Holy Communion is to be drawn together, is to be "made one body," as the Prayer Book puts it. At the Eucharist, the Body of Christ - the one Church - is created; by the act of being united with their Lord, he Christians are made truly at one with each other. There is nothing else in Christian experience that has quite this same unifying power.

Obviously, the unity of Christians with each other is never complete. Within our own denomination, there are wide divisions in the way the Eucharist is understood, and in the seriousness with which this sacrament

is accepted. There are, in a given congregation, personal dissensions and lack of charity. There is the scandalous fact of divisions of race and class, caused by good Christians or supported by their silence. Yet these kinds of real dis-unity do not keep people from receiving the sacrament at the same altar; nor should they. Though the unity of Christian persons is never complete, Christians can and do join together in the uniting act of the Eucharist. They come together, intending to overcome human divisions, and to be made a part of a new, redeemed fellowship in Christ, which is accomplished by the Holy Communion.

The intent of the Eucharist, then, is **both** to express, and to create, the unity of Christians - with each other and with their Lord; the sacrament can and should be used as a means, and a pledge, for Christian unity. Just as the Prayer Book observes that the Eucharist is for people who repent of their sins and intend to lead the new life, in love and charity; so, "open" Communion in the twentieth century is for Christians who intend to be at one. The offering of sinful Christians is never perfect, but it is made; and in the mercy of God it is accepted and used -- with all its imperfection -- as a way to make us more reconciled, more "at one", through the Atonement in Christ.

Finally, the unity of the Church, so dramatically expressed in the act of Holy Communion is ultimately eschatological. Massey Shepherd has noted that the Jewish antecedent to the Eucharist included a prayer for the re-uniting of all God's faithful people in His everlasting kingdom; and that the Christians' Holy Communion is likewise "the earnest of our redeemed and joyful life with Him in His eternal kingdom." It is quite fitting, in "open" Communion, to anticipate the final unity of all men in Christ because of our commitment to unity now, and because of our faith and hope that in fact we are one in Christ, and shall be one in Him forever.

"Open" Communion, deliberately and courageously adopted, can be part of the way to correct the Church's scandal of dis-unity, and make the Holy Communion, as it is meant to be, a proclamation of the gospel of reconciliation. We pray, in the words of our Hymnal (191) "Thus may we all one bread, one body be, Thro' this blest sacrament of unity."

Appendix No. 6

A Resolution of the MRI Committee of the Diocese of Missouri To be submitted to the Diocesan Convention, April 21, 1967

RESOLVED: that the Diocese of Missouri enter immediately into a companion relationship with the Diocese of Natal of the Church of the Province of South Africa.

Contents of the Committee's Recommendation

- I. Aim of such a relationship (See also Appendix I)
- II. Philosophy behind such a relationship (See also Appendix II)
- III. Background of the recommendation (See also Appendix III and Appendix IV)

- IV. Program suggestions (See also Appendix IV)
 V. The proposal (See also Appendix V)

THE COMMITTEE ON MRI

(The Rev.) Ernest E. Hunt, Chairman
 (The Rev.) C. Richard Cadigan
 (Mr.) John H. Martin
 (The Rev.) Howard F. Park
 (The Rev.) Daniel E. Weeks

**MRI Committee Recommendation for Companion
 Relationship between Diocese of Missouri (PECUSA)
 and Diocese of Natal
 (Church of the Province of South Africa)**

1. AIM: Development of stronger and more mature relationships among Christians of different cultures and allegiances, leading to renewal of individual and corporate life in the Diocese of Missouri and Natal. (See Appendix I)
 It is felt that the Diocese of Missouri would best understand its overseas responsibilities by focusing upon only one area.
- II. PHILOSOPHY: In 1963, at Toronto, Canada, The Anglican Congress issued a call for the renewal of the total Anglican Communion. (See Appendix II). Among its charges were:
 - 1) that every church begin at once a radical study of its own obedience to mission;
 - 2) that every parish and diocese seek ways to receive as well as give in "cultural interchange" between churches in the Anglican Communion;
 - 3) that every church seek to test and evaluate every activity of its life by its obedience to mission;*
 - 4) that every church swiftly develop every possible channel of communication with companion dioceses and parishes in the Anglican Communion;
 - 5) that every church, by free choice, commit itself to increased support of money and man-power in cooperation with other churches.
- III...BACKGROUND OF RECOMMENDATION: In response to Toronto's charge, the MRI Committee explored possibilities of contact with an overseas diocese. It was discovered that substantial contact had already been established between the Diocese of Missouri and the Diocese of Natal. This contact has taken the form of:
 - 1) The visit of Bishop T.G.V Inman (Natal) to Missouri in the Spring of 1963. (See Appendix III-A)
 - 2) One year exchange ministry between the Rev. P. J. J. Hide (Sub-Dean, St. Saviour's Cathedral, Pietermaritzburg, Natal) and the Rev. C. Richard Cadigan (Emmanuel Episcopal Church, Webster Groves), September, 1965 - September, 1966. (See Appendix III-B)
 - 3) The Rev. C. R. Cadigan has accepted the position of Rector of St. Elizabeth's, Westville (Durban), Natal, effective early May, 1967. (See Appendix III-C)

- 4) There are several persons in Missouri who have either lived in, visited, or plan to go to South Africa. (See Appendix III-D for examples of possible resource persons). The potential points of contact between Missouri and Natal are numerous. (See Appendix IV for specific suggestions).

*This aspect of MRI not only involves response to commitment abroad but also evaluation and renewal on local diocesan and parochial levels in the Diocese of Missouri. This particular recommendation of the MRI Committee deals mainly with the overseas aspect of our response to the call for renewal from Toronto. The MRI Committee plans to supplement this recommendation with a further one focusing upon the diocesan and parochial scene.

IV. PROGRAM SUGGESTIONS:

- 1) There are numerous ways and methods through which contact and mutual giving and receiving between Missouri and Natal may develop. (See Appendix IV-A)
- 2) Once something is known about Natal and its peculiar problems, a better vision of the Church's ministry and program in Natal will be available. Among the resources the Diocese of Missouri might share are in the areas of Christian Education, (See Appendix IV-B), university student work, urban work, institutional chaplaincies, diocesan and parish structure, program and procedure. (See Appendix IV-C)

V. SPECIFIC PROPOSAL: We recommend to the Bishop of Missouri and the Cabinet of the Diocese of Missouri the proposal that the Diocese of Missouri enter at once into a "Companion Relationship" with the Diocese of Natal.

We recommend that if this "Companion Diocese" proposal is accepted by all the necessary authorities, then the following are seen as possible first steps in this program of companionship:

- 1) The Diocese of Missouri provide means toward the transportation and maintenance, in late 1967 and early 1968, of the Rev. David Poynton, Christian Education and Lay Conference Center leader of the Diocese of Natal. The purpose of his visit would be to further his skills in Christian Education and to share them with the clergy and laity in the Diocese of Missouri. His presence (along with that of his wife, whose way to this country is being underwritten by the National Board of the Episcopal Churchwomen) would definitely aid in the initial steps of establishing companionship with the Diocese of Natal. (See Appendix V-A)
- 2) A tape recorder be purchased for use in Natal for exchange of information and adult education courses. (See Appendix V-B)
- 3) A small discretionary fund be set up in Missouri which the Diocese of Natal could use to purchase recently published American Christian Education materials for examination.
- 4) Consider sending periodicals and other materials interpreting the Diocese of Missouri and the Episcopal Church to key persons in the Diocese of Natal.

These are the immediate first steps; numerous others will develop (possibly along the lines suggested under IV). In time this program should lead us to a fuller level of contact, companionship, and mutual growth with Natal, resulting in renewal and understanding, not only of our fellow Christians in Natal, but also of ourselves.

Respectfully submitted,
THE COMMITTEE ON MRI

Appendix I

"COMPANION RELATIONSHIP"

- 1) What it is; and
- 2) Why should it be considered by
The Diocese of Missouri in today's
world?

- 1) "In PECUSA usage, it is a special relationship between dioceses - generally one continental American diocese and one (or more) overseas . . . It is for mutual encouragement, intensified knowledge of one another and concern for one another, increased awareness of a single mission which embraces both, exchange of gifts and resources, deeper exploration of the meaning of full communion and many other related purposes.

"The relationship is established for an initial period of three years, at the joint request of the two dioceses concerned. In most cases, the relationship is renewed for a second three-year period, but rarely for longer than that."

The Companion Diocese program ante-dated the document on Mutual Responsibility and Interdependence by three years. A "Companionship is simply a relationship which permits certain aspects of Mutual Responsibility to be expressed in an effective and helpful way."

- 2) "Our world is becoming increasingly interdependent. In such a world of interdependence, we must seek increasing opportunities to learn how to live together, work and think together, as well as to give and receive, to and from one another, irrespective of who we are and where we are. The Companion Diocese relationship can be seen as a disciplined way, agreed upon and shared in by two dioceses, to know by first-hand experience what it entails for us to live 'inter-dependently' with one another across national boundaries and geographical and cultural distances.

"Christians must be prepared to get outside of themselves. A Companion relationship is part of a stretching process."

(The above is taken from "A Companion Diocese Handbook, 1965" issued by The Overseas Department of the Executive Council, PEC-USA).

Appendix II

A. If this diocese is really serious about a "companion relationship," and if it responds to the "philosophy" set forth in Section II of the MRI Committee recommendation, then it is imperative that his diocese be open and willing to ask itself and consider deeply the following questions:

- 1) "What is it that we think we need?"
- 2) "How willing are we and how able are we to receive what our Companion can give us?"
- 3) "What is it that our Companion needs?"
- 4) "What is it that our Companion is willing and able to receive from us?"

These are some of the questions through which we are enabled to get outside ourselves. If Missouri enters into a Companion relationship, then it must do so equipped with the attitude of seeking not only to give to Natal, but also to receive something.

"We participate in a common ministry. Basically (in a Companion Diocese relationship), we are seeking to learn about one another and how lives are mutually related and interdependent. It is important from the beginning,

that energies and imaginations of people within the diocese be focused in that direction . . . a Companion Diocese relationship should develop ways of beginning to learn about one another, ways of beginning to speak with one another about the Gospel itself, and ways of beginning to plan together for the support of projects. It is when two Companions find a way to speak intimately and honestly with one another about themselves and about the Gospel, that they begin to fulfill the intentions of the relationship. (This paragraph is from p. 4, "A Companion Diocese Handbook, 1965," issued by the Overseas Department of the Executive Council, PECUSA).

Appendix III

- A. Bishop Inman visited Missouri in the Spring of 1963. He preached the 'kick-off' sermon at the Diocesan Convention in conjunction with the 1963 "Mission in Missouri" program. Bishop Inman visited a number of parishes in the West Convocation, traveling a good deal with the Rev. Daniel Weeks. He confirmed in at least one parish, Trinity Church, Hannibal, and he spoke to most of the clergy of the diocese one morning at Thompson House.
- B. The parish of Emmanuel Church supported this exchange by raising monies, outside its normal budget, to aid in the Cadigans' travel expense. While at Emmanuel, Peter Hide (Natal) spoke to many groups and had rather wide contact in this diocese and throughout this country. Since his return to Missouri, Dick Cadigan has talked and shown slides of his experience in South Africa at Emmanuel Church, in the South Convocation, at St. Francis' Church (St. Louis County), Church of the Holy Communion, St. Timothy's Church (St. Louis County), and a number of Protestant churches in Webster Groves. He is scheduled to visit All Saints' Church and Christ Church Cathedral in early April.
- C. This fact provides Natal with a visible and available contact with the Diocese of Missouri. Dick Cadigan will be in a position to help Natal discover how it might give as well as receive from the Diocese of Missouri.
- St. Elizabeth's, Westville, is a parish of approximately 450-500 families, located 10 miles from the center of Durban (pop. 680,000).
- D. Mrs. Pennington (St. Michael and St. George), widow of a South African, has visited Natal and knows the country well. She has relatives connected with the Anglican Church and Anglican Church Schools in South Africa.
- Mr. Coaker (Church of the Good Shepherd), South African born, has a brother and a father living in South Africa.
- Dr. Kenneth I. Brown, retired Executive Director of the Danforth Foundation, has traveled to South Africa three times since 1961, and has done extensive reading and research in African culture, education, and the African independent churches. He would be available as a resource man.
- Paul Hazelton (Emmanuel Church) is hoping to go to Swaziland (British Protectorate within borders of South Africa) this summer as part of a Summer Service Project sponsored by PECUSA. He would be available, upon his return, as a resource person.

Appendix IV

- A. 1) A general gathering and exchange of information should take place soon after "companionship" is formally and officially adopted. Specific awareness of one another's programs and problems and Challenges could be made known through exchange of brochures,

English-speaking newspapers, embassies; parish, diocesan, and bishops' newsletters; slides and personal letters.

- 2) Personal contact between clergy, laity, and parishes of similar settings should be initiated. For example, clergy or rural, college, suburban, urban parishes could contact their counterparts in Natal. Laity with leadership and concern for stewardship, Christian education, youth work, women's work, could contact their counterparts in Natal. Parishes located in similar settings could establish relationship with parishes in Natal (for example, rural parishes with rural parishes in Natal; parishes located in a university setting such as Columbia, Missouri, could establish contact with university parishes in Natal, of which there are several). Insights which the Diocese of Missouri has developed with regard to the city could be shared with the Diocese of Natal.
- 3) Exchange of professional people or business people could take place
 - a. Teachers - There are several good Anglican Church schools in Natal, one of which for sure wishes to have an exchange of faculty with an American school.
 - b. Doctors or dentists - it is possible that a man and his family in these professions would be willing to exchange places for 4, 6 or 8 months.
 - c. Business men - there are numerous American business interests in Natal, for example, Monsanto in Durban, and it is possible that personnel will be traveling back and forth.
- B. The Diocese of Missouri has a unique resource in Christian education in The Educational Center. The Diocese of Natal is a leader in the Church of the Province of South Africa (13 dioceses, approximately two and one quarter million Anglicans) in revitalizing Christian education, especially in regard to adults.
- C. One unique feature about the American Church, since the early days of this country, is its use of laity in church affairs and the attempt of the Church to use business knowledge and skills in the administration of parish life. The large parishes in Natal, particularly those in Pietermaritzburg (pop. 100,000) and Durban (pop. 680,000), are eager and open to examining the structure of their churches.

Appendix V

- A. The Rev. David Poynton and his wife, both South African born and raised, spent two years in the United States (1961-1963) studying at the Episcopal Theological School, Cambridge, Massachusetts. Both have taken advanced training in adult Christian education leadership courses and are qualified to train others in this field. At this time it is known that the Rev. David Poynton, with the encouragement of the Bishop of Natal, would like very much to further his skills during a one year leave of absence from his parish in Durban, Natal. Mr. Poynton's presence in Missouri could be spent working with and in parish groups, especially those crossing cultural and racial lines, and also in study at the Educational Center, Clayton.
- B. The use of a tape recorder could be valuable. It is possible that conversations could be taped with Christians in Natal. Some thought-provoking questions could be asked and discussed, such as "What is your impression of Christianity in America?" "What does a Christian need most to know to understand your country?" These and other questions might well be the basis for a fifteen or thirty minute tape-recorded conversation, to be used in provoking discussion groups within both Missouri and Natal.

Appendix No. 7

Report of the Committee on Evaluation of the Documents of the Consultation on Church Union to the Convention of the Diocese of Missouri

April 20, 1967

In December, 1960, the Rev. Eugene Carson Blake, then Stated Clerk of the United Presbyterian Church, preached an historically important sermon in Grace Cathedral, San Francisco, on the subject "Toward the Reunion of Christ's Church." He proposed that four churches—his own, the Episcopal Church, the Methodist Church, and the United Church of Christ—develop a plan of church union which would be, in his words, "both catholic and reformed." He further suggested that any other churches that were interested also be invited to join the initial group.

In due course this proposal was officially adopted, and representatives of the four churches convened in Washington in April, 1962. They formed the Consultation on Church Union, which has met annually since that time. Six other churches—the Christian Churches (Disciples of Christ), the Evangelical United Brethren, the Presbyterian Church in the United States, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Christian Methodist Episcopal Church—have now joined the original four, making a total of ten churches in the Consultation.

It should be noted that the General Convention of the Episcopal Church, in authorizing participation in 1961, directed that our representatives were to be bound by the Chicago-Lambeth Quadrilateral, the traditional statement of the basis on which member churches of the Anglican Communion will consider union with other Christian bodies. The Quadrilateral affirms the position of the Anglican Communion on four essential points—the Holy Scriptures, the Apostles' and Nicene Creeds, the Sacraments of Baptism and the Supper of the Lord, and the Historic Episcopate.

At the fifth meeting of the Consultation on Church Union, held in Dallas in May, 1966, a collection of documents entitled "Principles of Church Union" was adopted for transmission to the participating churches for study and comment. The report included four chapters—on the faith of the church, the worship of the church, the sacraments, and the ministry—with three appendices—an open letter to the churches on unity, a paper on a tentative structure for the proposed united church, and a paper on procedural matters in achieving union.

In the Episcopal Church each diocese was asked to appoint a special committee to study critically the "Principles of Church Union" and prepare a report for action by the diocesan convention and for referral to the Joint Commission on Ecumenical Relations of the national church. The Ecumenical officer of the Diocese of Missouri, the Rev. Pitt S. Willand, appointed such a committee promptly, and we have been at work since November, 1966. We acknowledge with appreciation the assistance of Mr. J. L. Pierson, a communicant of the church of St. Michael and St. George, Clayton, who is a member of the Joint Commission on Ecumenical Relations and one of the Episcopal representatives to the Consultation on Church Union, and of the Rev. Professor Elmer J. F. Arndt, of Eden Theological Seminary, a member of the Executive Committee of the Consultation.

We believe it would be helpful to make a few general comments on the Consultation, the "Principles," and their significance for Anglicans, before presenting the formal recommendations of the Committee. Appended to this brief report is a more detailed commentary on the documents themselves for the Joint Commission.

