

*Diocese of Missouri*  
*One Hundred-fourteenth*  
*Convention*  
*1953*





## *Calendar of Diocesan Events*

June 4, 1953	Department of Christian Social Relations
June 4, 5	Trustees of the University of the South
June 6	Girls' Friendly Society Play Day
June 17-19	Department of Christian Education—Thompson House
August 3-12	Girls' Friendly Society Camp—St. Stephen's
August 16-25	Junior Youth Conference—Lake of the Ozarks
August 25-Sept. 4	Senior Youth Conference—Lake of the Ozarks
September 10	Department of Christian Social Relations
September 14-16	Fall Clergy Conference—Thompson House
September 17	Woman's Auxilliary Leadership Conference—Kirkwood
September 19-20	Fall Conference for Laymen—Thompson House
October 5	Department of Christian Education—Thompson House
October 6	Diocesan Council—Thompson House
October 20	Department of Missions and Strategy—Thompson House
October 22	Woman's Auxilliary—Cathedral
October 29	Department of Christian Social Relations
November 1	All Saints Day—Beginning of GFS Week
December 3	Department of Christian Social Relations
December 25	Christmas Day
December 27	Youth Tea Dance
January 21, 1954	Woman's Auxilliary—Cathedral 6:30 P. M.
January 25	Girls' Friendly Society Council Meeting
January 25	Department of Christian Education—Thompson House
January 26	Diocesan Council—Thompson House
February 5-6-7	Winter Youth Conference
February 16	Department of Missions and Strategy—Thompson House
February 22	Quiet Day for Clergy—Thompson House
March 3	Ash Wednesday
April 5	Third Anniversary of the Consecration of Bishop Lichtenberger
April 5	Department of Christian Education—Thompson House
April 16	Good Friday
April 18	Easter Day
April 22	Woman's Auxilliary—Cathedral 10:30 A. M.
April 25	Flower Sermon—Cathedral 11:00 A. M.
April 25	Presentation of Lenten Offerings—Cathedral 4:00 P. M.
May 4-5	115th Convention of the Diocese
May 13	Annual Meeting—Episcopal Home for Children
May 18	Department of Missions and Strategy—Thompson House



# JOURNAL

of the

*One Hundred-Fourteenth Convention*

of the

## Diocese of Missouri



HELD AT

**Christ Church Cathedral, St. Louis**

**May 5-6, A.D., 1953**

WITH OFFICIAL REPORTS



JAN 1954

NOTICES

The One Hundred-Fifteenth Convention of the Diocese of Missouri will be held at Christ Church Cathedral, St. Louis on the first Tuesday in May, 1954.

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# DIocese OF MISSOURI

Organized November 6, 1840

MISSIONARY BISHOP, 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, RT. REV. CICERO STEPHENS HAWKS, D.D.

Born May 26, 1812; Consecrated October 20, 1844;  
Died April 19, 1868.

SECOND BISHOP, 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, 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, RT. REV. FREDERICK FOOTE JOHNSON, D.D.

Born April 23, 1866; Consecrated November 2, 1905;  
Bishop-Coadjutor of Missouri, 1911;  
Bishop of Missouri, 1923; Retired, November 8, 1933;  
Died May 9, 1943.

FIFTH BISHOP, 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

## Officers of the Diocese

Bishop

THE RT. REV. ARTHUR CARL LICHTENBERGER, D.D.

1210 Locust Street  
Telephone MAin 0654

Executive Secretary

THE VEN. CHARLES F. REHKOPF

1210 Locust Street, St. Louis  
Telephone: Central 9696

Treasurer

MR. JOHN R. SHEPLEY

1210 Locust Street, St. Louis  
Telephone: Central 9696

Chancellor

MR. ALVAN J. GOODBAR

509 Olive Street, St. Louis  
Telephone: MAin 5204  
Term expires 1955

Registrar

THE VEN. CHARLES F. REHKOPF

Term expires 1955



## Committees, Board, and Trustees

### THE STANDING COMMITTEE

THE REV. WILLIAM H. LAIRD	MR. G. CARROLL STRIBLING,
THE REV. J. FRANCIS SANT,	Secretary
Chairman	MR. ETHAN A. H. SHEPLEY
THE REV. W. W. S. HOHENSCHILD	COL. F. W. GREEN

### THE COUNCIL OF THE DIOCESE

THE RT. REV. ARTHUR C. LICHTENBERGER.....	President
MR. JOHN R. SHEPLEY.....	Treasurer
THE VEN. CHARLES F. REHKOPF.....	Secretary
MR. ALVAN J. GOODBAR.....	Chancellor
MRS. PAUL E. RUTLEDGE.....	President of the Woman's Auxiliary
MR. JOHN H. LEACH.....	Chairman of the Laymen's League
THE RT. REV. ARTHUR C. LICHTENBERGER	Department of Missions and Strategy
MR. ALBERT E. MUDKINS.....	Department of Christian Social Relations
THE REV. A. MALCOLM MacMILLAN.....	Department of Christian Education
THE REV. CHARLES D. KEAN.....	Department of Promotion
MR. JOHN R. SHEPLEY.....	Department of Finance

#### Appointed by the Bishop

(Terms expire, 1954)

THE REV. EDWARD T. ADKINS	MR. WILLIAM TOWELL
THE REV. O. V. JACKSON	MR. KENNETH CASKEY
THE REV. W. MURRAY KENNEY	MR. A. L. HUNT

#### Elected by the Convention

(Terms expire, 1954)

THE REV. W. W. S. HOHENSCHILD	MR. JAMES H. JONES
THE REV. FRANK MAPLES	MR. L. H. SAPP
THE REV. LON M. PRUNTY	MR. BENJAMIN F. LEWIS

(Terms expire, 1955)

THE REV. WILLIAM H. LAIRD	MR. C. R. CULLING
THE REV. J. FRANCIS SANT	MR. KENNETH HANSON
THE VERY REV. SIDNEY E. SWEET	MR. B. R. WARD

#### Trustees of the Parochial Trust Fund

THE BISHOP OF THE DIOCESE, President

THE REV. WILLIAM H. LAIRD	MR. G. CARROLL STRIBLING,
THE REV. J. FRANCIS SANT	Secretary
THE REV. W. W. S. HOHENSCHILD	MR. ETHAN A. H. SHEPLEY
	COL. F. W. GREEN



Examining Chaplains

VERY REV. SIDNEY E. SWEET, D.D., Chairman

REV. DAVID COOMBS	REV. J. FRANCIS SANT, D.D.
REV. JAMES M. LICHLITER	VEN. CHARLES F. REHKOPF
REV. CHARLES D. KEAN	REV. WILLIAM H. LAIRD, D.D.
REV. CHARLES C. WILSON	REV. JOSEPH W. NICHOLSON, Ph.D.