1. The Anglican Communion and the Episcopal Church have long been committed to the principle of the unification of Christendom. This is not a novel or radical idea. Our governing bodies have made important pronouncements on this subject over a period of more than a century. In 1853, in 1886, in 1920, in 1949, in 1961, and at other times, we as a national church or as a world-wide communion have said that Christian unity is greatly to be desired. At this point in history the Episcopal Church can hardly refuse to take seriously a proposal for union.

2. The particular documents before us are in some respects disappointing. Though cautiously worded to take account of the diverse emphases and customs of the consulting churches, they are written in the pretentious prose of the ecclesiastical bureaucrat (the passage on the Eucharist is a notable exception) and stay miles away from the issues that are most likely to cause trouble in a united church. Little or nothing is said about the attitude to be taken toward the use of alcoholic beverages (a really sore point, at the practical level), the wide cultural and educational disparities among the clergy and people of the ten churches, or the probable effectiveness in the contemporary world of a super-denomination. The assumption made throughout the "Principles of Church Union" that the amalgamation of the administrative organizations of the several churches can somehow produce momentous results will strike many readers as naive, to say the least.

3. We could wish that the Consultation had included more representatives of older communions such as the Lutheran, Roman Catholic, and Orthodox churches. The composition of the group is heavily weighted toward liberal Protestantism. Although the Consultation has clearly affirmed its hope that the united church will be "truly catholic, truly evangelical and truly reformed," it is difficult to see how the kind of balance and tension that we think has been achieved in Anglicanism could be maintained in a new body comprised largely of typical American Protestants. This might, for example, pose a threat to the more Catholic segment of our church and to our Anglican brethren abroad. At a time when the Anglican Communion is emphasizing its own unity across national boundaries, the possibility of the disappearance of an Anglican church in the United States is a cause of grave concern.

4. We must not expect that the amalgamation of churches will solve the most urgent problems facing Christians today. Our greatest difficulties are neither organizational nor administrative. There was a time when sectarianism and denominational jealousies were major handicaps to the Christian cause, but this is certainly not true in our time. We see relationships and the full range of cooperative action all about us. The thing we most lack is clarity of message. What is the church to say to a perplexed world? Church union has little to contribute to the solution of this problem. No amount of administrative reorganization will provide a saving message that speaks to the profound emptiness of contemporary man. Indeed, preoccupation with organizational matters may only divert attention from our most pressing task.

These are some of the issues with which the Committee has grappled as it has studied and evaluated the "Principles of Church Union." We believe that they deserve to be considered by the Episcopal Church and by

our colleagues in the nine consulting churches. We need to find solutions to them before the day of union arrives. But we must not, in the considered opinion of the Committee, allow these reservations to cut off the conversations that have been so well begun in the last six years. The Committee recommends that the Convention go on record as favoring the continuation of the work of the Consultation on Church Union and the intensification of Anglican-Orthodox, Episcopal-Roman Catholic, and Episcopal-Pentecostal discussion. Specifically, we urge affirmative action on the following: be it

RESOLVED that the Consultation on Church Union be praised for its success in promoting understanding among the ten participating churches; and be it further

RESOLVED that the "Principles of Church Union" be commended as a significant advance toward Christian unity in matters of doctrine, worship, sacraments, and ministry which have long divided loyal followers of Jesus Christ; and be it further

RESOLVED that our delegates to the next General Convention be encouraged to support the resolution to be introduced here by the Joint Commission on Ecumenical Relations authorizing the Commission to participate in due course in the development by the Consultation on Church Union of a plan of union for consideration by the governing bodies of the churches concerned; and be it

RESOLVED that our delegates to the next General Convention be urged to support in every way possible the extension of conversations between the Anglican Communion, at home and abroad, and the Orthodox, Roman Catholic, and Pentecostal Churches.

Respectfully submitted,

Manning M. Pattillo, Jr., Chairman
John D. Davidson, M.D.
(The Rev.) William H. Laird
D. Bruce Merrifield
(The Rev.) Pitt S. Willard

(The Rev. Andrew G. Kunz, Jr., was an active member of the Committee during most of its work but did not share in the preparation of this report).

APPENDIX

(These more specific comments on the "Principles of Church Union" have been included primarily for such value as they may have to the Joint Commission on Ecumenical Relations.)

General

While the Committee recognizes the difficulty of preparing documents for a diverse readership, we do feel strongly that the "Principles" should be put in language more suitable for the intelligent lay public. Greater precision, clarity, and conciseness would be desirable.

Preamble

A number of questions are raised by members of the Committee about the justification for and the dangers of a single, large administrative structure of the type proposed by the Consultation. Over-bureaucratization is generally acknowledged to be a serious weakness in American churches.

The proposed merger would accentuate this problem. It might make self-criticism more difficult. It might result in pressure toward uniformity without adequate protection of diversity. The sense of a serving church might be submerged by a tendency toward autocracy. It is not clear that the Holy Spirit can most easily renew the church through large structures. We urge that provision be made in the plan for small, working units in which the individual can play a significant role.

We should like to see a better definition of authority, and the provision of explicit safeguards in the structure for protection of the diversity, liberty, and openness described in Sections (d) and (e), pp. 16-17.

Chapter 1 (The Faith of the Church)

In the opinion of the Committee Item (3) at the bottom of p. 22 is not wholly consistent with Items (1) and (2) in the same paragraph. It is not clear to us how the Scriptures can be the supreme guardian and expression of the Tradition if Scripture is included in Tradition and is to be interpreted in the light of Tradition.

In the discussion of the Creeds on p. 23 we believe that the description "ancient statement" would be preferable to "ancient symbol."

Chapter 2 (The Worship of the Church)

We suggest that the first sentence in Section (c), p. 33, be revised to read as follows: The preaching of the Word of God as an important element in public worship, **when appropriate**. In our judgment the present wording is too strong.

In the section entitled "For the Future," p. 35 (3rd line from bottom), "disciplines" seems to us an unfortunate choice of words. It implies a rigidity that might preclude diversity in liturgical use.

Chapter 3 (The Sacraments of the Church)

The Committee commends the section on "The Lord's Supper," pp. 40-43, and especially Paragraph 1, p. 41, in its emphasis on the "Church's action of sharing together in that mystery, in response to the Lord's invitation and command," as being "altogether more decisive than any effort on our part to think alike about it."

Chapter 4 (The Ministry of the Church)

The Committee expresses some reservations about the section "Presbyters (Elders)" with particular reference to the sentence in the middle of p. 51, which reads "Others may be fulfilled without such professional preparation and discipline." We unanimously affirm the importance of a presbyterate with at least three years of professional education beyond the bachelor's degree.

With regard to the section "Deacons," the Committee commends the author(s) for the realization that the diaconate must be more than a stage preparatory to the presbyterate and that it must show in its functioning interdependence of worship and service.

With respect to the entire chapter, the Committee feels that the clergy are described as functionaries with a marked lack of the charismatic quality necessary in the ministry, whether lay or ordained. We believe that the clergy should be an inspirational force in the constant renewal of the church in a turbulent, changing society. We find this emphasis missing in the chapter.

An Open Letter to the Churches

Despite the fact that this document was written expressly for wide circulation in the churches, the language is obtuse.

The Committee has several more specific observations. It commends the paragraph on p. 61 beginning "We recognize . . ."

With respect to the passage on discipline and freedom on p. 64, we point out that while discipline is needed, a greater need is personal commitment and the cultivation of the devotional life. We suggest that this point be incorporated.

We propose a change in wording in the two sentences following "Our present danger . . ." in the middle of p. 65. We would prefer the following: Our present danger is less that of creating a "super-church" than of accepting something less than the Church Christ gave us . . .

The Structure of the Church

The Committee applauds the concept of the task group, emphasizing, however, the importance of having the task groups always related to the ongoing, sacramental life of the united church. The Y.M.C.A. and the Y.W.C.A., with their attenuated religious character, may be cited as examples of what can happen when such a relationship is not maintained.

We have two reactions to the last paragraph on p. 76. We are opposed to the appointment of parish clergy by bishops as the normative procedure. Moreover, we question the validity of the statement (or at least the implications of the statement), "Amid the pressures of our fast-moving world, leisurely processes of clergy placement are a costly luxury."

Stages and Steps Toward a United Church

We suggest the deletion of the following sentence on p. 83: "There must be no remaining doubts about the inclusion in the Plan of whatever each church understands to be essential for the Church, 'truly catholic, truly evangelical and truly reformed.'" This would seem to be a requirement impossible of realization.

Appendix No. 8

Proposal of Director of Fiscal Affairs and his Committee for a Method to Fund the Diocesan Budget in Place of the Present Method of Assessments and Apportionments to be Known as "The Missouri Plan"

The proposal contemplates funding diocesan budgets by voluntary commitments on the part of each parish vestry and mission executive committee made after the completion of the Every Member Canvass in each parish. Such a commitment will be made in response to the presentation to each by the diocesan organization of their program and the financial needs required to implement it. This program and these financial needs will have been prepared by the Office of the Bishop, approved by the Standing Committee, and by the Diocesan Convention. Assignment or suggestion of quotas in connection with such asking will not occur. To the extent that voluntary acceptances and other available resources do not fund the program, adjustments therein will be made by the Office of the Bishop, with the approval of the Standing Committee. The system of assessments and apportionments will be discontinued. It is recommended also that failure of parishes to meet their voluntary acceptances will not result in any penalty, including ineligibility to participate in the Diocesan Convention.

The procedure to put the plan in operation will be as follows:

1. By resolution of the 1967 Diocesan Convention, each parish will be asked to agree to pay into the Diocese in support of the 1968 diocesan budget no less than the total of its assessments and apportionment paid to the Diocese during the year 1966. The 1968 diocesan budget presented for approval at the 1967 Diocesan Convention will assume such commitment as its floor. To the extent it exceeds this floor, it will be contemplated that such excess financial needs will be met by a voluntary asking and acceptance, made by parishes and missions after the completion of their Every Member Canvass in 1967 and in response to the diocesan presentation and asking.
2. The diocesan budget presented to the 1968 Diocesan Convention effective for the year 1969 will be presented on the assumption that funding thereof will be pursuant to the Missouri Plan and that voluntary asking and acceptances will occur by the vestries and executive committees each parish subsequent to their Every Member Canvass but prior to January 1, 1969.
3. This procedure will require no Diocesan Constitutional changes or Canonical changes until the Convention of 1968. At this Convention the Canon relating to disqualification to participate at the Convention on account of non-payment of assessment should be eliminated. All other implementation of the plan will be supported by Diocesan Convention resolutions.

Respectfully submitted,

William R. Bascom
William H. Laird
George A. Newton
Ingram F. Boyd, Chairman

Dioceses on Voluntary System in 1966

Year Started	Diocese	Parishes & Organized Missions	Church Mem- bers (Bap- tized Per- sons)	Communi- cants
1892	Alaska	26	7,248	3,616
1966	Arizona	54	25,834	18,017
1966	Arkansas	54	14,164	10,862
1957	*Bethlehem	82	20,082	19,329
1961	California	124	83,486	50,368
1964	Dallas	115	44,917	34,063
1952	Delaware	38	22,253	13,771
1962	East Carolina	79	15,504	10,393
1959	Florida	83	33,263	20,835
1964	Georgia	60	16,416	11,130
1963	Idaho	31	9,547	4,956
1961	*Iowa	69	22,305	14,779
1959	Lexington	32	9,369	6,651
1963	Maryland	126	69,037	42,190
1964	*Minnesota	139	47,537	31,092
1963	*New Hampshire	51	21,287	11,556
1960	*Ohio	117	75,686	47,705
1930	*Southern Ohio	84	46,802	29,400
1964	Southern Virginia	115	38,643	23,804
1966	Southwestern Virginia	56	15,167	9,843
1946	Vermont	53	13,168	7,640
1959	Virginia	169	76,940	46,918
1965	*West Texas	79	3,855	2,693
1958	*Western Kansas	24	4,468	3,437
1963	Western New York	76	45,270	29,554
1962	Western North Carolina	57	10,290	7,103
		1,993	792,538	511,705

*Assessment but no quota

#Source: 1966 Church Annual

NOTE: South Carolina and Tennessee adopted a voluntary system to begin in 1967.

Mr. Guy W.
Industrial E
1401 S. Bre
St. Louis, M
My dear Gu

Sorry to
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Diocese of Delaware Adopted Plan in 1952

1952	—	\$105,207	
1953	—	102,634	
1954	—	137,264	
1955	—	176,652	
1956	—	199,993	
1957	—	208,410	
1958	—	209,160	
1959	—	217,607	
1960	—	234,705	
1961	—	242,615	
1962	—	255,000	
1963	—	247,250	
1964	—	261,300	
1965	—	282,250	
1966	—	282,400	
1967	—	289,600	PLEDGED

April 11, 1967

Mr. Guy W. Oliver
Industrial Equipment Company
1401 S. Brentwood Boulevard
St. Louis, Missouri 63144

My dear Guy:

Sorry to be tardy replying to your letter of March 29th but I am indeed excited by the proposal as outlined and to be known as "The Missouri Plan." I would regard it as a bold plan but one which goes to the very heart of most of our problems in the life of the Church today, namely the measure of commitment to Christ in the most sensitive areas of commitment, which is our ability to surrender to the service of God what we commonly think of as that which belongs to us. In my opinion we will not be a genuine and effective channel for renewal in this world until we are renewed ourselves at this point, until we learn to respond -- not as one responds to obligation articulated by some form of law, but as we learn to respond as an act of grace in response to an act of grace. This is what I believe the Prayer Book means in that illuminating phrase, "whose service is perfect freedom."

I do not doubt that there are and will be practical obstacles to overcome, but neither do I doubt that such a bold plan as this commends itself to people who know now that halfway measures can no longer commend the Church's mission to the world.

I assume that Bishop Cadigan knows that you are writing to me about this and has given his consent to seeking such an expression from a bishop outside the Diocese of Missouri. Without his consent I would not want to make an expression concerning a proposal that is bound to affect the Diocese of Missouri.

Good luck to you!

Faithfully yours,
John E. Hines
PRESIDING BISHOP

A General Statement and Supporting Resolutions on The Negro American and MRI Submitted by the Bishop's Office to the 128th Convention of the Diocese of Missouri, April 21-22, 1967. Adopted by the Convention as Resolution No. 10, April 22, 1967.

WHEREAS the 128th Convention of the Diocese of Missouri recognizes that the removal of social, economic, cultural, and political conditions which perpetuate second-class citizenship for any citizens requires a wide range of effort on the part of the entire community; that the Church has a substantial part to play in such an effort; that at the heart of the struggle is an effort to support Negroes to achieve self-identification, self-respect, and self-reliance; and that this is an essential element of Mutual Responsibility and Interdependence at home or anywhere else; and

WHEREAS the elected Executive Council of the PECUSA, in its February, 1967, meeting, adopted both a general statement on "The Negro American and MRI" and nine specific resolutions to spell out the implications of that statement for policy and action in the national structure of PECUSA; and

WHEREAS the issues addressed by Executive Council in this statement and resolutions are also issues in the church and community life of the Diocese of Missouri, calling for clear definitions of policy and action by the diocesan structure; therefore be it

RESOLVED

That this Convention endorses the Executive Council's statement on "The Negro American and MRI" (attached to these Resolutions); and as explicit statements of diocesan policy in regard to the issues there touched on, be it further

RESOLVED

- (1) That this Convention reiterate the policy of clergy placement without regard to race, and request the Bishop to continue a committee on means of implementing this policy, said committee to report on performance to the next annual Convention of the Diocese.
- (2) That this Convention — recognizing present diocesan support of and collaboration with community organizations of the indigenous poor in East St. Louis, Ill., in St. Louis, and in Dunklin and Pemiscot Counties — declare this type of ministry to be a matter of high priority, and urge all congregations of the Diocese to include interpretation and discussion of such ministry in their adult education programs for the coming year.
- (3) That this Convention — recognizing that inadequate schools have contributed materially to discrimination in employment for Negroes, especially Negro adolescents and young adults, and that in its Educational Assistance programs this Diocese is already at

work to supplement such inadequate schooling — declare it a matter of high priority that the Diocese support, and if necessary initiate efforts which will lead to substantial up-grading of all schools, particularly those largely attended by the Negro poor and other under-privileged groups.

- (4) That this Convention — recognizing that the continuation of racial ghettos and the steady deterioration of housing opportunities for the poor, especially the Negro poor, calls both for remedial efforts within the ghettos and equally for affirmative programs to end racial discrimination in the housing market; and recognizing the formal sponsorship by this Diocese of one low-rent housing program already — declare it a matter of high priority that the Diocese further support and initiate efforts which will lead to a substantial increase of low- and moderate-income housing throughout our metropolitan and rural residential areas. The Convention reminds parishes and church-related institutions that federal law makes it possible for the churches to participate in the creation of not-for-profit housing for the poor; that technical and consultive services are available to this end, and hopes that units of the Diocese will seek such participation in the creation of new and rehabilitated housing.
- (5) That this Convention call for state and local legislation, with appropriate means of enforcement, which will prohibit all forms of racial discrimination in the purchase, sale and rental of residential property.
- (6) That this Convention urge Senators and Representatives from the diocesan area to vote in Congress for substantial appropriations to strengthen the War on Poverty, and particularly to support increased funding, rather than cut-backs, for Community Action Programs.
- (7) That this Convention — recognizing the crucial role which the private sector of the economy must play in eliminating exploitation and discrimination in employment — call upon all communicants of the Diocese of Missouri, especially leaders in finance, industry, education and labor, to use their talents and best efforts to create compensatory employment opportunities for Negroes and special training programs to offset lack of skill resulting from past and present discrimination.
- (8) That this Convention — recognizing that economic affluence in recent years has been accompanied by serious disparity between the incomes of rich and poor — record itself in favor of the study of possible social welfare legislation in the appropriate areas which will guarantee a decent standard of living for those who cannot be employed and provision of supplemental allowances for the under-employed who cannot attain an adequate standard

of living; and urge all Communicants of the Diocese of Missouri to consider the need for comprehensive social and economic policies and legislation to eliminate poverty and to communicate their points of view to their Senators and Congressman, realizing that the achievement of such goals may involve them in personal sacrifice, especially by their willingness to pay higher taxes.