Trustees of Permanent Fund for the Support of the Episcopate

THE BISHOP OF THE DIOCESE.....	President
MR. JOHN R. SHEPLEY.....	Treasurer

All the Members of the Diocesan Council, Ex-Officio

Trustees of the Aged and Infirm Clergy Fund

THE BISHOP OF THE DIOCESE.....	President
MR. JOHN R. SHEPLEY.....	Treasurer

All the Members of the Diocesan Council, Ex-Officio

Trustees of the Theological Education Fund

THE BISHOP OF THE DIOCESE.....	President
MR. JOHN R. SHEPLEY.....	Treasurer

All the Members of the Diocesan Council, Ex-Officio

Trustees of the University of the South

THE REV. A. MALCOLM MacMILLAN	MR. ALBERT E. MUDKINS
MR. JOSEPH LOGAN	

Committee on Admission of New Parishes and Lay Credentials

THE REV. LON M. PRUNTY	MRS. JOE V. GETLIN
THE REV. ARTHUR R. STEIDEMANN	MR. FRANK BLAKEMORE

Committee on Constitution and Canons

THE REV. CHARLES D. KEAN,	MR. ALVAN J. GOODBAR
Chairman	PROF. E. B. CONANT

Committee on Dispatch of Business

THE VEN. CHARLES F. REHKOPF

Committee of Six to Explore the Relationship of the Diocese to Church-Related or Church-Named Institutions

THE REV. CHARLES D. KEAN	MR. JAMES HYNDMAN
THE REV. WILLIAM K. RUSSELL	MRS. KENNETH HUDSON
THE REV. W. MURRAY KENNEY	MR. LOUIS THYM



## Departments of the Diocese

### Department of Missions and Strategy

THE RT. REV. ARTHUR C. LICHTENBERGER.....Chairman  
 THE VEN. CHARLES F. REHKOPF.....Secretary  
 MRS. ARTHUR B. SHAW.....Representing the Woman's Auxiliary

#### Appointed by the Bishop:

THE REV. JAMES H. CLARK.....1954  
 MR. JOHN G. BUETTNER.....1954  
 THE REV. J. MAVER FEEHAN.....1955  
 MR. NORMAN COTTRELL.....1955  
 THE REV. EARLY W. POINDEXTER, JR.....1956  
 MR. VICTOR THIEMAN.....1956

#### Elected by Convention:

THE REV. NED COLE.....1954  
 MR. RONALD C. BAER.....1954  
 THE REV. G. ERNEST LYNCH.....1955  
 MR. ROLLA W. STREETT.....1955  
 THE REV. CHARLES H. WASHBURN.....1956  
 MR. ARTHUR WALTERS.....1956

### Department of Christian Education

THE REV. A. MALCOLM MacMILLAN.....Chairman  
 THE VEN. CHARLES F. REHKOPF.....Secretary

#### Appointed by the Bishop:

MRS. D. W. ROBERTS.....1954  
 MRS. IRVIN MATTICK.....1955  
 DR. SIGMUND A. E. BETZ.....1956

#### Elected by Convention:

MRS. WALTER ZEMITSCH.....1954  
 THE REV. ARTHUR WALMSLEY.....1954  
 THE REV. GEORGE PEABODY.....1954  
 THE REV. CHARLES F. PENNIMAN.....1954  
 DR. C. A. BLUE.....1955  
 MR. JOHN THORNTON.....1955  
 MR. ALEC WYTON.....1955  
 THE REV. W. MURRAY KENNEY.....1955  
 THE VEN. CHARLES F. REHKOPF.....1956  
 MISS ANN GILSON.....1956  
 MR. JACK PIERSON.....1956  
 THE REV. A. MALCOLM MacMILLAN.....1956







## Committee on Church Pension Fund

REV. EARLY W. POINDEXTER, JR.	MR. ALBERT MUDKINS
REV. O. V. JACKSON	MR. CLIFFORD DAY, SR.
	MR. EDWARD S. SIEBER

## Deputies to General Convention

THE VERY REV. S. E. SWEET, D.D.	MR. JOHN H. LEACH
THE REV. CHARLES D. KEAN	MR. A. E. MUDKINS
THE REV. WILLIAM H. LAIRD, D.D.	DR. A. W. SCHLECHTEN
THE REV. J. FRANCIS SANT, D.D.	MR. HENRY FERRISS

## Deputies to the Provincial Synod

Deputies to the Synod of the Province of the Southwest will be the Chairmen of Council Departments and Heads of Diocesan Organizations.

## COMMITTEE ON ARCHITECTURE AND ALLIED ARTS

MR. PERRY T. RATHBONE, Chairman

REV. A. MALCOLM MacMILLAN	MR. FREDERICK DUNN
REV. CHARLES F. PENNIMAN	MR. ALLEN GAMBLE

## THE CHAPTER OF CHRIST CHURCH CATHEDRAL

MR. WALTER E. BRYAN	MR. J. RAYMOND DYER
MR. CARROLL J. DONOHUE	MR. EARL W. FISHER
MR. LAWRENCE J. DORN	MR. RALPH E. GRASSMUCK
MR. CHARLES F. GALT	MR. FOSTER T. EATON
MR. WILLIAM C. RAINFORD	MR. P. TAYLOR BRYAN
MRS. SAMUEL D. CONANT	MRS. WALTER FISCHER
MR. JOHN A. LOVE	MRS. MARION BLOSSOM
MR. GEORGE T. GUERNSEY III, Secretary-Treasurer	

## Elected by Convention

THE REV. JOSEPH W. NICHOLSON	MR. EDWARD S. SIEBER
THE REV. NED COLE	MRS. EDWARD S. ROBERT
THE REV. CHARLES D. KEAN	DR. WILLARD BARTLETT, JR.

## Members Ex-Officio

THE RT. REV. ARTHUR C. LICHTENBERGER.....	Bishop
THE VERY REV. SIDNEY E. SWEET.....	Dean
THE REV. EARLY W. POINDEXTER, JR.....	Senior Canon
MR. ALVAN J. GOODBAR.....	Chancellor of the Diocese
MR. JOHN R. SHEPLEY.....	Treasurer of the Diocese



THOMPSON RETREAT HOUSE AND CONFERENCE CENTER

522 East Big Bend Road, Webster Groves

THE RT. REV. ARTHUR C. LICHTENBERGER.....President

THE VEN. CHARLES F. REHKOPF.....Archdeacon

THE REV. A. MALCOLM MacMILLAN

Chairman, Department of Christian Education

MRS. PAUL RUTLEDGE.....President, Woman's Auxiliary of the Diocese

MR. JOHN H. LEACH.....Chairman, Laymen's League of the Diocese

Appointed by the Bishop:

MR. C. R. CULLING

MR. REYNOLD J. GREEN

THE REV. HAROLD BASSAGE

MRS. G. CARROLL STRIBLING

MRS. CHARLES BELKNAP

MR. EDMUND C. ROGERS

Elected by Convention:

1954

MRS. WALTER CHRISTY

THE REV. A. WALMSLEY

1955

MR. W. K. ROTHFUSS

MR. ROBERT HARMON

1956

THE REV. W. W. S. HOHENSCHILD

MRS. CLARK C. BLAND

DEANS OF CONVOCATIONS

To be appointed in the Fall of 1953

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## Organizations and Institutions

### Missouri Branch, Woman's Auxiliary

MRS. PAUL RUTLEDGE .....	President
MRS. OSKAR SCHMIDT .....	First Vice-President
MRS. HAROLD LANGE .....	Second Vice-President
MISS GRACE MULLER .....	President, Central District
MRS. CARL WEBER .....	President, South District
MRS. HERBERT LUCKE .....	President, North District
MRS. C. B. MARKMANN .....	Recording Secretary
MRS. F. M. MacDUFFIE .....	Corresponding Secretary
MRS. ARTHUR FATH .....	Treasurer
MRS. WALTER ZEMITZSCH .....	Chairman, Christian Education
MRS. RUDOLPH JOENK .....	Chairman, Christian Social Relations
MRS. ARTHUR B. SHAW .....	Chairman, Supply Department
MRS. WALTER BRYAN .....	Chairman, Personnel
MRS. JOHN WENTWORTH .....	Treasurer, United Thank Offering

### Representatives-at-Large

MRS. JERMANE PARKS	MRS. CLIFFORD OSWALD
	MR. LEONARD POOR

### Delegates to Triennial

MRS. ROBERT LOVE	MRS. PAUL RUTLEDGE
MRS. RUDOLPH JOENK	MISS GRACE MULLER
	MRS. ARTHUR FATH

### Diocesan Laymen's League

JOHN H. LEACH .....	Chairman
JOHN O. THORNTON .....	Central Convocation
COL. JOHN CHRISTY .....	Western Convocation
ROBERT C. HYDE .....	Southern Convocation
VIRGIL DENT .....	Northern Convocation
WILLET MAGRUDER .....	Secretary-Treasurer

### City Mission Society

THE RT. REV. ARTHUR C. LICHTENBERGER .....	President
MRS. JOHN F. SHEPLEY .....	Chairman of the Board
THE REV. EARLY W. POINDEXTER, JR. ....	Vice-Chairman
MR. JOHN D'ARCY .....	Treasurer
MRS. E. M. WILLETS .....	Secretary
THE REV. J. ALBERT DALTON .....	Superintendent

### The Girls' Friendly Society

MRS. D. W. ROBERTS .....	President
MRS. WILLIAM A. ATKINS .....	Vice-President
MRS. J. BOYD STONE .....	Secretary
MRS. GEORGE SHARE, JR. ....	Treasurer
MRS. HAROLD E. WOODWARD .....	Executive Secretary



ST. LUKE'S EPISCOPAL-PRESBYTERIAN HOSPITAL

MR. ROBERT BROOKINGS SMITH.....President  
 MR. FRED H. DOENGES.....Vice-President  
 MR. EUGENE F. WILLIAMS, JR.....Treasurer  
 MR. JOHN RAEBURN GREEN.....Secretary  
 MR. ALVAN J. GOODBAR.....Counsel  
 MR. JOSEPH SUNNEN THE REV. HAMPTON ADAMS, D.D.  
 MR. DONALD DANFORTH THE REV. WILLIAM B. LAMPE, D.D.  
 MR. JACOB LASHLY THE RT. REV. A. C. LICHTENBERGER, D.D.  
 MR. FRANK MAYFIELD MR. CHARLES D. ALLEN, JR.  
 MR. HENRY C. MORRISON MR. WOODSON K. WOODS, JR.  
 MAYNARD W. MARTIN, M.D.....Administrator  
 MR. HARRY M. PIPER, JR.....Assistant Administrator  
 MR. FRED WILLIAM CATES.....Assistant Secretary and Treasurer  
 MISS RUTH LANFERSIECK, R.N.....Director of Nursing and Nursing Ed.  
 MR. DOUGLAS V. MARTIN, JR.....Director of Development

THE EPISCOPAL HOME FOR CHILDREN

3621 DeTonty St., St. Louis

MRS. ALBERT E. MUDKINS.....President  
 MRS. GEORGE C. DAVIES.....Vice-President  
 MRS. WALTER BRYAN.....Secretary  
 MRS. ROY CAMPBELL.....Treasurer  
 MRS. IRVIN MATTICK.....Assistant Treasurer  
 THE REV. CHARLES F. PENNIMAN.....Director of Research  
 THE RT. REV. ARTHUR C. LICHTENBERGER.....Chairman

GRACE HILL HOUSE

2600 Hadley St., St. Louis

MR. WILLIAM STIX.....President  
 MRS. HENRY SCHROEDER.....Vice-President  
 MRS. ANTHONY J. KISLING.....Secretary  
 MR. OLIVER M. LANGENBERG.....Treasurer  
 THE RT. REV. ARTHUR C. LICHTENBERGER.....Chairman of the Board  
 THE REV. CHARLES C. WILSON.....Director



## PARISHES

---

AFFTON .....	CHRIST CHURCH
CAPE GIRARDEAU .....	CHRIST CHURCH
COLUMBIA .....	CALVARY
DE SOTO .....	TRINITY
FERGUSON .....	ST. STEPHEN'S
HANNIBAL .....	TRINITY
JEFFERSON CITY .....	GRACE CHURCH
KIRKWOOD .....	GRACE CHURCH
LOUISIANA .....	CALVARY
MACON .....	ST. JAMES'
MONROE CITY .....	ST. JUDE'S
OVERLAND .....	ST. PAUL'S
PALMYRA .....	ST. PAUL'S
POPLAR BLUFF .....	HOLY CROSS
PRAIRIEVILLE .....	ST. JOHN'S
ROLLA .....	CHRIST CHURCH
WEBSTER GROVES .....	EMMANUEL
ST. LOUIS .....	ALL SAINTS
ST. LOUIS .....	ASCENSION*
ST. LOUIS .....	CHRIST CHURCH CATHEDRAL
ST. LOUIS .....	HOLY APOSTLES*
ST. LOUIS (UNIVERSITY CITY) .....	HOLY COMMUNION
ST. LOUIS .....	ST. JOHN'S
ST. LOUIS .....	ST. MARK'S
ST. LOUIS .....	ST. MICHAEL and ST. GEORGE
ST. LOUIS .....	ST. PAUL'S
ST. LOUIS (LADUE).....	ST. PETER'S
ST. LOUIS .....	ST. STEPHEN'S
ST. LOUIS .....	TRINITY

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\*Merged May 17, 1953 — Now called The Church of the Ascension.