- (9) That this Convention request distribution of these resolutions (including "The Negro American and MRI") to all vestries, executive committees, and governing boards of diocesan institutions, urging study-action programs based upon them at every level of diocesan life; and also request the Bishop's Office to provide all possible consultive and technical help for the design and implementation of such programs.

THE NEGRO AMERICAN AND MRI

A statement adopted by the Executive Council,
Protestant Episcopal Church, February, 1967

"Our unity in Christ, expressed in our full communion, is the most profound bond among us, in all our political and racial and cultural diversity. The time has fully come when this unity and interdependence must find a completely new level of expression and corporate obedience." Mutual Responsibility and Interdependence in the Body of Christ.

The concept of Mutual Responsibility and Interdependence addresses itself to the revitalization of the Church, and more particularly, the Anglican Communion, far and near. On its more obvious level, it has been received as an effort to provide more equitable sharing of the financial, human, and other resources of prosperous nations and churches with those which are struggling and developing. It has produced linkages which transcend cultures and national boundaries.

The implications of the MRI document for life in our own church and nation have been given only limited expression. Within both church and nation, communities of white privilege exist alongside communities of black poverty, second-class citizenship, and frustration. Surely, the need for this interdependence here at home is as real — and as pressing. If, as the MRI document asserts, the "keynotes of our time are equality, interdependence, and mutual responsibility," there is no more appropriate place to begin than within our own country, in our own church practices and structures.

The history of the Negro in America from 1619 until the present is the unholy record of a systematic exclusion of people — on the arbitrary basis of color — from the most elementary of human rights, the right to live in dignity as a man. For a majority of Negroes in this country, words such as "personal freedom," "liberty," "law and order," "justice," and "equality" have not had the bearing on reality that they have had for the majority of the white people in the community. Few Negroes have achieved positions where their rights have had to be respected by whites; many are powerless to do anything about their predicament.

It is against this background that we must understand why the "black power" slogan has such appeal to the beaten and downtrodden masses of

ghetto dwellers, and why the refrain is being picked up by numbers of middle-class Negroes as well. One of the reasons the slogan "black power" evokes so much emotion is that the term means many different things to different people. Following are a few interpretations of the phrase:

1. Black power may represent the nurturing of pride among Negroes in their cultural heritage, in their negritude — a drive for self-realization, self-identity, and dignity through consciousness of group history — which seeks to elevate the black man to a position of dignity on a par with other men.
2. Black power may mean the effort within the black ghetto to build communal solidarity, to create a power force capable of changing the conditions of urban life.
3. Black power may mean repudiation of the theory of nonviolence and a call to all Negroes to defend themselves against their oppressors.
4. Black power may mean rejection of integration as a goal or a strategy, brought on by the realization among ghetto people that the methods of white-dominated civil rights organizations will not improve the conditions of their lives.
5. Black power may be seen as an attempt to show the black masses that they must express themselves militantly, aggressively, and in their own ways, realizing that community leadership will not respond to gentle, single voices.
6. Black power may mean racial supremacy, black nationalism, violent insurrection, and "Burn, baby, burn."

As the term has been used by its advocates, it may mean any one or a combination of the above. When one evaluates the conditions of the urban ghetto today, it is not difficult to understand why such a slogan would have emerged. While the exponents of black power, such as Stokely Carmichael, have not attracted large followings, recent events have reinforced the separation between whites and Negroes in American life in many areas.

If our society is to face realistically the problems of the Negro sector of the culture, it must recognize and encourage the legitimacy of Negroes' developing those modes of power expression—political, economic, and social — that are utilized by other groupings in the culture, and have been so used by other long since assimilated low-income ethnic groups. For most ghetto poor of this generation, and perhaps for many of the next, a strategy of individual mobility is irrelevant.

The emergence of the black power slogan is probably due as much to the ineffectiveness of civil rights organizations as it is to the general worsening of living conditions. The civil rights movement, in many areas of our nation, has failed to produce through its strategies a solution to the Negro's traditional powerless, subservient position in American culture. In fact, this failure often has made it easier for injustices to be perpetuated among the black masses.

The fact is that for the Negroes who live in the ghetto, conditions are probably worse today than they were ten years ago. Recent statistics prepared by the United States Department of Labor show a larger proportion of Negroes unemployed now than in 1954; the gap between the average wage of the average white worker and those of the average Negro worker is widening. Slum housing is as bad, if not worse, because of crowding. And in many areas schooling is as segregated — and as inferior — as when the Supreme Court struck down the separate-but-equal doctrine.

The urgent cry to find a base of political and social power in the ghetto is symptomatic of the lack of faith in white people, and in the organization in which whites have played such a prominent role. Because the ghetto community has not had the opportunity to develop spokesmen who are heard, it is not difficult to understand why black power organizations have become a rallying point for the oppressed community, particularly among its young and militant fringe.

In the period between 1954 and 1965, there was an impressive record of change in the area of civil rights. Legal separation on the basis of race was stricken down in the fields of education, employment, voting rights, and access to community facilities — if not in the field of housing. Yet the actual living conditions of the majority of Negro Americans have not changed in any appreciable way commensurate with those of the white community.

Nowhere is this more apparent than in the churches. Interaction between the "Negro denominations" and those which are predominantly white is still limited. The status of most Negro clergy in our own Church remains one of unequal opportunity. In the development of urban strategies, the major denominations have failed to enlist the indigenous black leadership which has been there all along. The denominations have continued to use their financial resources largely in support of white leadership in declining inner-city churches.

In view of the fact, as emphasized above, that the slogan "Black Power" means so many widely different things to different people, it is not for the Church to affirm or condemn this phrase. To act constructively, the Church should concentrate on removing the conditions, in church and society, which perpetuate any inferior status and which have given rise to black power as a slogan and a style of operation. The Church should encourage efforts by all excluded people, Negroes and others, to organize for development and participation in society. The Church should speak and act directly to curb any open animosity and violence which have greeted the efforts of Negroes, individually or in groups, to assume a full and free place in society. The Gospel, which affirms human unity in the Person of Christ, is the essential prerequisite for the achievement of a society of justice and equal opportunity and for a church life which gives equal place to all members apart from racial distinctions. Integration without equal opportunity is not enough.

Appendix No. 10

The Standing Committee

The Standing Committee met eight times in 1966. In addition to routine business, it took the following official actions:

Recommendations for Admission as Candidate:

James R. Wilkinson
 Paul M. Vandivort, Jr.
 Konrad Palmer Hartl
 James C. Kiefer
 Michael E. Fisher
 John Stephen Bergmann

Recommendations for Ordination to the Diaconate:

Harvel R. Sanders
 Gary A. Mitchener
 Steven Darling
 William F. Barrett
 William Matheus

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Recommendation for Ordination to the Priesthood :

William F. Barrett
Harvel R. Sanders
Gary A. Mitchener

Consent to Elect a Bishop:

Tennessee for a Suffragan Bishop
Virginia for a Bishop Coadjutor
Dallas for a second Suffragan Bishop
North Carolina for a Suffragan Bishop

Consent to Consecrate a Bishop:

Johnathan Goodhue Sherman — Bishop of Long Island
William P. Barnds — Suffragan Bishop of Dallas
Robert Hall — Bishop Coadjutor of Virginia
John Burt — Bishop Coadjutor of Ohio
Theodore Stevenson — Bishop of Harrisburg
William Gates, Jr. — Suffragan Bishop of Tennessee
Richard Beamon Martin — Suffragan Bishop of Long Island
Benito Cabanban Cabanban — Bishop Coadjutor of the Mission
District of the Philippines

Consent for Sale of Property:

Church of the Good Shepherd - St. Louis County - Loan of \$4500 to refurbish heating plant and add air conditioning.
St. Stephen's Church - Ferguson - Borrow up to \$23,000 for a new rectory.
Parochial Trust Fund - Authorized to sign building contract, not to exceed \$60,000 (provided funds are in hand), for an ecumenical Student Center at Columbia, Missouri.

Consent for Sale of Property:

Parochial Trust Fund - Sale of unimproved tract owned by Trinity Church, St. James, Missouri.
Parochial Trust Fund - Sale of portion of property of St. Luke's, Valley Park, proceeds to be used in building church on Sulphur Springs Road, south of Manchester, Missouri.
Parochial Trust Fund - Sale of old building of St. John's Church, Sullivan, Missouri.
St. Matthew's, Warson Woods - Sale of rectory and erection of new one without increasing indebtedness more than \$15,000.

Miscellaneous:

Approved Bishop Cadigan's nomination of the Rev. Dr. Joseph W. Nicholson to be the 1966 Travelling Fellow.
Recommended that Bishop Cadigan serve as incorporator and board member of Central City Homes, a new Illinois corporation, as part of the Pilot Bidiocesan Program.
Approved Diocesan acceptance of \$10,000 from the Executive Council to support the work of the Mid-City Community Congress (MCCC .)

Commentary:

The Restructuring of the Diocese assigned some responsibilities of the former Diocesan Council to the Standing Committee. Considerable discussion was (and continues to be) held concerning the following:

1. Can Standing Committee be considered, in part, as an arm or agent of Convention? Standing Committee has received a broad range of

opinion concerning this and will try to resolve the issue by making some recommendations to the 1968 Convention. It does appear, however, that Standing Committee could expedite some Diocesan business if it could act in name of Convention in between Conventions on certain matters. The Diocesan Convention, at its next meeting, would be privileged to reverse/modify/approve the interim action.

2. Should Standing Committee be used for **pro forma** (rubber stamp) approvals? The consensus of the Standing Committee is that it should not: matters brought before it should all require investigation and deliberation.
3. The role of suffragan bishop. The increasing numbers of suffragans elected to the House of Bishops is seen by many dioceses and standing committees as inimical to the long-range interests of the Church. This Standing Committee, while recognizing the right of each diocese to chart its own course, has refused to consent to the election of a suffragan without some clear showing by the diocese proposing said election as to the need for that suffragan. Consequently, Standing Committee refused to consent to the election of a suffragan for the Dioceses of Long Island, West Missouri, and Northern California. It still needs to clarify its policy concerning approving consecration of a man to be suffragan in a diocese where this Standing Committee felt no suffragan was required. (The tide is swinging, on principle, to withhold such consent.) As a result, the Standing Committee is working to organize a conference with other standing committees on the matter of handling requests for the election and consecration of suffragans. Wanted: Some general criteria by which a number of dioceses may act consistently and, when appropriate, in concert. Objective: To recommend action to General Convention concerning conference recommendations.
4. Canon 6, Section 3, provides that:

The Standing Committee shall at frequent intervals, and not less than semi-annually, review and evaluate the programs of the Diocese and make written recommendations in relation thereto. The office of the Bishop shall supply such information and data to the Standing Committee as may be necessary to effectuate such review and evaluation.

Standing Committee has, on a number of occasions since the preceding Convention, met with the Bishop and Cabinet concerning programs of the Diocesan office. The Cabinet has been at full strength for less than a year so, while programs have been reviewed the evaluation in depth of the work of the full Cabinet is still very much in its early stages. Standing Committee is moved to report to Convention that not only is the seriousness and dedication with which the Bishop and Cabinet are proceeding to implement the restructuring process most impressive, but the priorities that are being set really deal with the most important problems of our Diocese. As an example of the way Standing Committee feels it should work with the Bishop's office and with Convention, the following two resolutions from the past two Standing Committee meetings are quoted:

1. "Whereas: In consideration of the promotion of stewardship, no formula for diocesan assessment and apportionment with justice has ever been devised and, whereas, some means is required to assure regular and orderly presentation of diocesan program to the parishes and missions, be it resolved that the Standing Com-

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mittee endorses, in principle, the Missouri Plan as outlined. However, the Standing Committee will not so recommend to Convention until a detailed plan for implementation . . . is approved by Standing Committee." (Excerpt from Standing Committee minutes of 9 March 1967).

2. "Be it resolved that the Standing Committee accepts the implementation of the Missouri Plan as set forth by the Financial Officer. Standing Committee will commend Plan to Convention with enthusiasm." (Excerpt from Standing Committee minutes of 13 April 1967).

RICHARD S. GORDON

Secretary

Appendix No. 11

The Parochial Trust Fund of the Episcopal Diocese of Missouri, Inc.

1966

- January 25—Note and deed of trust on property to be occupied by St. Martin's Church, St. Louis County, paid and cancelled.
- February 9—Title taken to tract of land on Sulphur Springs Road, St. Louis County, subject to a deed of trust held by Leon and Minnie Crowell. To be held in trust for future development by St. Luke's Church, Valley Park.
- February 16—Received notice that U. S. Post Office Department would not take up an option on property of St. Luke's Church, Valley Park
- March 20—Easement granted over front ten feet of property of St. Timothy's Church, St. Louis County, to Fee Fee Trunk Sewer, Inc.
- April 14—St. Luke's Church, Valley Park, authorized to sell a portion of its property for not less than \$10,000.
Title conveyed to Masonic Cemetary Association of St. James, Mo., for a tract of land held in trust for Trinity Church, St. James.
- May 19—Officers elected: Vice President, Robert C. Hyde; Secretary, Charles F. Rehkopf; Treasurer, George A. Newton.
Petition authorized to Board of Public Service for vacation of alley between Benton Street and Marion Place, St. Louis.
- May 24—Property of St. John's Church, Sullivan, conveyed by warranty deed.
- May 26—Properties occupied by the new parish of the Church of the Advent, Crestwood, conveyed to the parish by quit claim deed.
- June 1—Received by deed of surrender exclusive title to property in St. Louis County as a gift from William and Florence Bedal.
- June 30—Officers of the corporation authorized to issue any disclaimers required in order that St. Matthew's Church, Warson Woods, might give a clear title to its rectory.

June 14—Note renewed in amount of \$20,000 on property of Grace Hill House, to Northwestern Bank.

September 6—Note renewed in amount of \$3,800 on property of St. Stephen's Church, St. Louis, to March 6, 1967. To Manufacturers Bank and Trust Co.

September 15—Authority given to officers to contract for construction of a student center and chapel in Columbia at a cost not to exceed \$60,000.

November 10—Contract signed with Hofmann Construction Company for erection of "Center for an Ecumenical Ministry for Higher Education, 813 Maryland Avenue, Columbia, Mo." in the amount of \$58,748.11. Performance bond and Equal Opportunities Employment agreement included.

CHARLES F. REHKOPF
Secretary

Appendix No. 12

1966 Diocesan Assessments

Payments to April 21, 1967

Parishes and Missions:	Due 1966	Received
Bonne Terre	\$ 33.00	\$ 33.00
Cape Girardeau	657.00	657.00
Caruthersville	285.00	285.00
Clarksville	101.00	101.00
Columbia	2,708.00	2,708.00
DeSoto	206.00	206.00
Fulton	49.00	49.00
Hannibal	1,087.00	1,087.00
Ironton	356.00	356.00
Jefferson City	1,524.00	1,524.00
Kennett	83.00	83.00
Kirksville	238.00	238.44
Louisiana	280.00	280.00
Macon	283.00	283.00
Mexico	405.00	405.00
Moberly	120.00	120.00
Monroe City	86.00	86.00
Palmyra	153.00	153.00
Poplar Bluff	527.00	527.00
Portland	29.00	29.00
Prairieville	25.00	25.00
Rolla	1,326.00	1,326.00
St. Charles	674.00	674.00
St. Clair	154.00	154.00
St. James	256.00	256.00
Sikeston	510.00	510.00
Sullivan	117.00	117.00
Saint Louis:		
All Saints	2,601.00	2,601.00
Ascension	2,183.00	2,183.00
Cathedral	7,346.00	7,346.00

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ONE HUNDRED TWENTY-EIGHTH CONVENTION

Grace	132.00	132.00
Prince of Peace	249.00	249.00
St. Augustine	615.00	615.00
St. John	1,635.00	1,635.00
St. Mark	1,955.00	1,955.00
St. Paul	1,176.00	1,176.00
St. Stephen	401.00	401.00
St. Thomas	161.00	161.00
Trinity	1,461.00	1,461.00
Clayton - St. Michael & St. George	9,147.00	9,147.00
Crestwood - Advent	760.00	760.00
Ferguson - St. Stephen	2,356.00	2,356.00
Florissant - St. Barnabas	676.00	676.44
Kirkwood - Epiphany	1,115.00	1,115.00
Kirkwood - Grace	5,931.00	5,931.00
Ladue - St. Peter	7,258.00	7,258.00
Northwoods - St. Andrew	701.00	701.00
Overland - St. Paul	919.00	919.00
University City - Holy Communion	3,783.00	3,783.00
Valley Park - St. Luke	107.00	107.00
Warson Woods - St. Matthew	1,166.00	1,166.00
Webster Groves - Emmanuel	5,928.00	5,928.00

Unincorporated:

Good Shepherd	1,338.00	1,338.00
St. Francis	495.00	495.00
St. Timothy	210.00	210.00
St. Martin	25.00	25.00

\$ 74,102.00	\$ 74,102.88
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Appendix No. 13

1966 Diocesan Apportionments

Payments to April 21, 1967

Parishes and Missions:	Due 1966	Received
Bonne Terre	127.00	127.00
Cape Girardeau	2,301.00	960.00
Caruthersville	1,091.00	1,091.00
Clarksville	388.00	388.00
Columbia	9,069.00	9,069.00
DeSoto	790.00	790.00
Fulton	191.00	191.00
Hannibal	3,743.00	2,183.50
Ironton	1,564.00	1,564.00
Jefferson City	5,233.00	5,233.00
Kennett	317.00	317.00
Kirksville	912.00	912.00
Louisiana	1,073.00	1,073.00
Macon	1,086.00	1,086.00
Mexico	1,523.00	880.81
Moberly	459.00	459.00
Monroe City	331.00	165.50
Palmyra	586.00	586.00

Poplar Bluff	1,910.00	1,989.80
Portland	111.00	111.00
Prairieville	77.00	76.00
Rolla	4,557.00	4,957.00
St. Charles	2,411.00	200.00
St. Clair	590.00	590.00
St. James	980.00	980.00
Sikeston	1,859.00	1,859.00
Sullivan	449.00	449.04
Saint Louis:		
All Saints	8,902.00	2,250.00
Ascension	1,478.00	-0-
Cathedral	25,073.00	25,073.00
Grace	508.00	508.00
Prince of Peace	954.00	954.00
St. Augustine	2,174.00	581.00
St. John	5,612.00	5,612.08
St. Mark	6,701.00	6,701.00
St. Paul	4,099.00	746.33
St. Stephen	1,510.00	-0-
St. Thomas	618.00	618.00
Trinity	5,019.00	2,621.19
Clayton - St. Michael & St. George	31,209.00	31,209.00
Crestwood - Advent	2,625.00	2,625.00
Ferguson - St. Stephen	8,067.00	8,067.00
Florissant - St. Barnabus	2,359.00	1,309.00
Kirkwood - Epiphany	3,841.00	640.20
Kirkwood - Grace	20,250.00	20,250.00
Ladue - St. Peter	24,771.00	24,771.00
Northwoods - St. Andrew	2,433.00	1,013.75
Overland - St. Paul	3,173.00	-0-
University City - Holy Communion	12,930.00	12,930.00
Valley Park - St. Luke	412.00	412.00
Warson Woods - St. Matthew	4,013.00	4,013.00
Webster Groves - Emmanuel	20,240.00	20,240.00
Unincorporated:		
Good Shepherd	4,601.00	4,600.96
St. Francis	1,814.00	1,437.67
St. Timothy	806.00	806.00
St. Martin	-	180.00
	<u>\$255,920.00</u>	<u>\$218,457.63</u>

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Appendix No. 14
ERNST & ERNST

BOATMEN'S BANK BUILDING

ST. LOUIS, MO. 63102

ACCOUNTANTS' REPORT

The Standing Committee,
Diocese of Missouri,
St. Louis, Missouri.

We have examined the statements of cash receipts and disbursements of funds of the Diocese of Missouri, as listed below, for the year ended December 31, 1966. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

DIOCESAN EXPENSE FUNDS:
DIOCESAN EXPENSE FUND
PERMANENT FUND FOR THE SUPPORT OF THE EPISCOPATE

CHURCH PROGRAM FUNDS:
CHURCH PROGRAM FUND
CAPITAL REVOLVING FUND
JAMES THEODORE WALKER DIOCESAN TRUST
DIOCESAN MISSIONS AND CHURCH EXTENSION FUND

SPECIAL PURPOSE FUNDS:
FRANK C. AND MATTIE H. THOMPSON MEMORIAL
TRUST FUND
THOMPSON RESERVE FUND
EPISCOPAL ADVANCE FUND
AGED AND INFIRM CLERGY FUND
THEOLOGICAL EDUCATION FUND
BISHOP SCARLETT'S PENSION FUND
PAROCHIAL TRUST FUND

PILOT DIOCESE PROJECT FUNDS

RESTRICTED FUNDS

In our opinion, the accompanying statements of cash receipts and disbursements present fairly the recorded cash transactions of above listed funds of the Diocese of Missouri, George A. Newton, Treasurer, for the year ended December 31, 1966.

The information presented in the other schedules appearing herein was derived from the accounting records tested by us as part of the auditing procedures followed in our examination of the statements of cash receipts and disbursements, and in our opinion such information is fairly presented in all material respects in relation to the statements of recorded cash receipts and disbursements taken as a whole; however, this information is not necessary for a fair presentation of the information in the audited statements of the Diocese.

Ernst & Ernst

St. Louis, Missouri,
March 13, 1967.

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
 DIOCESAN EXPENSE FUNDS
 DIOCESE OF MISSOURI, GEORGE A. NEWTON, TREASURER
 Year ended December 31, 1966

90

	DIOCESAN EXPENSE FUND		PERMANENT FUND FOR THE SUPPORT OF THE EPISCOPATE
	BUDGET	ACTUAL	
RECEIPTS:			
Assessments from parishes and missions	\$74,154.00	\$72,757.62	\$
Distributions from trust funds			4,039.39
Transfer - Permanent Fund for the Support of the Episcopate	3,000.00	4,039.39	
TOTAL RECEIPTS	\$77,154.00	\$76,797.01	\$4,039.39
DISBURSEMENTS:			
Expenditures:			
Bishop:			
Salary and pension fund contribution	\$17,808.00	17,807.92	
Travel allowance	2,000.00	2,000.00	
Loan payments and maintenance - residence	2,800.00	976.67	
Archdeacon:			
Salary and pension fund contributions	11,908.00	11,908.12	
Travel and automobile expense	1,500.00	1,402.84	
Loan payments and maintenance - residence	2,300.00	1,959.73	
Salary of secretaries	8,400.00	8,881.30	
Accounting service	3,600.00	3,900.00	
Office expense and supplies	4,000.00	4,000.00	
Building occupancy	5,800.00	6,434.16	
Journal printing and mailing	1,000.00	972.25	
General convention assessment	1,750.00	1,701.60	
Program of Mutual Responsibility and Interdependence	1,500.00	702.25	
Diocesan convention expense	700.00	587.74	
Audit	2,000.00	2,000.00	
Social security taxes	838.00	1,310.14	
Bishop Scarlett's retirement allowance	2,500.00	2,500.00	
Insurance	1,500.00	942.65	
Building staff expense	1,300.00	866.68	
Sundry	1,600.00	1,632.60	
	\$74,804.00	\$72,486.65	
Transfers:			
Restricted Funds - reserved for future expenditures:			
Legal expense	600.00	600.00	
General convention deputies expense	1,500.00	1,500.00	
Fidelity bond	250.00	249.96	
Excess of budget over expenditures:			
Program of Mutual Responsibility and Interdependence		797.75	
Bishop and Archdeacon		963.60	
	\$ 2,350.00	\$ 4,111.31	
Diocesan Expense Fund - transfer of income			4,039.39
TOTAL DISBURSEMENTS	\$77,154.00	\$76,597.96	\$4,039.39
EXCESS OF RECEIPTS OVER DISBURSEMENTS			
		\$ 199.05	-0-
CASH BALANCE AT JANUARY 1, 1966		12,406.77	-0-
		\$12,605.82	-0-
			-0-

APPENDIX

Program of Mutual Responsibility and Interdependence					
Bishop and Archdeacon			\$ 2,350.00	\$ 4,111.31	963.60
Diocesan Expense Fund - transfer of income					4,039.39
					\$4,039.39
		TOTAL DISBURSEMENTS	\$77,154.00	\$76,597.96	-0-
		EXCESS OF RECEIPTS OVER DISBURSEMENTS		\$ 199.05	-0-
CASH BALANCE AT JANUARY 1, 1966				12,406.77	-0-
		CASH BALANCE AT DECEMBER 31, 1966		12,605.82	-0-

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
CHURCH PROGRAM FUNDS
DIOCESE OF MISSOURI, GEORGE A. NEWTON, TREASURER
Year ended December 31, 1966

	CHURCH PROGRAM FUND		CAPITAL REVOLVING FUND	JAMES THEODORE WALKER DIOCESAN TRUST	DIOCESAN MISSIONS AND CHURCH EXTENSION FUND
	BUDGET	ACTUAL			
RECEIPTS:					
Apportionments from parishes and missions	\$245,550.00	\$215,025.01	\$ 2,165.90	\$	\$
Contributions		774.94			
Distributions from trust funds:					
Interest and dividend income				22,496.70	169.94
Proceeds from sale of securities				31,585.29	
Transfers:					
James Theodore Walker Diocesan Trust	15,000.00	21,552.99			
Diocesan Missions and Church Extension Fund		169.94			
TOTAL RECEIPTS	\$260,550.00	\$237,522.88	\$ 2,165.90	\$54,081.99	\$169.94
DISBURSEMENTS:					
Expenditures:					
Executive Council pledge	\$ 95,706.00	95,706.00			
Departments:					
Missions and strategy:					
Salaries and allowances	85,500.00	85,653.25			
Mileage	10,000.00	9,371.68			
Moving expenses	3,000.00	3,151.31			
Research and planning	2,000.00	2,000.00			
Sundry	500.00	330.28			
	\$101,000.00	\$100,506.52			
Christian Education	2,500.00	431.85			
Christian Social Relations	2,000.00	479.72			
Promotion	10,250.00	9,279.91			
Finance	50.00				
Christian Stewardship	600.00	605.26			
College Work	17,900.00	15,025.00			
Lay Ministry	250.00				
Institutions:					
Chaplaincy to Juvenile Court	13,500.00	13,500.00			
Thompson House Program	7,000.00	7,000.00			
Missouri Council of Churches	1,600.00	1,600.00			
University of the South	1,000.00	1,000.00			
Missouri School of Religion	600.00				
Diocesan Music Commission	800.00	652.34			
Investment service expense				561.73	
Cost of securities purchased				32,187.76	
	\$254,756.00	\$245,786.60		\$32,749.49	
Transfers:					
Church Program Fund - transfer of income		500.00		21,552.99	169.94
Restricted Funds - reserve for promotion					
TOTAL DISBURSEMENTS	\$254,756.00	\$246,286.60		\$54,302.48	\$169.94
RECEIPTS OVER/UNDER* DISBURSEMENTS		\$ 8,763.72*	\$ 2,165.90	\$ 220.49*	-0-
CASH BALANCE AT JANUARY 1, 1966		22,430.98	8,244.99	820.96	-0-
CASH BALANCE AT DECEMBER 31, 1966		\$ 13,667.26	\$10,410.89	\$ 600.47	-0-

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
SPECIAL PURPOSE FUNDS
DIOCESE OF MISSOURI, GEORGE A. NEWTON, TREASURER
Year ended December 31, 1966

	FRANK C. AND MATTIE H. THOMPSON MEMORIAL TRUST FUND	THOMPSON RESERVE FUND	EPISCOPAL ADVANCE FUND	AGED AND INFIRM CLERGY FUND	THEOLOGICAL EDUCATION FUND	BISHOP SCARLETT'S PENSION FUND	PAROCHIAL TRUST FUND
RECEIPTS:							
Contributions	\$ 2,679.99	\$	\$ 5,202.29	e	\$ 711.43	\$	\$
Payments on loans to churches and clergy:							
Principal	2,485.00		4,651.97				17.91
Interest	1,140.96		1,965.03				
Distributions from trust funds:							
Interest and dividend income	103,156.39	1,688.39		6,797.19	386.81		53.58
Proceeds from sale of securities		5,875.00					
Proceeds from sale of property held as trustee							4,000.00
Sundry	344.57						
Transfers:							
Parochial Trust Fund			2,270.43				
Thompson Reserve Fund - Loan			7,750.00				
TOTAL RECEIPTS	\$109,806.91	\$7,563.39	\$21,839.72	\$6,797.19	\$1,098.24		\$4,071.49
DISBURSEMENTS:							
Grants:							
Parishes and missions	12,328.47						
St. Louis Council on Alcoholism	7,918.20						
Delmo Homes	6,000.00						
Riverfront Church Center	6,000.00						
Theological education	5,481.40						
Bishop's Discretionary Fund	5,000.00						
Episcopal Church Center	5,000.00						
Episcopal-Presbyterian Foundation	5,000.00						
Thompson House program	5,000.00						
Traveling Fellow	2,500.00						
Gifts to Clergy	2,425.01						
Metropolitan Church Federation	2,000.00						
University study for youth	1,446.00						
Scholarships for clergy children	1,338.50						
Church and Society Conference	1,000.00						
St. Louis Conference of Religion and Race	1,000.00						
Missouri School on Religion	600.00						
Sherwood Hill maintenance expense	583.72						
Center of Urban Affairs	500.00						
	\$ 71,121.30						

Gifts to Clergy 2,425.01
 Metropolitan Church Federation 2,000.00
 University study for youth 1,446.00
 Scholarships for clergy children 1,338.50
 Church and Society Conference 1,000.00
 St. Louis Conference of Religion and Race 1,000.00
 Missouri School on Religion 600.00
 Sherwood Hill maintenance expense 583.72
 Center of Urban Affairs 500.00
 \$ 73,141.28

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS - CONT'D
SPECIAL PURPOSE FUNDS

	FRANK C. AND MATTIE H. THOMPSON MEMORIAL TRUST FUND	THOMPSON RESERVE FUND	EPISCOPAL ADVANCE FUND	AGED AND INFIRM CLERGY FUND	THEOLOGICAL EDUCATION FUND	BISHOP SCARLETT'S PENSION FUND	PAROCHIAL TRUST FUND
DISBURSEMENTS - CONT'D:							
Purchase of Sulphur Springs property	14,712.92						
Nonbudget salary expense incurred by reorganization of Diocesan structure	8,079.72						
Loans to missions and clergy	8,000.00						
Clergy conference expense	4,591.78						
Office - furniture and moving expense	3,610.49						
Diocesan structure study	3,184.60						
Payments on loans:							
Principal			24,209.11				
Interest	1,080.00						
Distribution of proceeds from sale of property held as trustee:							
St. John's - Sullivan							3,957.50
Certificate of title							42.50
							<u>\$4,000.00</u>
Pensions and allowances				6,092.20	1,197.00	2,291.12	
Medical expense				2,099.00	365.00		
Purchase of securities		75.00					
Sundry	609.00	62.39			24.00		
Transfers:							
Grants:							
Pilot Diocese Project Funds:							
Administrative salaries and allowances	2,400.00						
Evaluation Consultant	1,887.08						
Missouri Delta Ecumenical Ministry	1,666.67						
Restricted Funds -							
Community Concern	300.00						
Episcopal Advance Fund - Loan		7,750.00					
Episcopal Advance Fund - transfer of balance							
	<u>\$121,243.56</u>	<u>\$7,887.39</u>	<u>\$24,209.11</u>	<u>\$8,191.20</u>	<u>\$1,586.00</u>	<u>\$2,291.12</u>	<u>2,270.43</u>
TOTAL DISBURSEMENTS							
RECEIPTS OVER/UNDER* DISBURSEMENTS	\$ 11,436.65*	\$ 324.00*	\$ 2,369.39*	\$ 1,394.01*	\$ 487.76*	\$ 2,291.12*	\$ 2,198.94*
CASH BALANCE AT JANUARY 1, 1966	<u>38,562.38</u>	<u>3,340.06</u>	<u>3,429.58</u>	<u>5,905.07</u>	<u>520.21</u>	<u>2,291.12</u>	<u>2,198.94</u>
CASH BALANCE AT DECEMBER 31, 1966	<u>\$ 27,125.73</u>	<u>\$3,016.06</u>	<u>\$ 1,060.19</u>	<u>\$4,511.06</u>	<u>\$ 32.45</u>	<u>-0-</u>	<u>-0-</u>

ONE HUNDRED TWENTY-EIGHTH CONVENTION

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
PILOT DIOCESE PROJECT FUNDS

DIOCESE OF MISSOURI, GEORGE A. NEWTON, TREASURER

Year ended December 31, 1966

	ADMINISTRATIVE SALARIES AND ALLOWANCES	CHAPLAIN TO CAMPUSES	EDUCATIONAL ASSISTANCE	EVALUATION CONSULTANT	EAST ST. LOUIS MINISTRY	MISSOURI DELTA ECUMENICAL MINISTRY	MID-CITY COMMUNITY CONGRESS	COMBINED
RECEIPTS:								
Contributions	\$	\$	\$3,099.47	\$	\$	\$	\$	\$ 3,099.47
Grants from Executive Council	11,166.69	19,959.50	3,150.00	3,768.80	15,200.00	6,642.00	10,000.00	69,886.99
Transfer - Frank C. and Mattie H. Thompson Memorial Trust Fund	2,400.00			1,887.08		1,666.67		5,953.75
TOTAL RECEIPTS	<u>\$13,566.69</u>	<u>\$19,959.50</u>	<u>\$6,249.47</u>	<u>\$5,655.88</u>	<u>\$15,200.00</u>	<u>\$8,308.67</u>	<u>\$10,000.00</u>	<u>\$78,940.21</u>
DISBURSEMENTS:								
Salaries and allowances	15,596.02	11,377.72		6,257.70				33,231.44
Office equipment and supplies	4,033.34							4,033.34
Discretionary expense		1,345.70		503.61				1,849.31
Experimental Campus Ministry		6,959.50						6,959.50
Neighborhood School			8,065.47					8,066.47
Central City					7,900.00			7,900.00
Dioocese of Springfield					5,000.00			5,000.00
East St. Louis Demonstration Project					2,300.00			2,300.00
Delta Pilot Project						8,308.67		8,308.67
Mid-City Community Congress							2,500.00	2,500.00
TOTAL DISBURSEMENTS	<u>\$19,629.36</u>	<u>\$19,682.92</u>	<u>\$8,066.47</u>	<u>\$6,761.31</u>	<u>\$15,200.00</u>	<u>\$8,308.67</u>	<u>\$ 2,500.00</u>	<u>\$80,148.73</u>
RECEIPTS OVER/UNDER* DISBURSEMENTS	\$ 6,062.67*	\$ 276.58	\$1,817.00*	\$1,105.43*	-0-	-0-	\$ 7,500.00	\$ 1,208.52*
CASH BALANCE AT JANUARY 1, 1966								
	9,506.40	713.71	1,845.60	1,105.43	-0-	-0-	-0-	13,171.14
CASH BALANCE AT DECEMBER 31, 1966	<u>\$ 3,443.73</u>	<u>\$ 990.29</u>	<u>\$ 28.60</u>	<u>-0-</u>	<u>-0-</u>	<u>-0-</u>	<u>\$ 7,500.00</u>	<u>\$11,962.62</u>