## Organized Missions

BONNE TERRE .....	ST. PETER'S
CARUTHERSVILLE .....	ST. JOHN'S
CLARKSVILLE .....	GRACE
CUBA .....	ST. ANDREW'S
IRONTON .....	ST. PAUL
KIRKSVILLE .....	TRINITY
KIRKWOOD .....	EPIPHANY
NORMANDY .....	ST. ANDREW'S
PORTLAND .....	ST. MARK'S
ST. CHARLES .....	TRINITY
ST. JAMES .....	TRINITY
SIKESTON-CHARLESTON .....	ST. PAUL'S
SULLIVAN .....	ST. JOHN'S
VALLEY PARK .....	ST. LUKE'S
ST. LOUIS .....	GRACE
ST. LOUIS .....	PRINCE OF PEACE
ST. LOUIS .....	ST. AUGUSTINE'S
ST. LOUIS .....	ST. THOMAS'

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## Unorganized Missions

FULTON

ST. LOUIS — Hospital Missions

KENNETT

MOBERLY



## List of Clergy

CANONICALLY RESIDENT IN THE DIOCESE OF MISSOURI  
May 5, 1953

THE RT. REV. ARTHUR C. LICHTENBERGER, D.D.  
Bishop

THE RT. REV. WILLIAM SCARLETT, D.D., LL.D.  
Retired Bishop

- The Rev. Edward T. Adkins, Rector, St. Paul's Church, Overland.  
The Rev. Harold Bassage, Ph.D., Rector, Calvary Church, Columbia.  
The Rev. William M. Baxter, Assistant, Church of St. Michael and St. George, St. Louis.  
The Rev. James H. Clark, Vicar, St. Paul's Church, Ironton; St. Peter's Church, Bonne Terre; Holy Trinity Church, DeSoto.  
The Rev. Ned Cole, Rector, Grace Church, Jefferson City; Vicar, St. Mark's Church, Portland; also conducting services at Fulton.  
The Rev. David Coombs, Rector, Calvary Church, Louisiana; Vicar, Grace Church, Clarksville; St. John's Church, Prairieville (Eolia).  
The Rev. Edward P. Dentzer, Assistant, Grace Church, Kirkwood; Vicar, Christ Church, Affton.  
The Rev. J. Maver Feehan, Minister, St. John's Church, St. Louis.  
The Rev. Silas J. Hirte, Vicar, St. Thomas Mission, St. Louis.  
The Rev. W. W. S. Hohenschild, Rector, Church of the Holy Communion, University City.  
The Rev. Oral V. Jackson, M.A., Rector, Christ Church, Rolla.  
The Rev. Charles D. Kean, Rector, Grace Church, Kirkwood.  
The Rev. W. Murray Kenney, Rector, St. Mark's Church, St. Louis.  
The Rev. William H. Laird, D.D., Rector, St. Peter's Church (Ladue), St. Louis.  
The Rev. James M. Lichliter, Rector, Emmanuel Church, Webster Groves.  
The Rev. Ernest Lynch, Rector, Trinity Church, Hannibal.  
The Rev. A. Malcolm MacMillan, Rector, Church of the Ascension, St. Louis.  
The Rev. Frank Maples, Vicar, Trinity Church, St. James; St. Andrew's Church, Cuba; St. John's Church, Sullivan.  
The Rev. Joseph W. Nicholson, Ph.D., Rector, All Saints Church, St. Louis.  
The Rev. George Peabody, Vicar, Grace Church, St. Louis.  
The Rev. Charles F. Penniman, D.D., Director of Research, Episcopal Home for Children, St. Louis; Canon Missioner, Christ Church Cathedral.  
The Rev. Early W. Poindexter, Jr., Senior Canon, Christ Church Cathedral, St. Louis.  
The Rev. Gordon S. Price, Rector, St. Stephen's Church, Ferguson.  
The Rev. Lon M. Prunty, Rector, St. Paul's Church, St. Louis.  
The Rev. Rufus D. S. Putney, Vicar, Church of the Prince of Peace, St. Louis.  
The Venerable Charles F. Rehkopf, Archdeacon and Executive Secretary of the Diocese.  
The Rev. John A. Richardson, Rector, Trinity Church, St. Louis.  
The Rev. William K. Russell, Vicar, St. Andrew's Church, Normandy.  
The Rev. J. Francis Sant, D.D., Rector, Church of St. Michael and St. George, St. Louis.  
The Rev. Roy J. Schaffer, Vicar, Trinity Church, St. Charles.  
The Rev. Arthur R. Steidemann, Assistant, Emmanuel Church, Webster Groves.  
The Very Rev. Sidney E. Sweet, D.D., Dean, Christ Church Cathedral, St. Louis.



- The Rev. Joseph T. Swift, Vicar, St. Augustine's Church, St. Louis.  
 The Rev. William K. Tibbett, Assistant, Emmanuel Church, Webster Groves.  
 The Rev. John C. Tierney, Rector, Christ Church, Cape Girardeau; Vicar,  
 St. Paul's Church, Sikeston.  
 The Rev. Arthur Walmsley, Rector, Church of the Holy Apostles, St. Louis.  
 The Rev. Charles H. Washburn, Rector, St. Stephen's House, St. Louis.  
 \*The Rev. Charles C. Wilson, Director, Grace Hill House, St. Louis.

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#### Non-Parochial

- \*The Rt. Rev. Douglas H. Atwill, D.D., Retired.  
 \*The Rev. Roger Blanchard, Executive Secretary for College Work, the  
 National Council, New York.  
 \*The Rev. Richard E. Benson, Topeka, Kansas.  
 \*The Rev. Edmund LeBeaume Cherbonnier, Barnard College, New York.  
 \*The Rev. John S. Bunting, D.D., Retired.  
 \*The Rev. David T. Eaton, Retired.  
 \*The Rev. Joseph T. Harvey, Retired.  
 \*The Rev. Kenneth E. Heim, in Japan as Liaison Officer representing the  
 National Council.  
 \*The Rev. William H. Kirk, Union Settlement, New York City.  
 \*The Rev. Gregory J. Lock, Chaplain, U. S. Army.  
 The Rev. Benjamin J. Miller, Stephen's College, Columbia.  
 \*The Rev. Wilbur D. Ruggles, Oxford University Press, New York.  
 \*The Rev. Frank Fogwill Smart, Chaplain, U. S. Navy.  
 \*The Rev. Clifford L. Stanley, M.A., Th.D., Virginia Theological Seminary,  
 Alexandria, Virginia.  
 The Rev. Edgar C. Taylor, L.H.D., Taylor School, Clayton.  
 \*The Rev. Nelson T. Tragitt, Retired.  
 \*The Rev. Arthur E. Woodward, Retired.