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
RESTRICTED FUNDS

DIOCESE OF MISSOURI, GEORGE A. NEWTON, TREASURER

Year ended December 31, 1966

	BUILDING PROGRAMS				GENERAL CONVENTION DEPUTIES EXPENSE	PROGRAM OF MUTUAL RESPONSIBILITY AND INTER- DEPENDENCE	COMMUNITY CONCERN	SUNDRY ACCOUNTS	COMBINED
	ST. ALBANS, FULTON	COLUMBLA STUDENT CENTER	ST. LUKE'S, KENNETT	ST. MARTIN'S, ST. LOUIS COUNTY					
RECEIPTS:									
Contributions		\$ 2,594.03		\$16,387.63				\$ 6,316.46	\$25,298.12
Interest earned	\$ 872.24	1,336.95			\$ 89.20				2,298.39
Participant registration fees							2,695.00		2,695.00
Group hospitalization premiums								20,859.35	20,859.35
Executive Council								379.07	379.07
Payment on loan - principal								20.00	20.00
Sundry								6,013.63	6,013.63
Transfers:									
Diocesan Expense Fund					1,500.00	797.75		1,813.56	4,111.31
Frank C. and Mattie H. Thompson Memorial Trust Fund							300.00		300.00
Church Program Fund								500.00	500.00
St. Luke's, Kennett - transfer of balance		7,793.53							7,793.53
TOTAL RECEIPTS	\$ 872.24	\$11,724.51		\$16,387.63	\$1,589.20	\$ 797.75	\$2,995.00	\$35,902.07	\$70,268.40
DISBURSEMENTS:									
Building construction		4,059.89							4,059.89
Promotional expense				375.91					375.91
Conference expenses							2,983.48		2,983.48
Insurance premiums								22,017.55	22,017.55
Salaries and allowances								5,014.44	5,014.44
Bishop of Missouri								4,679.99	4,679.99
Neighborhood Health Center								835.70	835.70
Executive Council								740.77	740.77
Sundry								997.00	997.00
Transfer of balance - St. Luke's, Kennett			7,793.53						7,793.53
TOTAL DISBURSEMENTS	-0-	\$ 4,059.89	\$7,793.53	\$ 375.91	-0-	-0-	\$2,983.48	\$34,285.45	\$49,498.26
RECEIPTS OVER/UNDER* DISBURSEMENTS	\$ 872.24	\$ 7,664.62	\$7,793.53*	\$16,011.72	\$1,589.20	\$ 797.75	\$ 11.52	\$ 1,616.62	\$20,770.14
CASH BALANCE AT JANUARY 1, 1966	18,669.80	22,450.90	7,793.53	683.10	1,417.78	2,971.08	-0-	5,732.05	59,718.24
CASH BALANCE AT DECEMBER 31, 1966	\$19,542.04	\$30,115.52	-0-	\$16,694.82	\$3,006.98	\$3,768.83	\$ 11.52	\$ 7,348.67	\$80,488.38

ONE HUNDRED TWENTY-EIGHTH CONVENTION

SUMMARY OF CASH BALANCES

DIOCESE OF MISSOURI, GEORGE A. NEWTON, TREASURER

Year ended December 31, 1966

<u>FUNDS</u>	<u>DEMAND DEPOSITS</u>			<u>SAVINGS ACCOUNTS</u>		<u>FIDUCIARY ACCOUNTS</u>	<u>CASH BALANCES AT DECEMBER 31, 1966</u>
	<u>MERCANTILE TRUST COMPANY</u>	<u>FIRST NATIONAL BANK IN ST. LOUIS</u>	<u>CERTIFICATES OF DEPOSITS</u>	<u>FIRST NATIONAL BANK IN ST. LOUIS</u>	<u>MERCANTILE TRUST COMPANY</u>		
Diocesan Expense Fund	\$12,605.82	\$	\$	\$	\$	\$	\$ 12,605.82
Church Program Fund	13,667.26						13,667.26
Capital Revolving Fund	10,410.89						10,410.89
James Theodore Walker Diocesan Trust						600.47	600.47
Frank C. and Mattie H. Thompson Memorial Trust Fund		27,125.73					27,125.73*
Thompson Reserve Fund				3,000.00		16.06	3,016.06
Episcopal Advance Fund	1,060.19						1,060.19
Aged and Infirm Clergy Fund	4,511.06						4,511.06
Theological Education Fund	32.45						32.45
Pilot Diocese Project Funds	11,962.62						11,962.62
Restricted Funds	<u>41,805.50</u>		<u>27,674.24</u>		<u>11,008.64</u>		<u>80,488.38</u>
	<u>\$96,055.79</u>	<u>\$27,125.73</u>	<u>\$27,674.24</u>	<u>\$3,000.00</u>	<u>\$11,008.64</u>	<u>\$616.53</u>	<u>\$165,480.93</u>

* As of December 31, 1966, the Trustee of the Frank C. and Mattie H. Thompson Memorial Trust Fund reported that it held approximately \$14,000.00 of income cash for future distribution to the Diocese of Missouri.

SECURITIES

DIOCESE OF MISSOURI, GEORGE A. NEWTON, TREASURER

Changes during the year ended December 31, 1966

FUNDS	APPROXIMATE MARKET VALUE JANUARY 1, 1966	COST OF PURCHASES	PROCEEDS OF SALES	INCREASE/ DECREASE+ IN UNREALIZED APPRECIATION	APPROXIMATE MARKET VALUE DECEMBER 31, 1966
James Theodore Walker Diocesan Trust:					
Corporate stocks	\$443,266.50	\$	\$	\$ 82,845.12+	\$360,421.38
Corporate bonds	118,355.00	28,000.00	8,000.00	10,188.75+	128,166.25
Institutional bonds	14,925.00			1,325.00+	13,600.00
Common Trust Fund	2,437.05	2,197.77	1,115.92	228.34+	3,290.56
United States Government:					
Direct obligation	2,930.63	1,989.99	1,989.99	30.00	2,960.63
Agency	27,905.63		18,000.00	19.37	9,925.00
	<u>\$ 30,836.26</u>	<u>\$ 1,989.99</u>	<u>\$19,989.99</u>	<u>\$ 49.37</u>	<u>\$ 12,885.63</u>
 Mortgage notes	 2,479.38		2,479.38-B		
	<u>\$612,299.19</u>	<u>\$32,187.76</u>	<u>\$31,585.29</u>	<u>\$ 94,537.84+</u>	<u>\$518,363.82-A</u>
 Permanent Fund for the Support of the Episcopate:					
Diocesan Investment Trust - 8,699 units	108,573.96			10,413.57+	98,160.39-D
 Diocesan Missions and Church Extension Fund:					
Diocesan Investment Trust - 366 units	4,568.12			438.14+	4,129.98-D
 Thompson Reserve Fund:					
United States Government obligations	29,766.00		4,875.00	273.06	25,164.06
Mortgage note	21,000.00		1,000.00-B		20,600.00-C
	<u>\$ 50,766.00</u>		<u>\$ 5,875.00</u>	<u>\$ 273.06</u>	<u>\$ 45,164.06</u>
 Aged and Infirm Clergy Fund:					
Diocesan Investment Trust - 14,638 units	182,699.81			17,523.15+	165,176.66-D
 Theological Education Fund:					
Diocesan Investment Trust - 833 units	10,396.84			997.18+	9,399.66-D
	<u>\$969,303.92</u>	<u>\$32,187.76</u>	<u>\$37,460.29</u>	<u>\$123,636.82+</u>	<u>\$840,394.57</u>

A - As reported in statements obtained directly from Trustee.

B - Principal payments.

C - Principal amount unpaid at December 31, 1966.

D - Based on valuation per unit as of January 15, 1967,
as reported by Agent.

Appendix No. 15

The Registrar

The Registrar of a Diocese is required to record official acts (ordinations, receptions admissions and dismissions of clergy, consecrations of churches, etc.) and to receive and protect books, documents and archives belonging to the diocese and to some of the parishes and missions. Our collection includes the parochial registers of some 27 parishes, missions and institutions, most of them no longer in existence. Here are also the hand-written records of the first three diocesan conventions; the private registers of Bishops Robertson, Tuttle, and Johnson; confirmation records of the bishops since the beginning, and minutes of the Standing Committee and the Council. The collection includes also audiovisual records, motion pictures, slides, microfilms and tapes. If finances permitted many of the archives should be microfilmed; for old registers, some of them more than a century old, grow brittle and faint

The Diocesan Archives maintains membership in the Society of American Archivists, a membership which gives the Registrar some status as an archivist! More importantly, it places the Diocese of Missouri among a select number of known world-wide to have important materials.

During the year 1966 three parishes celebrated centennials. All came into being just after the Civil War, an era which saw missionary expansion in America not to be duplicated until after 1945. St. Paul's Church - St. Louis, Trinity Church - De Soto, and Emmanuel Church - Webster Groves, all claim founding dates in 1866. All celebrated their hundredth birthdays in fitting ways, and all published better-than-average centennial booklets.

One of the parishes, Emmanuel, has appointed an Archivist. Others should. Parish records may not seem important now, but they deserve to be collected, protected and maintained for historians of the future.

Finally, because we have the registers of many old, dissolved congregations, we continue to receive, almost weekly, requests for baptismal records from persons born before 1911 when public birth records began to be maintained. Church records often can supply the missing data, and we are more than happy to comply if we have the information.

CHARLES F. REHKOPF

Appendix No. 16

Report of the Episcopal Churchwomen - 1966 - 1967

The year 1966-1967 has provided a full and gratifying experience for the women of the Diocese of Missouri. After the restructuring of the Office of the Bishop and the Diocese many questions have arisen, not only among the laity but among those closely involved in the Office itself. Because of this, many people have been involved in the planning sessions, including the women, who have served willingly wherever they have been asked to serve, and served well.

A first in the history of the Episcopal Church was the nomination and election of a woman to the Standing Committee of the Missouri Diocese. This has been a challenging and stimulating experience for your President and one she appreciates highly; prayerfully hoping she can fill the job properly.

The vice-presidents, as always, have been a constant source of help, serving on many committees of the Episcopal Churchwomen Executive Board. The 1st Vice-President served as chairman of the By-Laws and Policy Committee, and was a member of the Nominating Committee and Fall Fellowship Conference Committee. The 2nd Vice-President served on the Finance Committee, By-Laws and Policy Committee, Extra Budgetary Giving Committee and was a valuable member of the planning Committee for the Fall Fellowship Conference.

The secretaries have had a busy year. The Corresponding Secretary served as Chairman of the Printing and Mimeographing Committee and as a member of the Year-book Committee. In this capacity she assisted in the organization of the Year-book material and cut many stencils to assist the Chairman. Each month she is responsible for making arrangements with the parish church at which the Executive Board will hold its monthly meeting and for notifying the members of the Board. All notes of appreciation, condolence, et cetera are her responsibility. She also stencils, mimeographs (with the gracious assistance of the parish secretaries of St. Peters Church in Ladue) and mails correspondence for the Department Chairmen whenever requested. The recording secretary has taken the minutes at all meetings and has served on the Finance and By-Laws and Policy Committees.

The E.C.W. budget is prepared by the Finance Committee and approved by the Executive Board, reviewed by the parishes and voted on at the E.C.W. Annual Meeting. The budget is financed by the FAIR SHARE PLAN, under which the women of the parishes and missions give 2.3% of their church's apportionment to the E.C.W. Last year this amounted to \$5,769.43 and was used to assist some of the inner-city churches, scholarships at St. Luke's School of Nursing, Church Periodical Club, Overseas Missions, Supply Department, Bishop Cadigan's Discretionary Fund, Churchwomen United, college work, National Cathedral Association and many other activities. In 1965-66 the women of the Diocese spent approximately \$27,000.00 in their own parishes plus an additional \$15,000.00 in the Community, Diocese, World and Nation. Over three-fourths of the parishes have paid their Fair Share for 1966-67 and over \$10,000.00 in Special Gifts have gone through the Treasurer's books.

The Christian Education Department of the E.C.W. in Missouri has been working in a sort of vacuum this past year without benefit of help or directives from either the General Division of Women's Work or the Executive Council. Only one communication of any consequence was received from them and that was an announcement of the mission study theme for the year. Affluence and Poverty: Dilemma For Christians, with a list of recommended resource material. This, we feel, was a reflection of the general state of uncertainty and change in which we are living when past methods of carrying on the work of Christian Education no longer apply and new ways to fit changing conditions have not yet been devised. As a consequence we have worked almost entirely on the parish level, endeavoring to help in whatever way we could. Generally speaking, where there is a well organized group of women in a parish, these women know very definitely what they wish to do in setting up their programs for the year. However, requests have come in from small or outlying parishes for suggestions as to subject, speakers, books, etc., and these requests have always been acknowledged.

As an aid to broadening our horizons, several conferences, such as, A School of Church Liturgy and Music led by Dr. Massey Shepherd, and a

Meeting on Church Union sponsored by the Methodist Church, were attended with the hope that what we gleaned from them might influence our future thinking and work and in this way be passed on to others.

Most important of all that was done during the past year in the line of Christian Education was the Fall Conference—"The Ecumenical Conference of Episcopal Church Women"—held at the YMCA Camp Trout Lodge near Potosi, Missouri, in October under the chairmanship of Mrs. John W. Wolff. Following closely the structure of our "Fellowship Conference" of 1965 but with a different theme and line-up of speakers, it was a great achievement. That, in itself, made the year noteworthy.

A third conference will be held October 16, 17, 18 at Trout Lodge. Mrs. Neal Dohr is the Chairman.

With the restructuring of the Diocese Christian Social Relations has not had any "big" meetings this year. The women of each parish, however, have continued to work quietly and diligently in their own parishes and communities giving liberally of themselves and their monies. They have served as volunteer teachers, choir members, hospital aides and nursing home visitors, have planned parties for, sent presents to, and visited at Meramec Hills for Girls and Missouri Hills for Boys. With the announcement of our new MRI project it is hoped that much of our time and effort can be spent in this direction during the coming year. Perhaps even more important in this instance than money is the need for knowledge. We must all learn the true meaning of MRI.

The United Thank Offering Spring ingathering amounted to \$6,481.04 and included \$18.26 interest. Thirty-nine parishes participated. The Fall ingathering amounted to \$5,292.86 including \$9.11 interest. Forty parishes were represented. A total amount of \$11,773.90 representing the personal thanks of approximately 3,000 women.

The Department of Supply has served missions since 1871. Many changes have taken place over the years. Since 1962 the General Division of Women's Work has been studying and evaluating the Supply Work. A meeting held in September 1965 passed a resolution: RESOLVED, That the General Division of Women's Work terminate the Supply program on an assignment basis by December 31, 1967. Other phases of the mission work will continue but under a new name, "Mission Services" in the Missouri Diocese.

There was a total of 440 garments sent to the Crow Creek Mission (Indian) in South Dakota. Checks were sent to the Secretary's Gift Fund which sends Christmas checks to a small number of clergy widows and a gift of clothing to Indian Lay Readers, and to the Interchurch Medical Assistance of the Overseas Department. This pays for handling charges and ocean freight for free medicines to 30 clinics and hospitals in Africa, Jordan, Haiti, Korean and others. It will cost \$20,000.00 to \$25,000.00 this year. Most of this support comes from the women of the church.

Through Fair Shares and Special Gifts the Christian Ministries Department has been able to supply financial aid to the following:

- \$50.00 to Delmo Housing
- \$50.00 to St. Stephen's-in-the-Hills for scholarship aid
- \$610.00 for scholarship aid at St. Luke's Hospital School of Nursing for Ruth Griebel and Cynthia Bechtel
- \$500.00 toward the purchase price of a suitable car for the Volunteer for Mission at the Church of the Ascension

This year's work has been very gratifying to the Chairman of the Devotions Department. The reason being that we were able to compile a book of "Favorite Prayers", which were sent in by the women of our Diocese, to share their use with men and women. This 48 page book of prayers are not in the Book of Common Prayer. It contains prayers for every member of your family, and friends. These books made their first appearance in October, 1966. They have been available to the women on many occasions, Fall Conference, Convocation Meetings and the Annual Meeting. A total of 458 books have been distributed.

Several programs on Altar Guild work were given by the Altar Guild Directors as well as setting up the Altar Guild program at one parish. Since reactivating the "Loan Chest" needed items have been supplied for two missions. A complete set of stoles and other related items . . . surplice . . . preaching stole, etc., were obtained and supplied a new clergy. A green stole was purchased and given to another clergyman by the Executive Board. Contributions to the Loan Chest have been received from several parishes. Arrangements by the Chairman were made for Mr. Bush of Concordia Publishing House to give an Altar Guild Workshop at the East Convocation Meeting and to give a program on Ecclesiastical Arts at the Fall Conference.

As always the Church Periodical Club has been carrying on its good works. Seven Seminarians received INTERPRETER'S BIBLES AND DICTIONARIES to the amount of \$538. The National Books Fund received \$215.20 from the Diocese of Missouri. Total money given within the Diocese and throughout the world was \$953.20. Members of Holy Communion Church arranged for and transferred 150 used text books from the Lutheran Schools to Kingdom House and a like number to Grace Hill House. St. Peter's Church sold used books and records for the C.P.C. at their Bazaar and collected \$558.28. Used Prayer Books and Hymnals have been given to new missions by well established churches. The usual work of collecting and redistributing used magazines to the jails, hospitals, orphanages, homes for the retarded, etc., goes on with undaunted regularity. The representatives-at-large were active in several areas. The Yearbook is the work of one of this year's addition is one of the most beautifully compiled and comprehensive copies we have had. With the streamlining of the parish reports we are hopeful they will be returned promptly which will enable the Chairman to complete the book with less agony and more dispatch.

The other representative-at-large represents the E.C.W. at all Churchwomen United affairs, such as, General Board Meetings, monthly planning sessions for District 15, World Community Day, World Day of Prayer, the Annual Meeting and luncheon for Miss Margaret Shannon, national director at Churchwomen United. The usual soliciting and delivering of cookies to Malcolm Bliss Hospital went on as always.

Convocation Chairmen are a very important part of the E.C.W. It is not easy for the President to be in all places in the Diocese too frequently. Strong dependable convocation chairmen are the mail liaison between E.C.W. Executive Board and the out-state parishes.

The convocation meetings this year were held at St. James, April 14th in the West Convocation, April 11th at Macon in the North Convocation, April 13th at Ironton in the South Convocation and May 25th in St. Louis for the East Convocation.

The Annual Meeting of the Episcopal Churchwomen, Diocese of Missouri, was held in Hannibal, Missouri on Friday, April 21, 1967. The arrangements were expertly handled by the Chairman of the North Convocation and the ladies of Trinity Church Hannibal under the guidance of Mrs. Bryan Hayden. A short business meeting followed luncheon at which time the proposed budget was approved and passed, and the slate of nominees was accepted and duly elected. The highlight of the afternoon was the guest speaker, Mrs. Charles Battle of the Diocese of Indianapolis. Her topic was "Triennial and Women's Work."

Your president represented the E.C.W. on several occasions as a delegate to the following meetings—Governor's Conference of Education—Long Range Planning Committee for Missouri Council of Churches at Roach, Missouri—Churchwomen United Planning Committee with Margaret Shannon, and attended, Ex-Officio, all sub-committee meetings of E.C.W.

Now our thoughts turn to the Triennial Meeting of Episcopal Churchwomen to be held in Seattle in September. May we, who are privileged to attend, bring back fresh ideas and renewed spirit which we can apply to our lives and our work for the Church.

The members of the E.C.W. Diocesan Board, the chairmen of the various departments in the parishes, all the women of the Diocese express their deep gratitude and appreciation for the concern for the work of the women expressed by the clergy in our Diocese, and for the gracious understanding of Bishop Cadigan.

Jane Jordan Black, President

(Mrs. Robert A. Black)

Appendix No. 17

Thompson Retreat and Conference Center

In 1966 we served 10,888 meals and lodged 1,953 people. Many of these folk came from the Diocese and the St. Louis Presbyteries—this is the way it should be. During this same period of time, however, we did make the Center available to one international group and seven national groups.

Dr. John Biegeleisen, professor emeritus from Eden Seminary, led five very successful "Quiet Days" during the past Lenten season. St. David's Chapel was filled to its maximum capacity each day he lectured.

Our annual interfaith dialogue between Roman Catholics, Presbyterians and Episcopalians was led by a Roman Catholic priest - Father Lawrence B. Guillot, Director of the Ecumenical Library and Research Center in Kansas City, Mo. The Roman Catholics are enthusiastic supporters of this event and urge us to continue the series next year.

Dr. David Mace and his wife, both of whom are noted marriage counsellors, gave a stimulating 24-hour conference for a small group of clergymen and their wives.

A miniature Consultation on Church Union (COCU) was held at The Center and jointly sponsored by the denominations who are involved in the national consultations. The purpose was to acquaint the grass roots with

national proceedings, and hopefully, the participants in our meetings would give leadership to neighborhood conversations.

One of the pastoral counseling centers, sponsored by the Metropolitan Church Federation of Greater St. Louis, uses our facility.

The Reverend Edward Stevens, Director of the Youth Counseling Service, leads a weekly pastoral counseling seminar for ten clergymen.

Mr. and Mrs. John M. Wolff, Jr., of Chesterfield, Mo., donors of St. David's Chapel, gave Thompson House a beautiful Refectory Garden, and we invite you to take a look when you are in the vicinity. Mr. and Mrs. Wolff are members of Good Shepherd parish in St. Louis County.

Prospects for the coming year look very bright.

Lawrence J. Dorn
Director

Auditor's Report

The Board of Managers,
Thompson House Retreat and Conference Center,
Creve Coeur, Missouri

Gentlemen:

In accordance with your request, I have reviewed the accounting records of Thompson House Retreat and Conference Center.

Extensive tests were made on cash receipts and disbursements according to proper auditing procedure.

As a result of these tests, it is my opinion that the statement of cash receipts and disbursements as presented reflects fairly the position of the Thompson House Retreat and Conference Center for the year ended December 31, 1966.

Yours very truly,

J. Erwin Taake
7471 Amherst Avenue
University City, Missouri

February 20, 1967

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Statement of Cash Receipts and Disbursements Thompson House Retreat and Conference Center

Mr. George R. Hays, Treasurer
Year Ended December 31, 1966

Balance of Individual Funds at January 1, 1966

General Fund	\$ 8,675.73
Deposits Unused Fund	454.50
Payroll Tax Fund	206.73
Book Fund	28.17

Total Funds at January 1, 1966 \$ 9,365.13

OPERATING RECEIPTS AND DISBURSEMENTS

Receipts

Diocese of Missouri-Operating Grant	\$12,000.00
Presbytery of St. Louis-Operating Grant ..	12,000.00
U. S. Presbytery-Operating Grant	825.00
Proceeds from Oper. of Thompson House	21,579.45
Proceeds from Oper. of Holiday House	614.00
Proceeds from Oper. of Bookstore	1,230.55
Sundry Income	474.29
Forfeited Deposits	199.00

Total Operating Receipts 48,922.29

Disbursements

Directors' Salary	9,000.00
Director's Auto Allowance	900.00
Assistant's Salary	3,090.90
Salaries and Wages	7,845.43
Food	10,637.82
Utilities	3,174.70
Supplies and Equipment	1,399.27
Repairs and Maintenance	2,070.30
Program	1,492.59
Insurance	1,071.76
Social Security Tax	1,265.95
Office Expense	205.34
Publications	84.76
Laundry Service	714.67
Director's Conference	161.00
Sundry Expense	274.52
Improvements	2,547.50
Blue Cross	372.00

Inventory Jan. 1, 1966.....	932.40
Purchases	997.45
	1,929.85

Less Inventory December 31, 1966	687.96	1,241.89
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Total Operating
Disbursements 47,550.40

Operating Receipts in Excess of Disbursements \$ 1,371.89

Balance Carried Forward \$10,737.02

FUNDS RECEIPTS AND DISBURSEMENTS

Receipts

Balance Brought Forward		\$10,737.02
Deposits Unused Fund	\$ 653.30	
Payroll Tax Fund	212.90	
Book Fund	29.67	
Total Receipts		895.87

Disbursements

Deposits Unused Fund	454.50	
Payroll Tax Fund	206.73	
Book Fund	28.17	
Total Disbursements		689.40
Funds Receipts in Excess of Disbursements		206.47
Balance at December 31, 1966		10,943.49

BALANCES OF INDIVIDUAL FUNDS AT DECEMBER 31, 1966

General Fund	10,047.62
Deposits Unused Fund	653.30
Payroll Tax Fund	212.90
Book Fund	29.67
Total Funds at December 31, 1966	10,943.49

CASH BALANCES AT DECEMBER 31, 1966

Kirkwood Bank-General Account	2,008.50
Boatman's National Bank-Savings Account	8,222.03
Petty Cash	25.00
Total Cash	10,255.53
Bookstore Inventory December 31, 1966	687.96
Total Cash and Bookstore Inventory	\$10,943.49

Appendix No. 18

St. Luke's Episcopal-Presbyterian Hospital

It was my privilege to be elected to the presidency of St. Luke's Board during the year in which the Hospital was to observe its one-hundredth anniversary.

While institutional birthdays are many times of little real significance except for the opportunities they offer in terms of publicity and advertising. St. Luke's Centennial was a meaningful occasion.

It was determined at the outset that appropriate observance would be sought through a schedule of purposeful activities continuing through the year rather than by any effort in the direction of a big single splash. This objective was achieved in splendid fashion through a variety of special programs including our Service of Rededication, the two-day Educational Conference conducted by the Medical Staff, an Open House under the sponsorship of our Staff Nurses and a Seminar on Nursing arranged by the School. The 100-year theme served as a background for the Auxiliary's Antique Show and a group of Nursing School students, the Centennial Singers, were among our most effective ambassadors.

Important as these activities were, however, there was another facet to the observance which carried with it even deeper meaning. Those of us associated with the Hospital in positions of policy making, professional and administrative responsibility assumed as our contribution to the Centennial development of plans and programs through which we hope to insure the continued growth and progress of St. Luke's in the years to come.

The examples of imagination and dedication which our predecessors have set for us during the first 100 years are impressive. Far-sighted leadership has been one of the Hospital's greatest assets down through the years. It is largely the result of such leadership that we who now hold the reins can face the future with confidence.

We are indeed fortunate that, at this critical moment in the history of the voluntary hospital system, St. Luke's should be so strong professionally, physically and financially. Just as important and perhaps even more so is the high morale and the spirit which prevail. I have had the opportunity first hand to observe this spirit among the Medical Staff, the Personnel, the Auxiliary, the Volunteers and others who are carrying on the work of the Hospital. It almost has to be believed.

The Hospital enjoys in addition the high regard of a grateful community and special strength through its Episcopal-Presbyterian Church affiliation. Among the foremost of its resources is the continuing generosity of its good friends throughout the area whose gifts for capital and other purposes have in large measure been responsible for the splendid facilities and many of the services now available.

Substantial support of this nature has likewise come as a result of the splendid work of the Auxiliary and Volunteers who, through their Tea Room and Gift Shop operations, Antique Show and other projects, contributed \$35,000 to the Building Fund and made more than \$6,000 available for scholarships and other School of Nursing purposes in 1966.

Most annual statements by officers of institutions, corporations and the like make general reference to the opportunities and the challenges

that are anticipated in the periods ahead. Insofar as hospitals are concerned, St. Luke's included, we need not generalize. Many of our opportunities for greater service and more certainly many of the challenging problems are already very much in evidence. Advancements in technology and science, particularly as they pertain to medicine, the broad social and economic changes that are underway, the increasing interest and involvement of government in health and welfare, the continuing upward trend in the costs of labor, materials and supplies and the rapid expansion of health facilities in the face of the growing shortages of qualified personnel in the field are principal among the forces affecting the future of institutions like our own. Their impact is far-reaching, and relates significantly to such vital matters as post-graduate medical and nursing education in which we are heavily involved; occupancy and reimbursement and in turn physical needs and fiscal policy; personnel requirements and availability; hospital-physician and community relationship, and the development of long-range plans and programs.

The problems presented as a result are formidable, but hopefully not insurmountable, and as we seek their solutions we shall have need for all the resources we can muster. Your Board of Directors, the Hospital's Medical Staff and Administration, our Auxiliary and Volunteers, our sponsoring churches and our friends throughout the community will be called upon to pursue their efforts in St. Luke's behalf more vigorously than ever if the continued advancement of the Hospital is to be assured.

I am full confident, however, with the tools and talents available to us, that the St. Luke's of the future will preserve and enhance the tradition of distinguished service established by its record of the past.

George K. Conant, Jr.
President, Board of Directors

It is inevitable that the year 1966 will go down in history as the year of Medicare. The inauguration of this vast and complex program overshadowed all other events in the health field during the year just past.

Fortunately, most of the dire predictions with respect to the immediate effect of Medicare on institutions like our own did not materialize. We did not see, as some had predicted, huge numbers of those over 65 standing in line for hospital beds to claim their "rights" under the law. While our experience was not wholly consistent with that of other hospitals, we at St. Luke's initially saw little change after July 1 in the number of beds occupied by persons over 65. As the year ended, however, there was evidence of an increase in the percentage of such patients, and only time will tell us whether this was a momentary change in the pattern of things or a trend of real significance.

While I wouldn't for a moment minimize the effects of this Federal Program on the operations of hospitals and on the very lives of those of us associated with them, not-excluding by any means the Medical Profession, it seems fair to say that the greatest impact of Medicare is yet to come. Title 19 of the Law, in the minds of many more far reaching than all other elements combined, hasn't yet been implemented in the State of Missouri. The extent to which the legislation will widen the already growing gap between the number of qualified technical and professional people needed in the health field and the number available is yet unknown, but anticipated to be substantial. The manner and degree of Medicare's effect on problems of occupancy and utilization and, therefore, on the planning of new facilities is yet to be determined.

Among those most directly affected are the Medical Profession, and the members of St. Luke's Staff are no exception. It is upon this already busy group that primary responsibility for prevention of abuses falls. Doctors are, therefore, now dealing routinely with such matters as utilization review programs and certification and re-certification of the need for care as required by the Law for Medicare beneficiaries in Hospitals and Nursing Homes.

Despite the emphasis here on Medicare because of the timeliness of the subject and the breadth of its impact, there is no intention to imply that it occupied our full attention during 1966. As a matter of fact, statistics accompanying this report reveal a significant increase in the pace of things throughout the Hospital during the year, with new highs in income and expense and in charity and free work allowances as well.

Under the direction of the Chiefs of Service and with the active assistance and participation of others of the Staff, the Hospital's programs for the training of physicians at intern and resident levels continued to develop with virtually a full complement in every category. The more recently inaugurated program of continuing medical education available to physicians already in practice also moved significantly forward. The nation relies on hospital schools of nursing like our own for some 70 per cent of its supply of professional nurses. Never before, therefore, has the role of our three-year training program been more important, and efforts continued to strengthen and improve its already outstanding performance.

While there were no major physical additions to the Hospital in 1966, such as those to which we had been accustomed in virtually every year for more than a decade, this is not to say that there wasn't progress in this area. Most important of all was the opening early in the year of the remodeled sections of the old West Wing to provide additional facilities for the operating rooms and obstetrical department, and on the second floor a new 16-bed private room nursing division and the 12-bed intensive care unit.

We are proud of all these sections and each has proved of real value. The most dramatic, of course, is Intensive Care. Especially designed, equipped and staffed to serve the most acutely ill, and featuring a monitoring installation directed toward the care of severe cardiac cases, it has performed in outstanding fashion fulfilling all of our high expectations.

During the course of the year, there were many other innovations to permit expansion and improvements in services. New and highly specialized equipment was added to our X-Ray Department. Laboratory installations featured equipment designed primarily to automate time-consuming procedures for greater efficiency and to handle rapidly growing volume. The Admitting Office and related spaces were also expanded and improved.

As we look to the future of St. Luke's, the year ahead and years to follow, there are many uncertainties—many areas in which even the problems are not yet clear, much less the answers. Of one we can be sure, however, the biggest hurdle for hospitals, and St. Luke's will be no exception, will be that of adequate manpower. Recent estimates indicate that there is need now for 275,000 additional professional and technical people in the hospitals across the country for optimum care. Most of the forces at work serve to aggravate rather than alleviate this shortage. Its relationship to a multitude of situations and particularly its effect on the future of costs and charges is fairly obvious, and its relationship to ser-

vices is of even greater significance. The fact that by action of the last Congress, hospitals will operate under the Federal Wage and Hour Law beginning February 1, 1967, doesn't simplify matters.

It is apparent, therefore, that our work is cut out for us. However, St. Luke's looks ahead from a position of strength, and it is a stimulating and rewarding experience to have a part in directing its work and shaping its future in these challenging times.

Harry M. Piper
Administrator

Appendix No. 19

Episcopal-Presbyterian Foundation for the Aging, Inc.

Dear Bishop Cadigan:

The Episcopal-Presbyterian Foundation for the Aging is five years old and on June 1st, it will be five years since we opened the Gatesworth. We have 165 elderly people for whom we care at the Gatesworth. The majority of them are in middle class circumstances and a few to whom we give financial assistance.

We opened Tower Grove Manor on June 1, 1965 and have 135 residents there who generally have less than some in the Gatesworth. I feel that we are reaching 300 elderly people, most of whom have enough monthly but not too much capital. There is a waiting list at both Manors and when we get to the point we can build or buy a nursing home that will serve our whole community, we will be opening a good program for many of the older people in the churches of both communions.

We are very grateful for the money that has been contributed by the Diocese and it has been placed in an Endowment Fund where the income will always be used to assist those in need. We have had one bequest from a person in the Gatesworth and we hope there will be others which will build this fund to the point that it can really mean something in the way of financial assistance. The Episcopalians have not yet gotten around to matching us dollar for dollar, but I am sure they will.

We are having to move rather slowly on our nursing home since such a home costs anywhere from six to ten thousand dollars a bed. We still owe \$400,00 on the Gatesworth which we purchased at \$1,500,000 and we owe about \$800,000 on Tower Grove Manor, purchased at \$1,060,000.

The latter is under mortgage and is being paid off over a period of some twenty-five years. We feel that we are a thriving situation for the Presbytery and the Diocese due to the devotion and interest of our Directors. I hope that sometime in the future you will see fit to give me twenty to thirty minutes so that I may answer questions that some ministers or lay delegates may have in their minds about the Foundation.

A copy of our auditor's report is sent to your office annually after the audit in June of each year.

It is a personal joy to me to serve both denominations as I am a strong believer in church union and this type of cooperation is one type of service that points to union.

Respectfully submitted,
Barney Ellis Maclean
Executive Director

Appendix No. 19A

Episcopal-Presbyterian Foundation for the Aging

The 126th Annual Convention of the Diocese referred to the Episcopal-Presbyterian Foundation a resolution asking us to study the need for housing and services to the aged of limited financial resources and for whom their housing and care presents a difficult problem.

There was a difficult assignment since I do not have a staff for such study and since in the meantime we bought Tower Grove Manor and it had to be filled and we had to spend a half-million dollars to provide a lounge, a multipurpose room for worship and recreation, a dining room, kitchen, nursing office, etc. Therefore I apologize to the Convention that this report, for whatever it is worth, is one year late. I am grateful that Mr. John Davidson made the motion that the time for this report be extended one year.

I have talked with the Health and Welfare Council, with the public housing authorities and with several realtors. The general conclusion, which should not come at the beginning, is that there is some need to fill the gap between public housing and such as the Gatesworth offers. The former director of the Saint Louis Housing Authority Land Clearance for Development Authority, Mr. C. L. Farris, stated, "that in general it is my opinion that a ready market does exist for additional low and moderate income housing in Saint Louis." I talked with other officials who were of the same opinion.