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#### Deaconesses

- \*Effie M. Brainerd, Mission to City Institutions, St. Louis.  
 Leonora M. Hoffman, Retired.

\*Not present at convention.

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#### Professional Women Workers

- Miss Genevieve C. Albers, St. Stephen's House, St. Louis.  
 Miss Louise B. Gehan, Calvary Church, Columbia.  
 Miss Freda Dexheimer, Christ Church Cathedral, St. Louis  
 Miss Frances Ellis, Educational Research, Episcopal Home for Children,  
 St. Louis (until June 1).  
 Miss Lila Mortland, Educational Research, Episcopal Home for Children,  
 St. Louis (after June 1).  
 Miss Marguerite Hyer, Christ Church Cathedral, St. Louis.  
 Miss Ann Gilson, Grace Church, Kirkwood.  
 Mrs. Robert R. Love, St. Mark's Church, St. Louis.  
 Miss Doris Zepf, St. Paul's Church, Overland.

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#### Postulants, as of May 5, 1953

William A. Cashatt	Malcolm S. Lattimore
Harlow P. Donovan, Jr.	Robert E. L. Morisseau
James F. D'Wolf, Jr.	Clarence F. Stolz, Jr.
John S. Eddy	Francis G. Washburn
E. John Langlitz	

Allan N. Zacher, Jr.



## Candidates, as of May 5, 1953

John B. Kelley

Jack White

## Lay Readers

Leonard Andes, Church of the Ascension, St. Louis.  
 M. G. Attree, Church of the Holy Communion, St. Louis.  
 Richard Ault, St. Mark's Church, St. Louis.  
 Willard Barbee, Trinity Church, St. Charles.  
 John M. Bareham, Church of the Ascension, St. Louis.  
 Walter Beckerle, St. Paul's Church, St. Louis.  
 Childs E. Berry, Jr., St. John's Church, Caruthersville.  
 Siegmund Betz, Trinity Church, St. Charles.  
 Howard G. Beumer, St. Paul's Church, Overland.  
 J. M. Booker, St. John's Church, Caruthersville.  
 John G. Burnham, Church of the Holy Communion, St. Louis.  
 John Collins, Emmanuel Church, Webster Groves.  
 L. T. Dameron, St. James' Church, Macon.  
 John Eddy, Church of the Holy Communion, St. Louis.  
 F. H. Ehrensperger, Church of the Ascension, St. Louis.  
 John Eller, St. Paul's Church, Overland.  
 James Fulkerson, Trinity Church, Kirksville.  
 W. Sydney Fisher, Grace Church, Kirkwood.  
 Martin E. Gardner, Jr., Grace Church, Kirkwood.  
 Edward H. Goold, Trinity, Kirksville.  
 William S. Greaves, Church of the Holy Apostles, St. Louis.  
 John A. Harrison, St. Paul's Church, Overland.  
 Louis Hicks, Church of St. Michael and St. George, St. Louis.  
 Norman C. Hoffman, Church of the Holy Communion, St. Louis.  
 William C. Honey, Grace Church, Kirkwood.  
 Robert Douglas Hume, Trinity, St. Charles.  
 Harry G. Hurd, Epiphany Church, Kirkwood.  
 Robert C. Hyde, Holy Cross Church, Poplar Bluff.  
 R. A. Jentsch, St. Paul's Church, St. Louis.  
 Neil Johstone, Trinity Church, Kirksville.  
 Paul Kihlmire, Holy Cross Church, Poplar Bluff.  
 George Kirby, St. Stephen's Church, Ferguson.  
 Robert Kistler, Church of the Ascension, St. Louis.  
 Lawrence S. Lancaster, Jr., Trinity, St. Charles.  
 Carl K. Mann, Church of the Ascension, St. Louis.  
 Luther Merry, All Saints' Church, St. Louis.  
 James R. Morgan, St. John's Church, Caruthersville.  
 J. E. Parks, All Saints' Church, St. Louis.  
 W. F. Pearson, St. John's Church, Caruthersville.  
 Elwood Randol, All Saints' Church, St. Louis.  
 Bob N. Reed, Trinity Church, Kirksville.  
 R. Edward Rice, Church of the Ascension, St. Louis.  
 Elzey M. Roberts, Jr., Church of St. Michael and St. George, St. Louis.  
 Edmund C. Rogers, St. Peter's Church, Ladue.  
 Albert W. Schlechten, Christ Church, Rolla.  
 Russell G. Strand, St. Paul's Church, Overland.  
 Richard Sutherland, Christ Church, Rolla.  
 Larry Taylor, Holy Cross Church, Poplar Bluff.  
 Rupert Wallis, St. Paul's Church, Overland.  
 Arthur Walters, St. Andrew's Church, Normandy.  
 Francis G. Washburn, St. Stephen's Church, St. Louis.