Since I have presented the conclusion at the beginning, let me state that since the resolution was sent to use we have purchased Tower Grove Manor where the down payments are not nearly as large as at the Gatesworth because certain services are limited and we charge a flat \$150 monthly care charge for whatever type of apartment is used. The down payments for these apartments range from \$4,000 for a single unit with a kitchenette, to \$6,000 and \$6,500 for an efficiency with a kitchen, to \$8,000 and \$10,000 for a bedroom apartment, which of course means a separate bedroom. The majority of the latter are in the \$8,000 range. The building was filled within less than a year and we now have a waiting list. I feel therefore that our churches are taking care of people who would partially fill the gap.

St. Louis Public Housing Authority

This authority has special rents for the elderly which were effective on October 1, 1966 whereby the rent schedule starts at \$45 per month and goes to \$52 per month for a one bedroom unit, the two bedroom unit goes from \$50 to \$58 per month, the three bedroom unit from \$55 to \$64 per month, a four bedroom unit from \$60 to \$70 per month, the five bedroom unit from \$65 to \$76 per month. This as I understand it includes all utilities and maintenance. There is however a complicated formula for entering one of these apartments. The annual income ceiling goes from \$2625 for a one bedroom apartment to \$4321 and over for a five bedroom apartment. There are people in our churches who are on low income but refuse to consider this type of housing as they construe it to mean a form of charity. This to my mind is often times "unjustified pride". There are at this time over 2000 elderly people living in public housing which is either designed specifically for elderly or other units. The

Vaughan Apartments have 112 units which are for totally and permanently disabled elderly people. The Blumeyer Project, which will open about June 1967, has 588 units for the elderly plus 717 units designated for public housing. Public housing must keep a gap of at least 20% between their rental and those of comparable units which are offered by private enterprise. The pricing out of public housing for the elderly would be approximately \$70 per month for a one bedroom unit which includes all utilities and \$15 would be added for extra bedrooms.

There seems to be a great demand for low cost buildings for the elderly. Many elderly are not accepting public housing but demand or will wait for buildings designed for the elderly. The greatest need and the most suffering seems to take place among the non-whites with large families who lack adequate facilities.

I was cautioned by several members of the Housing Authority that it would be extremely dangerous for this Foundation or any private group to try to compete with public housing since public housing is actually subsidized by the Federal Government.

Council Plaza and Laclede Park Town Houses

Neither the Teamsters Union with their elaborate program at Council Plaza nor Laclede Town Houses tries to fill the gap in which you are interested. The Laclede Town House rentals start at \$75 a month for a studio and go to \$120 for a four bedroom house. These are based on an annual income from \$6300 for two people to \$10,400 for a seven person family. All utilities except water are paid by the tenants.

The Council Plaza (Teamsters Union) offers rentals beginning at \$76.50 a month, but with lunch and dinner, furniture, recreational and social activities \$73.50 additional is charged. The price per unit increases for higher floors. A one bedroom apartment rents for \$96.50 per month and if lunch, dinner, furniture, etc. are included, there is an additional \$118.50 per month. The above includes air conditioning, gas, electricity, carpeting and draperies. They have not stated what they do with people when they become ill but do plan a nursing home and, from the literature I read, the nursing home will be an additional expense. Therefore life care is not provided in this situation. They plan 600 apartments, incidental shopping facilities, a health center, a convalescent hospital, union offices, a swimming pool and two acre park. There are no admission fees, but the monthly cost is not low and does not fill the gap. Council Plaza is financed under a 50 year loan at 3-5/8% interest made directly by the Federal Government (Section 202 of the National Housing Act).

I believe I speak for the majority of our Board of Directors when I say that this Foundation does not desire to go into public rentals without adequate services. Take for example the Alverne where the price for one room and two meals a day starts at \$150 per month and goes upward. When a person in this institution becomes ill, he must be removed. We do not believe that the church without a heavy endowment, which we do not have at present, can afford on moral principles to own rental buildings and eject people when they become senile or unable to take care of themselves.

I am sure that the majority of the Diocese (Presbytery) realizes that there are several types of homes for the aged on South Broadway where lump sums are paid in for total care. I know of one woman who

was 83 years old and had to pay \$9,000 for lifetime care which included everything. Then there are projects such as the Gatesworth, which I would not class as luxurious, but would rather say it is first rate; Tower Grove Manor and Bethesda Town House, which are also first rate, the latter two being for people with moderate pensions and who have been able to accumulate some life savings.

I do not believe that our Foundation can offer anything less than Tower Grove Manor; which is, two meals a day six days a week, all utilities, maid service weekly, nurse on duty 24 hours a day, and all the insurance that we can buy from Blue Cross and Blue Shield in addition to Medicare, for \$150 monthly care charge, until the churches can subsidize an operation whereby we could give security and life care for less.

I reiterate that there are no statistics available to show the need to fill the gap above public housing. I do believe, and there are men in both churches who know more about this than I do, that high rise public housing units have been built without adequate playgrounds and parks and that many of these units are segregated.

Respectfully submitted,

Barney Ellis Maclean
Executive Director

Appendix No. 20

The University of the South

This diocese is one of the owning dioceses of The University of the South. Many colleges that were once Church owned have sloughed off the Church relationship. Sewanee alone has maintained her ancient relationship with our Church, which in recent years has grown warmer and stronger. In this day of secularity and advancing materialism is it not both wise and expedient to own, comfort, support and strengthen your University? Do we not need the young scholars who go out from the Mountain to be good parents, good Churchmen, good citizens and leaders of men?

Long ago Sewanee asked from each parish only \$1.00 per communicant per year. After long effort and steady solicitation we have never reached beyond 61c per communicant per year and that was in the last year of the three-year-campaign. In too many parishes, large and small, throughout the dioceses little or nothing is budgeted for Sewanee. Many parishes have more than fulfilled their obligation but others still lag. When one considers how little is asked from each communicant—about the cost of three packages of cigarettes—: when one considers that though the level of support has scarcely increased in several years, yet the purchasing power of the dollar has declined so much and salaries and income have risen so dramatically, it is even more distressing that the Church support figure remains so low.

Our own diocese has supported Sewanee in this manner:

Communicants	Total Contributions	Average per Communicant
15,734	\$3,605.00	23c

Sewanee has earned our best efforts in her behalf in many ways. she has provided at one time or another most all of our parishes with

clergymen. By her devotion to academic excellence she has provided a standard of achievement for other institutions in the South. By her balanced approach to many vexing problems she has demonstrated her sound civility and her anglican spirit. Now our University stands on the threshold of realizing her ancient destiny. Already the goals for the second century have been considered and plans have been made toward the development of a second college to enable the University to retain her traditions of intimate, personal relationships while growing somewhat larger. Ours is a small University but her reputation for sending out into the world leaders of men of sound character and charming spirit is far-flung. In good faith and with appreciation let us strive to provide for her. A little from many amounts to much. We urge each of you to become an ambassador-at-large for Sewanee. Make it your business to see your rector and your vestryment about Sewanee in the budget. We have the breakdown for all parishes and missions in our Diocese and will be happy to discuss your own local parish with you.

George L. Cadigan
Harry E. Maurer
William Honey
Edwin Johnston

Appendix No. 21

Neighborhood Health Center

The purpose of the Neighborhood Health Center remains unchanged after sixty years. In part: for the prevention and treatment of all manner of disease, sickness or disorder on an out-patient basis; to supply medical care of the highest quality to all persons regardless of race, creed or ability to pay.

We serve a neighborhood of 35,000 people where the incidence of tuberculosis, infant mortality, V. D. and accidents is higher than the city's average.

Our staff is Dr. John S. Skinner, general medicine, who comes four mornings a week; Dr. Birard Carré, pediatrician, who is in attendance Monday Wednesday and Saturday mornings; Dr. Carol Williams, gynecologist, who gives us three hours twice a month; and Dr. Mary Bishop, mental health, who is there for two hours twice a month.

The attendance fluctuates but we serve an average of 325-350 patients a month or 3500-4000 a year. Of this number 116 were referred to Deaconess Hospital, 61 were pre-natal, 298 pediatrics, and 20 psychiatric visits. In addition to the patient visits we fill 7000 or more prescriptions.

Since August, 1966, we have initiated a "crash inoculation program in an effort to reach as many children as possible between the ages of one and five and inoculate them against the six major contagious diseases. We have reached around 1000 and of this number 80% had never had any inoculations.

The first Monday in every month is recognized as "Open House" for inoculations from 5 to 7 p. m. or until everyone is seen and instead of a "handshake and a cup of coffee" we give them a shot and a toy. We see between 25 and 50 children every Monday evening.

A doctor who is a Board member has volunteered his services together with one of our two staff nurses.

Last November after much study our Board of Directors agreed to sponsor a second clinic on the premises of Greeley Community Center at 23rd and St. Louis Avenue. They are responsible to us and also completely responsible for the staff and their own finances.

Dr. Allen I. Klippel is their doctor in charge and they have a registered nurse whose salary is paid by H. D. C.

The clinics are not free and the fees run from 25c to \$3.00. Very few \$3.00 fees are received. People pay as they are able to pay, but about two-thirds pay something.

3500 of our neighbors are 65 or over and we have run a program of free "flu" shots to them. A few of this group are under Medicare or Medicaide and this will be a slight source of income to us.

We have to raise our own budget and it is not easy but we are indeed grateful to all of you who have supported our program not the least of these being those who send us medicine, most of which we can use. We thank you.

- Chairman of the Board The Right Rev. George L. Cadigan
- President Mr. John G. Buettner
- Vice-President Miss Louise Knapp
- Treasurer Mr. John W. Losse, Jr.
- Executive Secretary Mrs. Harold E. Woodward

Appendix No. 22

Grace Hill House

At the October, 1966 dedication of Grace Hill's remodeled building, Congresswoman Leonor Sullivan said, "Grace Hill Settlement House has been waging an effective and imaginative and warm-hearted and compassionate war on poverty for many, many years, long before that war was popularized as a national crusade. In the years in which I have served in the Congress of the United States, I have come to respect and admire the selfless dedication of the people connected with this Settlement House and the manner in which you have gone about the difficult and often discouraging work of trying to help people who want to be helped to raise the quality of living and to seek and find a better way of life for themselves and for their children."

Grace Hill Settlement House, founded in 1903 by the Diocese of Missouri, has for many years had as its major source of funding the United Fund of Greater St. Louis. However, as the troubled neighborhood around Grace Hill continues to grow older, more crowded, etc. needs multiply. In the past two years, one of the groups which have recognized the value of Grace Hill service is the Federal Office of Economic Opportunity through its local agency, the Human Development Corporation. This organization has awarded several contracts to Grace Hill to provide specific new programs for the neighborhood, one of the 12 "target areas" for the War on Poverty in St. Louis.

More recently, the Grace Hill area has been designated as the first planning area for the anticipated St. Louis Model Cities project under the

U. S. Department of Housing and Urban Development. Grace Hill staff consultation is sought in planning for this future project. "The prime consideration in selecting this agency and area was the history of Grace Hill House and the job it's doing," according to the Model City Agency Director.

The near northside area which is headquarters for Grace Hill (Cass to Salisbury and the River to 20th) is considered the agency's "client" in the continuing efforts toward improvement of this area which is characterized by sub-standard housing, high rates of crime, disease, transiency, illiteracy, in-migration from rural areas, etc. Agency program varies with changing needs and conditions. Currently, services are through three major categories: **Family Service** (individual counseling, home visiting, referrals to community resources, emergency relief, education) **Group Service** (more than 120 groups for problem-treatment, leadership training, socialization, leisure time activity) and **Neighborhood Development** (citizen participation, organization of block groups, alley clean-ups, efforts to improve community). Grace Hill is also the only private agency with a contract to conduct Headstart; this Grace Hill program serves 175 children.

For several years, the agency has served as a source for direct service to the Diocese through development of Grace Hill's unique "Play Corps-Service Corps" project conducted for the Episcopal Church of the Ascension and Trinity Episcopal Church in the West End; plus St. Paul's Episcopal Church on the Southside. Through cooperative financing, the church is helped through such joint projects to be more effective in its inner-city neighborhood.

GEORGE EBERLE
Executive Director

Appendix No. 23

The Episcopal City Mission

The Episcopal City Mission of the Diocese of Missouri, a not-for-profit corporation, conducts programs of service in the field of child welfare without regard to race, color or creed. By-laws provide for membership from the clergy and lay persons of each parish who elect a Board of Directors to guide the affairs of the organization and to provide a competent staff to carry out its worthy purpose.

The principal purpose of the organization as stated in the articles of incorporation "shall be to benefit youth in the Metropolitan St. Louis area by

- (1) Providing Chaplaincy services for youth who are in custody of public agencies located within the City and the County of St. Louis . . . and
- (2) Providing professional youth counseling services within the Metropolitan St. Louis area . . ."

The Reverend William Finlaw, a full-time, trained institutional chaplain is provided to the City Juvenile Court. He ministers to the young people in the Juvenile House of Detention and to those committed to the City's two remaining schools: Missouri Hills School for Boys and Meramec Hills School for Girls.

The second arm in the Episcopal City Mission outreach to troubled

youth tries to prevent youngsters' initial repeated brushes with the law. With Edw. A. Stevens as Director and David L. Funk as Counselor the Youth Counseling Service provides treatment for young people who are experiencing situational tensions, or personal anxieties. It is especially helpful for the youth in an acute phase of a mild adjustment disorder needing brief but prompt attention. For the calendar year 1966, 187 new intakes were received at Youth Counseling Service.

Professional standards, practices and certification of the staff are maintained at a high level in keeping with the requirements of the American Association of Pastoral Counselors and the American Foundation of Religion and Psychiatry. Six consultants in psychiatry are employed as well as the regular services of psychological consulting and testing organization.

Each summer Mr. Stevens conducts a clinical training program for seminarians under the auspices of the Council for Clinical Training of which he is a member. This provides an opportunity for theological students to have an intense, supervised experience in learning psychological insights relevant to ministering in today's world.

Respectfully submitted,

EPISCOPAL CITY MISSION
AUBREY B. HAMILTON
Chairman of the Board

Appendix No. 24

Proposed Amendment of Canon 20

A number of people in the convocations, as well as members of the Bishop's office and members of the Standing Committee, have discussed with several members of the Committee on Canons and Constitution the problem of building greater flexibility into administration of the Diocese. The concern expressed is to make sure that problems are dealt with both speedily and in depth. All have become increasingly concerned that, for such purposes the mechanism of a Convention that meets once a year for one and a half days is not the appropriate place for in-depth reviews, nor in many instances timely enough to deal with urgent problems that occasionally pop up.

Your Committee has wrestled with this, and proposes to deal with one set of questions relating to changes in a worshipping congregation between parish and mission status. Increasingly, we find that the qualifications for parish status involve much more than present *pro forma* requirements of being self-supporting. For example, a very narrowly drawn program of community outreach could allow a strategically placed congregation to qualify for parochial status, possibly at the expense of urgent community service. It turns out that it some times can be a complicated question whether a congregation can serve its community and communicants best as a mission or as a parish. Therefore, we propose the following language, which continues the practices of having the Bishop decide whether a congregation meets the Canonical test for mission or parish but provides a means for independent in-depth review of such a question, which is so very difficult for Convention to do directly. We propose to do this by requiring the Bishop to secure the advice and consent of Standing Committee but,

once secured, he could then alter the status of a congregation from mission to parish or from parish to mission. We are making no change in the tests now required by our Canons and, in each case, we are requiring that the representatives of the congregation so affected (including its priest, minister-in-charge, rector or vicar, whichever is the case) shall be heard so that their views can be weighed impartially.

The Restructuring really does separate the Standing Committee from direct influence of the Bishop. Further, you, as Convention, elect the Standing Committee. This procedure seems to be a responsible means of providing proper check and balance on the Bishop's authority. At the same time, the changes we propose to improve the ability of the Diocese to manage its programs in the best interest of all the congregations and ministries committed to its charge.

We, therefore, are submitting these amendments to Canon on our own initiative and move, Sir, their adoption. We are calling on representatives from several of the convocations for brief seconding comments.

Richard S. Gordon

Canon 20, Section 2

Any parish that shall fail for a period of two successive years to make its annual report to the Diocesan Convention and pay its annual Diocesan assessments, as required by Canon 24, or fail for two consecutive years to elect a vestry, as required by Canon 14, may be changed to a mission by the Bishop or by the Bishop Coadjutor, with the approval of the Standing Committee; provided that by resolution adopted at its next subsequent meeting Diocesan Convention may reverse such action and restore such congregation to parish status. Section hereof shall not apply to restorations of this nature.

Canon 20, Section 3

Any parish that shall receive financial assistance from the Diocese toward the meeting of its normal operating expenses for three consecutive years may be changed from the status of a parish to that of a mission by the Bishop or by the Bishop Coadjutor, with the approval of the Standing Committee; provided that by resolution adopted at its next subsequent meeting Diocesan Convention may reverse such action and restore such congregation to parish status. Section 5 hereof shall not apply to restoration of this nature. Financial assistance from the Diocese given to a parish for the purpose of capital improvement shall not constitute any part of the Canonical grounds for the reduction of that parish to a mission.

EXPENSE

A. Office

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C. Other

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INCOME

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Appendix No. 25

Diocese of Missouri Proposed Budget for 1968

EXPENSE

A. Office of the Bishop		
1. Professional staff-salaries, etc.	\$ 73,806	
2. Secretarial staff-salaries, etc.	14,700	\$ 88,506
B. Division Budgets (summarized)		
1. Administration	\$ 26,050	
2. Research & Planning	71,459	
3. Program and Operations	90,921	
4. Communications	4,676	
5. Fiscal Matters (Stewardship)	3,000	
		196,106
C. Other		2,300
D. Mission of the Church in Nation and World		110,000
		<u>\$396,912</u>

INCOME (using the "floor" of 1966 Receipts)

E. 1966 Assessment-Apportionment level	\$287,782
F. Walker Trusts (estimated)	20,000
G. Permanent Episcopate Fund (estimated)	3,500
*H. Executive Council - for Pilot Coordinator	10,000
*I. Diocese of Springfield - for Pilot Coordinator	3,600
J. From Thompson Fund Income	48,957
	<u>\$373,839</u>
K. Expectation to be raised by the "Missouri Plan"	23,073
	<u>\$396,912</u>

The above figures do not include grants from the Executive Council for a number of Experimental Projects. These include:

Experimental Campus Ministry	\$ 13,500
East St. Louis Ministry	9,200
Mo. Ecumenical Ministry in Delta	8,500
	<u>\$ 31,200</u>

See the following pages for itemized Division Budgets.