## List of Lay Delegates to the One Hundred-Fourteenth Convention of the Diocese of Missouri

- |   |   |
|---|---|
| Afton, Christ Church<br>Mrs. Arthur Ernst   | Louisiana, Calvary Church<br>W. L. Henry  |
| Bonne Terre, St. Peter's Church<br>Walter Duffy   | Mrs. Leslie F. Wilmot   |
| Cape Girardeau, Christ Church<br>William B. Beckwith<br>B. R. Ward  | Macon, St. James Church<br>Mrs. Catherine Wells<br>Mrs. Fred H. Dabler  |
| Clarksville, Grace Church<br>Mrs. E. S. Robert  | Monroe City, St. Jude's Church  |
| Columbia, Calvary Church<br>Col. C. E. Barkshire<br>Frank Blakemore<br>Mrs. John Stapel<br>Mrs. L. P. Johnson<br>Miss F. Louise Nardin      | <hr/> Normandy, St. Andrew's Church<br>Floyd D. Stewart<br>Mrs. C. B. Markmann  |
| Cuba, St. Andrew's Church<br>*Mrs. Royl G. Knight   | Overland, St. Paul's Church<br>Mrs. R. L. Newlin<br>Russell Strand<br>Robert Bickel<br>M. E. Haenel<br>R. Paul Gallaher           |
| De Soto, Trinity Church<br>*Lyndell Rowe  | Palmyra, St. Paul's Church<br>*J. Warren Head   |
| Ferguson, St. Stephen's Church<br>Clifford Day<br>Mrs. Marion D. Bishop<br>Mrs. Joe V. Getlin<br>William Sims<br>George Kirby               | Poplar Bluff, Holy Cross Church<br>Robert Graham<br>Robert C. Hyde  |
| Hannibal, Trinity Church<br>Mrs. Walter Christy<br>Virgil Dent<br>Mrs. Virgil Dent<br>Mrs. W. Stillwell                                     | Portland, St. Mark's Church<br>*Mrs. Herman Holshauser  |
| Ironton, St. Paul's Church<br>Robert Harmon   | Prairieville (Eolia),<br>St. John's Church<br>David I. Coombs   |
| Jefferson City, Grace Church<br>W. A. Swearengen<br>Mrs. Elinor Kavanagh<br>W. E. Towell  | Rolla, Christ Church<br>Mrs. Diehl Montgomery<br>Prof. E. B. Conant<br>Norman B. Grubb<br>James K. Searcy                         |
| Kirkwood, Epiphany Church<br>*Mrs. John H. Moore  | St. Charles, Trinity Church<br>Dr. Sigmund A. E. Betz<br>Robert Douglas Hume  |
| Kirkwood, Grace Church<br>Harold H. Elbert<br>John H. Leach<br>Mrs. David L. Grant<br>Col. George W. Teachout<br>Mrs. George A. R. Schuster | St. James, Trinity Church<br>Mrs. Frank Maples  |
| Kirkville, Trinity Church<br>Dr. Neil Johnstone   | Sikeston, St. Paul's Church<br>George Martin  |
|   | Sullivan, St. John's Church<br>Mrs. Basil Ogle  |
|   | Valley Park, St. Luke's Church<br>Mrs. Richard F. Ralph   |
|   | Webster Groves, Emmanuel Church<br>Mrs. C. C. Connelly<br>Mrs. E. O. Roehr<br>Mrs. H. T. Lange<br>John D. Thornton<br>Ellis Hamel |



## ST. LOUIS

## All Saints Church

Miss Catherine Weston  
 Benjamin F. Lewis  
 Perle J. Clay  
 \*Mrs. Valla D. Abbingtion  
 \*Mrs. Blanche Sinkler

## Church of the Ascension

Col. F. W. Green  
 Robert Kistler  
 James A. Hyndman  
 Mrs. F. H. Ehrensperger  
 Miss Lucy Rosebaugh

## Christ Church Cathedral

George T. Guernsey, III  
 Ralph E. Grassmuck  
 Lawrence J. Dorn  
 Mrs. Samuel D. Conant  
 Mrs. Walter E. Bryan

## Grace Church

Mrs. John Naylor  
 \*Russell Bourne

## Church of the Holy Apostles

Mrs. Robert Duffin  
 Mrs. Sydney Borgeld  
 Mrs. John Harvie  
 William Greaves  
 Mrs. William Wood

Church of the Holy Communion  
(University City)

E. P. Griffin  
 J. Hinman Carter  
 M. G. Attree  
 Dr. Robert M. Bell  
 Mrs. Kenneth Hudson

## Church of the Prince of Peace

Carroll C. Vail  
 Mrs. Robert C. Bowers

## St. Augustine's Church

Nelson O. Conaway  
 Percy E. Moore  
 Dr. Robert E. Woodson

## St. John's Church

Arthur N. Fath  
 Lewis M. Booker  
 Mrs. R. E. Little  
 Irvin Mattick  
 Mrs. Ruth Maurer

## St. Mark's Church

Reynold Green  
 Kenneth Hanson  
 Victor Koch  
 Mrs. Clara Kuhn  
 Otto Weinrich

## Church of St. Michael and St. George

Mrs. George B. Gannett  
 Mrs. John P. Wentworth  
 Edward G. Lasar  
 Elzey Roberts, Jr.  
 Edward S. Sieber

## St. Paul's Church

Louis J. Thym  
 Mrs. Martha O'Brien  
 Mrs. Edith Stroback  
 Harry DeVos

## St. Peter's Church (Ladue)

Mrs. William Robinson  
 Mrs. Harry Alexander  
 Lester W. Morrell  
 Donald M. Hanson  
 George E. Anderson

## St. Stephen's House

Harold Myers  
 William Mathues  
 Miss Doris Zepf

## St. Thomas Mission

Harold McDaniel  
 Mrs. Virginia Branstetter

## Trinity Church

Mrs. Russell Schneppe  
 Mrs. T. S. Sturdevant

\*Not present at Convention



## Rules of Order of the Convention

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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 Admission of New Parishes and Lay Credentials.
  - II. On Constitution and Canons.
  - III. On Dispatch of Business.
  - IV. 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 for 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 had 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 not 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 of 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 up on motion to be read and considered at any time during the Convention.

19. The names of the movers of resolution 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. 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 vote of each Order shall take their stand near the platform at the same time, the Tellers for the Laity by the Secretary's Table, and the Tellers for the Clergy in a place apart from them. The roll of the Clergy shall be called by the Secretary, and they shall come forward at the calling of their names and deposit their ballots; the roll of the Lay Delegates shall then be called by the Secretary, and they shall come forward at the calling of their names and deposit their ballots; and no persons whose names do not appear on either roll 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.

22. The following Order of Business shall be observed:



## Order of Business

1. Roll Call.
2. Adoption of Rules of Order.
3. Election of Secretary of the Convention and of the Diocese.
4. Report of the Committee on Admission of New Parishes and Lay Credentials.
5. Appointment of the Committee on Dispatch of Business.
6. Appointment of a Nominating Committee.
7. Report of the Standing Committee.
8. Report of the Trustees of the Parochial Trust Fund.
9. Report of the Treasurer of the Diocese for the following named funds:
  - Diocesan Expense Fund.
  - Church Program Fund.
  - Thompson Fund.
  - Theological Education Fund.
  - Aged and Infirm Clergy Fund.
  - Permanent Fund for the Support of the Episcopate.
  - Other permanent and invested funds.
10. Report of Trust Funds held by the Bishop.
11. Reports of the Council of the Diocese.
12. Report of Departments of the Diocese:
  - Missions and Strategy.
  - Christian Education.
  - Christian Social Relations.
  - Promotion.
  - Finance.
12. Reports of Special Committees.
13. Reports of Organizations and Institutions.
14. The Bishop's Address.
15. Introduction of Resolutions pertaining to the Bishop's Address.
16. Introduction of other Resolutions.
17. Report of Committee on Constitution and Canons.
18. Report of the Nominating Committee.
19. Nominations for these and other offices.
20. Balloting and Elections.
21. Presentation of Budgets for Diocesan Expense Fund and Church Program Fund for the next year.
22. Nominations by the Bishop to Board of Examining Chaplains.
23. Elections to Board of St. Luke's Hospital.
24. Elections to Commission on Architecture and Allied Arts.
25. Appointments by the Bishop.
26. Missionary interests of the Church and reports from the Field.
27. Unfinished business.
28. Fixing place and time of next Convention.



## Journal of the One Hundred-Fourteenth Convention of the Diocese of Missouri

# MINUTES

Christ Church Cathedral,  
St. Louis, Tuesday, May 5, 1953.

The Clergy and Lay Delegates to the One Hundred-Fourteenth Annual Convention of the Diocese of Missouri assembled in Schuyler Auditorium of Bishop Tuttle Memorial, at 4:30 p. m., on Tuesday, May 5, 1953.

The Rt. Rev. Arthur C. Lichtenberger, D.D., Bishop of the Diocese, presided and opened the meeting with prayer.

The Secretary of the Diocese called the Roll of Clergy. Of 59 entitled to vote, 35 responded.

The Secretary then called the Roll of Parishes and Missions. Of 45 entitled to representation, Delegates from 36 responded.

A Quorum being present in both Orders the Bishop declared the Convention convened; and used a gavel presented to Bishop Tuttle on the occasion of the 25th anniversary of his Consecration in 1897 by St. John's Church, St. Louis.

The Secretary introduced Resolution No. 1:

RESOLVED, that the Rules of Order of the last Convention be adopted, and that Rule No. 4 be amended to authorize the Bishop to appoint a Nominating Committee, and that Rule No. 22, which sets forth the Order of Business, may be suspended at the discretion of the Bishop at any time; and further, that all Postulants and Candidates for Holy Orders and full time professional Lay Church Workers be admitted to seats without votes in the Convention.

Following a second the Resolution was adopted.

The Venerable Charles F. Rehkopf was reelected Secretary of the Convention and of the Diocese.

The Bishop appointed the Secretary to act as the Committee on Dispatch of Business.

The Rev. Mr. MacMillan, speaking for the Committee on Admission of New Parishes, reported that no Parishes had submitted papers for admission; and further, that of the Parishes and Missions only Trinity in St. Louis had failed to pay its Assessment for 1952 and would under provisions of the Constitution be denied seats for its Delegates. Mr. MacMillan then moved that the Delegates from Trinity Church be seated. Following a second, the motion prevailed.

The Bishop appointed as a Nominating Committee the Rev. Messrs. Washburn and Tierney, and Messrs. Wagner and Hanson.



The Rev. Dr. Laird presented the Report of the Standing Committee by title, it having been placed in the hands of the Delegates previously. This was received and ordered filed. (Appendix No. 2).

The Bishop introduced the Rev. Walter Wagner, D.D., Executive Director of the Metropolitan Church Federation of St. Louis, and the Rt. Rev. John E. Hines, D.D., Bishop Coadjutor of Texas and President of the Province of the Southwest.

The Bishop presented by title the Report of the Trustees of the Parochial Trust Fund. This was received and filed. (Appendix No. 3, 4).

Mr. Albert E. Mudkins presented the report of the Department of Christian Social Relations. This was received and filed. (Appendix No. 5).

Mr. Mudkins then introduced the Rev. Mr. Russell who moved Resolution No. 2 and moved its adoption:

WHEREAS, an investigating sub-committee of the Legislature of the State of Missouri has, among its findings, discovered that the Mental Hospitals of Missouri are greatly overcrowded, that they are tragically understaffed both as to professional and general service personnel, and that there are no facilities for the care of certain types of mental illness; and

WHEREAS, these conditions are to an increasing degree making it impossible for our hospitals to cure the cureable and to do the type of work for our mentally ill for which they were established; and

WHEREAS, these conditions require the housing together of the trainable and untrainable, the young and the old, the mentally retarded and the mental delinquent; and

WHEREAS, the State of Missouri, today stands, in our nation as one of the most backward in its care for the mentally ill;

THEREFORE, BE IT RESOLVED, by the Convention of the Diocese of Missouri assembled on this 5th day of May, 1953, that Governor Phil M. Donnelly be asked to request the Central Inspection Board of the American Psychiatric Association to investigate further and report on our present care for the mentally ill and formulate a program and plan for its improvement to the end that the State of Missouri may take its place among the most concerned and enlightened of the 48 states in this matter, that a step by step plan be set up which shall be our State commitment and goal over these next years, and that this be a chief concern and effort of Governor Donnelly's administration.

Following discussion the Resolution was adopted.

The Rev. Mr. Peabody pointed out that Resolutions such as this are of little value unless they are supported by the rank and file of Church people. This led to a brief discussion concerning implementing of actions such as this.

Mr. Mudkins then introduced Mr. Joseph Logan and asked permission for him to speak on Resolution No. 3 which had been introduced by the Rev. Dr. Laird after being prepared by the Department:

We, the duly elected and acting Delegates of the various Parishes and Missions in the Diocese of Missouri of the Protestant Episcopal Church, in Convention assembled, do hereby adopt the following Resolution:

WHEREAS, the Convention has received a full and detailed report of its Department of Christian Social Relations respecting the events leading up to the acceptance of the resignations of a majority of the members of



the Faculty of the Theological Seminary at the University of the South, at Sewanee, Tennessee, and

WHEREAS, it appears from this report that these resignations in fact resulted from the failure of the Board of Trustees, at its meeting on June 6, 1952, to take a firm position favoring the admission of qualified Negroes as students at the Seminary of the University, and were submitted to the Vice-Chancellor only after the Faculty members, jointly and severally, concluded that they no longer in good conscience could continue to teach at a Seminary where the applications for admission of members of the Negro race could not be considered; and

WHEREAS, it appears from this report that no effort was made by the Chancellor, or the Vice-Chancellor of the University to hold a special meeting of the Board of Trustees to reconsider their action of June 6, 1952, or have the Board of Trustees otherwise deal with the emergency situation presented by the resignation of the majority of the Faculty of the Seminary; and

WHEREAS, the Chancellor failed to call a special meeting of the Board of Trustees during February, 1953, after he had received a request to call such a meeting on such date from at least 10 members of the Board, but rather called a special meeting of the Board for June 4, 1953, a date selected by a majority of the Trustees who replied to an inquiry by the Chancellor asking for preferences as to the date for the special meeting;