*to be applied for by the Diocese

B-1 Division of Administration

1. Accounting Service	\$ 3,900
2. Auditing Service	2,000
3. Rent	6,350
4. General Office Expense and Supplies	7,500
5. Journal printing and mailing	1,000
6. General Convention Assessment (est)	2,000
7. General Convention Deputies Expense	1,000
8. Diocesan Convention Expense	750
9. Fidelity Bond	250
10. Workmen's Compensation Insurance	400
11. Insurance on furniture and equipment	150
12. Liability Insurance	500
13. Sundries and Director's Expense	250
	<u>\$ 26,050</u>
These items were budgeted in 1967 at	\$ 24,500

Principal increase is in general office expense

B-2 Division of Research and Planning

1. Director's expense account		\$ 240
2. Exploratory Ministries		16,500
Educational Assistance	\$ 6,500	
Experimental Campus Ministry	3,500	
Mo. Delta Ecumenical Ministry	6,500	
3. Episcopal Neighborhood Ministries		47,719
Church of the Ascension	\$ 9,919	
Grace Church	9,000	
St. Stephen's Church	19,800	
Trinity Church	9,000	
4. Grace Hill House for Services		5,000
5. Meropolitan Church Federation for R&P		2,000
		<hr/>
		\$ 71,459
Total of these items in 1967		\$ 66,800

B-3 Division of Program and Operations

North Convocation		
Moberly	\$ 4,950	
Palmyra-Canton	1,377	
Pike County	540	
Clarksville	450	
		\$ 7,317
West Convocation		
Mexico	1,080	
St. Clair-Sullivan	1,458	
St. James	2,772	
		5,310
South Convocation		
Caruthersville-Kennett	1,296	
DeSoto-Bonne Terre	1,260	
Sikeston	1,080	
		3,636
East Convocation		
St. Thomas	3,510	
St. Timothy	450	
St. Martin	7,200	
		11,160
		\$ 27,423
2. College Work		
Kirksville	3,600	
Fulton	720	
Columbia	10,638	
Rolla	900	
Cape Girardeau	900	
		\$ 16,758
3. Programs		
Music	850	
MRI	1,850	
Christian Education	3,200	
Christian Social Relations	1,050	
Ecumenical Matters	850	
		\$ 7,800

ONE HUNDRED TWENTY-EIGHTH CONVENTION

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\$ 240	4. Institutions		
16,500	Thompson House	11,000	
	Missouri Council of Churches	1,200	
	Episcopal City Mission	13,500	
			\$ 25,700
47,719	5. Other Expense		
	Mileage	10,000	
	Moving Expenses	3,000	
	Director's Expense Account	240	
			13,240
			<u>\$ 90,921</u>
5,000	Total of these items in 1967		\$ 91,610
2,000			

B-4 Division of Communications

\$ 71,459	1. NOW six issues	\$ 3,300
\$ 66,800	2. NEWSLETTER 12 issues	275
	3. Advertising	250
	4. Photography	100
	5. Postage	325
	6. Messenger Service	25
	7. Telephone tolls	50
	8. Memberships	76
	9. Newspapers	35
17	10. Director's expense account	240
		<u>\$ 4,676</u>

1967 Budget was \$10,250. Reduced in January to \$8,750.

B-5 Division of Fiscal Matters

10	Conference Expense and Materials	\$ 3,000
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C Other Items

36	1. Bishop Scarlett	\$ 1,500
	2. Genevieve Albers	800
		<u>\$ 2,300</u>

Balance of \$2,500 promised to Bishop Scarlett to come from Aged and Infirm Clergy Fund.

60 \$ 27,423

00 \$ 16,758

50 \$ 7,800

APPENDIX

Vital Statistics of Parishes and Missions 1966

1. Baptisms	\$	490
2. Confirmations		786
3. Received		39
4. Total Church Members (all Baptized Persons)		23,921
5. Communicants		15,390
6. Church School (Pupils, Teachers and Officers)		7,030
7. Organized Parishes and Missions		56

Operating Receipts and Disbursements of Parishes and Missions for -966

RECEIPTS

a. Local Support	\$	1,561,054.58
b. Special Purposes		69,969.22
c. Work Outside Parish		70,639.30
d. Capital		\$164,629.55
Total Receipts from Income and Capital		\$ 1,866,292.65

DISBURSEMENTS

f. Local Current Expenses	\$	895,013.76
i. Special Purposes		279,847.44
j. Work Outside Parish (j-35)		226,133.32
j. Work Outside Parish (j-36)		91,914.52
k. Capital		315,710.47
Total Disbursements from Income and Capital		\$ 2,431,889.46

ENDOWMENTS

Parishes and Missions	\$	3,280,808.00
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INDEBTEDNESS

Parishes and Missions	\$	1,554,848.00
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VALUE OF REAL ESTATE

Parishes and Missions (replacement value of buildings)	\$	15,272,034.00
Insurance		11,330,825.00
Land		1,257,030.00

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DIocese of Missouri

1966 Abstract of Parochial Reports 1966

VITAL STATISTICS

RECEIPTS

DISBURSEMENTS

	Baptisms	Confir- mations	Received	Baptized Persons	Communi- cants	Church School	'A' Parish Support	'B' Special Parish Purposes	'C' For Work outside Parish	'D' Capital	'E' Non- Income Receipts	Total Receipts	'F' Current Expense	'G' Special Parish Purposes	'H' For Work Outside Parish	'I' Capital	'J' Non- Expense Items	Total Dis- bursements	Invested Funds & Endowments	In- debtedness	Property Valuation	no.	
1. Bonne Terre-St. Peter	3	0	1	20	16	0	\$ 894.68	\$ 25.00	\$ 25.44	\$ -0-	\$ -0-	\$ 945.12	\$ 625.19	\$ -0-	\$ 25.44	\$ -0-	\$ 25.00	\$ 889.63	\$ 108.00	\$ -0-	\$ 19,210.00	1.	
2. Cape Girardeau-Christ	3	16	1	260	191	40	13,991.00	393.50	25.00	1,866.45	-0-	16,275.95	9,862.20	2,053.94	985.25	-0-	1,748.95	16,297.34	29,446.05	-0-	173,000.00	2.	
3. Caruthersville-St. John	4	6	0	56	41	5	8,920.43	1,129.04	-0-	-0-	42.00	10,091.47	4,666.18	2,080.66	1,121.00	-0-	1,107.97	9,848.81	-0-	1,500.00	83,750.00	3.	
4. Clarksville-Grace	1	0	0	38	32	4	4,443.45	-0-	231.16	-0-	-0-	4,674.61	2,087.60	236.90	646.16	-0-	-0-	3,200.70	-0-	-0-	2,221.65	75,570.00	4.
5. Columbia-Calvary	20	36	0	1,193	646	263	44,170.30	3,410.45	4,759.34	-0-	68,561.10	123,901.19	32,954.60	8,485.22	13,917.14	62,280.00	6,629.22	129,713.18	30,844.00	75,050.00	536,828.00	5.	
6. De Soto-Trinity	2	6	1	107	100	0	9,979.14	104.90	163.27	3,061.02	-0-	6,352.60	3,491.07	973.27	-0-	-0-	1,326.41	13,153.69	-0-	-0-	8,429.84	79,150.00	6.
7. Fulton-St. Alban	0	0	0	53	28	0	2,950.46	-0-	8.70	-0-	-0-	2,959.16	1,646.30	173.56	817.20	-0-	200.00	2,837.06	-0-	-0-	-0-	35,682.00	7.
8. Hannibal-Trinity	3	0	0	258	206	87	19,325.08	861.50	39.70	-0-	-0-	20,226.28	12,377.02	3,443.50	2,132.62	-0-	-0-	19,990.54	38,221.59	16,703.10	350,920.00	8.	
9. Ironton-St. Paul	1	1	0	151	66	22	10,918.66	126.00	45.00	-0-	-0-	11,089.66	6,907.88	1,318.23	1,664.00	126.78	1,038.51	12,221.40	9,557.42	-0-	98,141.00	9.	
10. Jefferson City-Grace	13	18	2	400	306	192	27,862.72	691.35	429.00	18,262.61	51,000.00	98,245.68	19,202.96	1,536.35	5,662.00	64,792.06	4,000.00	97,875.13	1,113.56	164,000.00	545,283.00	10.	
11. Kennett-St. Luke	1	0	0	42	21	32	2,511.06	164.79	-0-	-0-	350.00	3,025.85	1,397.29	1,495.91	472.75	-0-	-0-	748.51	-0-	-0-	1,000.00	11.	
12. Kirksville-Trinity	5	11	0	220	120	44	13,215.54	693.42	90.91	750.00	-0-	14,754.87	8,714.86	1,225.19	1,015.29	-0-	2,012.08	14,267.86	1,211.82	7,016.76	92,224.00	12.	
13. Louisiana-Calvary	0	0	0	110	82	22	9,393.57	1,295.40	136.59	-0-	683.01	11,508.57	7,059.87	516.92	1,209.59	-0-	300.50	10,145.56	25,467.15	-0-	76,057.00	13.	
14. Macon-St. James	2	0	0	80	52	61	6,649.95	-0-	-0-	-0-	-0-	6,649.95	4,421.09	9.10	1,086.00	-0-	-0-	6,375.19	-0-	-0-	183,127.00	14.	
15. Mexico-St. Matthew	1	9	0	157	106	98	12,391.54	624.50	77.19	6,250.00	5,215.85	24,559.08	8,857.87	1,701.07	458.00	5,011.93	7,860.06	25,024.48	5,580.93	11,403.30	163,411.00	15.	
16. Moberly-St. Barnabas	3	8	0	106	77	30	9,803.99	686.12	46.71	-0-	-0-	10,536.82	6,821.71	2,284.52	625.71	-0-	350.00	10,909.94	384.99	13,552.18	60,344.00	16.	
17. Monroe City-St. Jude	3	2	0	36	23	0	2,043.35	-0-	12.00	2,625.00	1,000.00	5,680.35	1,832.11	735.63	318.50	-0-	1,312.50	4,465.12	11,097.50	-0-	77,385.00	17.	
18. Palmyra-St. Paul	9	11	1	83	53	24	6,215.07	262.15	130.51	-0-	-0-	6,607.73	4,977.11	384.96	772.55	-0-	-0-	6,944.62	19,762.63	-0-	197,550.00	18.	
19. Poplar Bluff-Holy Cross	6	7	0	182	111	56	14,805.30	-0-	40.41	-0-	1,490.00	16,335.71	8,773.53	1,369.61	2,074.34	-0-	2,744.56	16,203.02	-0-	7,131.53	168,513.00	19.	
20. Portland-St. Mark	2	6	0	27	26	20	996.89	-0-	-0-	-0-	-0-	996.89	647.05	23.10	172.00	-0-	-0-	842.15	-0-	-0-	10,000.00	20.	
21. Prairieville (Eolia)-St. John	0	0	0	17	17	0	826.98	-0-	-0-	1,424.74	-0-	1,373.83	570.71	2,201.12	101.80	-0-	75.00	2,998.31	1,224.00	-0-	50,103.00	21.	
22. Rolla-Christ	15	18	0	377	321	181	13,820.44	2,150.13	11,781.90	-0-	-0-	27,752.47	13,887.36	1,023.07	11,781.90	-0-	-0-	27,776.33	-0-	96,844.13	427,193.00	22.	
23. St. Charles-Trinity	16	24	0	502	288	114	17,873.40	28.23	298.30	564.19	407.31	19,171.43	11,282.00	2,470.88	273.00	-0-	4,699.75	20,705.33	-0-	71,658.00	182,500.00	23.	
24. St. Clair-St. James	3	6	0	75	53	5	9,146.62	-0-	78.50	-0-	-0-	9,225.12	6,394.37	22.34	915.83	911.40	-0-	911.40	-0-	4,791.65	45,000.00	24.	
25. St. James-Trinity	0	2	0	135	71	29	11,064.61	2,666.94	364.47	50.00	-0-	14,146.02	5,984.16	3,080.20	1,344.47	1,123.59	1,750.00	14,690.42	22,090.92	-0-	278,316.00	25.	
26. Sikeston-St. Paul	4	6	0	116	85	36	14,493.11	751.05	162.99	-0-	-0-	15,407.15	7,969.91	2,979.61	2,172.97	308.34	820.88	15,917.31	500.00	12,000.00	113,139.00	26.	
27. Sullivan-St. John	3	2	1	74	43	12	2,620.60	563.91	79.66	2,782.45	6,054.96	12,101.58	2,405.79	1,160.95	502.61	728.30	7,006.82	12,353.47	-0-	13,500	48,047.00	27.	
ST. LOUIS CITY																							
28. All Saints	19	32	0	1,078	778	250	54,499.82	-0-	621.65	-0-	-0-	55,121.47	26,608.74	14,949.37	6,217.40	-0-	6,978.74	56,071.85	4,965.86	100,943.23	436,368.00	28.	
29. Ascension	2	20	0	204	114	63	27,488.74	119.64	-0-	2,000.00	20,310.21	49,918.59	24,600.00	2,895.16	2,000.00	3,969.18	11,687.16	48,450.61	58,640.00	-0-	829,716.00	29.	
30. Christ Church Cathedral	15	32	4	982	767	155	176,549.65	1,847.10	1,949.73	41,969.76	256,675.56	478,991.80	64,229.14	55,074.53	47,732.27	-0-	288,827.06	466,678.00	1,659,983.00	-0-	2,871,500.00	30.	
31. Grace	6	8	4	122	62	43	14,593.40	261.05	36.70	-0-	149.27	15,040.42	11,150.01	971.86	564.70	-0-	1,993.77	15,874.34	21,126.42	-0-	329,838.00	31.	
32. Prince of Peace	2	4	1	116	63	29	4,277.61	40.78	948.22	-0-	-0-	5,266.61	4,112.35	241.63	957.32	-0-	-0-	5,311.30	2,795.86	-0-	46,500.00	32.	
33. St. Augustine	10	10	0	273	145	148	14,403.30	541.00	130.50	-0-	1,000.00	16,074.80	10,693.74	1,270.14	646.25	-0-	1,881.09	16,114.22	898.66	2,182.13	198,000.00	33.	
34. St. John	10	1	0	526	436	143	26,217.01	1,081.08	354.95	6,089.33	2,000.00	35,742.37	19,227.35	1,983.03	8,159.13	2,025.00	1,754.75	34,338.50	13,684.00	5,300.00	314,092.28	34.	
35. St. Mark	9	11	2	436	284	143	27,003.55	4,283.08	8,933.07	-0-	-0-	40,219.70	19,226.97	3,525.91	7,178.07	4,558.64	3,622.66	41,013.05	6,170.80	8,261.04	327,500.00	35.	
36. St. Paul	5	8	0	503	351	133	17,800.03	890.78	839.00	-0-	-0-	19,529.81	14,637.67	719.73	839.00	-0-	-0-	18,370.32	11,000.00	-0-	208,188.00	36.	
37. St. Stephen	44	33	0	318	194	200	30,327.34	-0-	225.40	-0-	-0-	30,552.74	27,158.09	2,270.33	225.40	616.85	-0-	30,404.39	1,000.00	17,243.74	218,500.00	37.	
38. St. Thomas	0	0	0	145	108	0	8,277.01	264.41	101.45	-0-	-0-	8,642.87	6,687.94	-0-	618.00	-0-	-0-	8,330.94	30,164.18	-0-	-0-	38.	
39. Trinity	6	20	1	355	268	84	36,128.04	100.00	-0-	-0-	-0-	36,288.04	23,830.81	3,705.91	2,705.00	-0-	2,207.55	35,610.07	2,261.26	14,923.46	292,522.00	39.	
ST. LOUIS COUNTY																							
40. Clayton-St. Michael & St. George	28	40	2	1,832	1,361	435	148,538.58	13,041.60	3,743.61	1,194.24	4,805.09	171,323.12	68,928.06	24,173.21	45,734.99	2,645.12	6,711.60	159,963.03	281,304.61	-0-	1,680,792.00	40.	
41. Crestwood-Advent	8	23	1	650	334	131	25,342.79	340.37	908.86	-0-	95.00	26,687.02	13,797.64	5,112.94	3,094.94	-0-	3,252.59	26,966.26	280.90	74,884.10	195,000.00	41.	
42. Ferguson-St. Stephen	23	20	0	855	443	295	38,273.25	130.00	709.44	555.00	-0-	39,667.69	21,439.93	3,905.48	8,962.44	-0-	1,722.48	39,504.28	-0-	-0-	314,370.00	42.	
43. Florissant-St. Barnabas	25	2	0	621	369	239	25,067.93	183.50	73.00	-0-	7,227.63	32,552.06	10,704.72	5,561.40	1,439.79	667.35	8,133.95	28,354.15	1,545.00	110,020.00	220,570.00	43.	
44. Kirkwood-Epiphany	11	28	5	373	224	163	24,766.14	111.50	544.45	-0-	1,810.33	27,232.42	14,683.07	1,436.15	2,529.35	-0-	5,821.93	27,016.50	-0-	62,609.00	137,000.00	44.	
45. Kirkwood-Grace	14	52	1	1,683	888	474	94,237.31	19,025.92	2,679.28	23,785.59	11,612.07	151,340.17	54,271.55	34,108.49	26,639.35	15,381.29	10,000.00	149,407.69	4,51				

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