NOW, THEREFORE, BE IT RESOLVED, that this Convention shall and it hereby does commend those Faculty members of the Theological Seminary at the University of the South whose resignations have been accepted for their courageous and forthright action in protesting the failure on the part of the Board of Trustees of the University to apply in the admission policy of the school what those Faculty members recognized to be a fundamental principle of Christian ethics; and

BE IT FURTHER RESOLVED, that this Convention should and it hereby does register its opinion that the Chancellor or the Vice-Chancellor of the University should have made an effort to call an emergency meeting of the Board of Trustees to reconsider their action of June 6, 1952, and to reassure the Faculty members whose resignations had been submitted that further action on the question of the admission of Negroes to the Seminary would be taken immediately in an effort to permit them in good conscience to continue at the University; and

BE IT FURTHER RESOLVED, that this Convention shall and it hereby does regard the Chancellor of the University as having acted in violation of Article 13 of the Constitution of the University in failing to call a special meeting of the Board of Trustees on February 5, 1953, as requested by 10 of the Trustees; and

BE IT FURTHER RESOLVED, that the Trustees of the University to be elected to represent the Diocese of Missouri shall be and they are hereby instructed to cast their votes in favor of giving the same consideration to the applications for admission to the Seminary of qualified Negroes as is given to other persons at all special and regular meetings of the Board at which this question is voted on; and

BE IT FURTHER RESOLVED, that after the special and regular meetings of the Board of Trustees of the University to be held in June, 1953, the Council of the Diocese of Missouri be and is hereby delegated to act for the members of this Convention in taking such action on behalf of the Diocese of Missouri as to the Council seems appropriate under the circumstances, subject only to the ratification of a majority of the delegates to the Diocesan Convention in 1954.



Following a second, discussion ensued. Dean Sweet moved the deletion of the words ". . . Subject only to the ratification of a majority of the delegates of the Diocesan Convention in 1954." Following a second, the Amendment was passed. The Resolution as amended was adopted.

The hour of 5:30 having arrived, the Bishop read his first Annual Address to the Diocese. (Appendix No. 1).

The Bishop appointed as Ushers for the Convention Service: Messrs. Lawrence J. Dorn, W. B. Beckwith, Jack Searcy, John H. Leach, C. E. Barkshire, and W. E. Towell.

The Convention adjourned at 6:05 p.m. for dinner.

At 7:45 p.m. the members of Convention together with hundreds of others nearly filled the Cathedral. Evening Prayer was sung by the Rev. G. Ernest Lynch and Choirs of Parishes in the St. Louis area under the direction of Mr. Alec Wyton. The Lessons were read by the Rev. Dr. Laird. Bishop Lichtenberger was presented for Installation as Bishop of the Diocese by the Very Rev. Sidney E. Sweet and Mr. Alvan J. Goodbar, Chancellor of the Diocese. The President of the Province, the Rt. Rev. John E. Hines, acted as Installing Officers and also preached the Sermon.

The Convention then adjourned until Wednesday morning.

Wednesday, May 6, 1953.

The Holy Communion was celebrated in the Cathedral at 8:00 a.m. by the Rt. Rev. Arthur C. Lichtenberger, assisted by the Rev. Early W. Poindexter, Jr., Canon of the Cathedral, and the Venerable Charles F. Rehkopf, Archdeacon. Bishop Lichtenberger used a gold Chalice and Paten presented to Bishop Tuttle in 1916 on the occasion of the 50th anniversary of his Consecration by a college classmate, Elbridge Gerry.

The Convention reassembled in Schuyler Auditorium at 9:40 a.m.

Following prayer by the Bishop the Convention was called to order. Upon motion by the Rev. Mr. Kean, duly seconded, the Bishop and the Secretary were authorized to certify to the correctness of the Minutes of Tuesday.

The Report of the Department of Missions and Strategy was presented by title by Bishop Lichtenberger and ordered printed in the Journal. (Appendix No. 6).

The Report of the Woman's Auxiliary was presented by title by Mrs. Paul Rutledge and ordered printed in the Journal. (Appendix No. 7).

The Report of the Girls' Friendly Society was presented by title by Mrs. D. W. Roberts and ordered printed in the Journal. (Appendix No. 8).

The Report of the Diocesan Trustees of the University of the South was presented by title by the Rev. Mr. MacMillan and ordered printed in the Journal. (Appendix No. 9).

The Report of the City Mission Society was presented by title by Mrs. John F. Shepley and ordered printed in the Journal. (Appendix No. 10).

The Rev. Mr. Kean moved a rising vote of thanks to Mrs. Shepley for her untiring efforts in behalf of the Episcopal Mission to City Institutions. Following a second the motion was passed with applause.

The Report of the Director of the Episcopal Home for Children was presented by title by Mrs. A. E. Mudkins and ordered printed in the Journal. (Appendix No. 11).



The Report of the Department of Christian Education was presented by title by the Rev. Mr. MacMillan and ordered printed in the Journal. (Appendix No. 12).

The Bishop recognized Mr. Clifford Day of St. Stephen's Church, Ferguson, who is attending his 39th Convention and who has served under four Bishops.

The Bishop introduced the Rev. Mr. Russell who spoke concerning ecumenical relations and forthcoming meetings to be held in 1954. He asked that this matter be studied in parishes and missions.

The Rev. Mr. Kean presented by title the Report of the Department of Protomotion which was accepted and ordered printed in the Journal. (Appendix No. 13).

Mr. Kean then introduced Mr. Elzey Roberts, Jr., who spoke concerning the use of radio and television, and the Rev. Mr. Price and Mr. Joseph Getlin who spoke concerning the Every Member Canvass and Tithing. Facts and figures concerning the use of the Tithe under Modern Conditions were presented.

Mr. John R. Shepley presented the Report of the Treasurer of the Diocesan Expense Fund (Appendix No. 14, 15); of the Church Program Fund: (Appendix No. 16, 17); of the Thompson Fund (Appendix No. 18); of the Theological Education Fund (Appendix No. 19); of the Theological Education Campaign Fund (Appendix No. 20); of the Aged and Infirm Clergy Fund (Appendix No. 21).

These Reports were accepted, subject to audit, and ordered printed in the Journal.

Mr. Shepley then spoke briefly concerning the various Trust Funds and other invested Funds of the Diocese and the Bishop, saying that the total value is now \$1,927,000.

He suggested that the Theological Education Campaign Fund be closed out and its moneys transferred to the income of the Theological Education Fund. Upon motion by the Rev. Mr. Adkins, duly seconded, this was ordered.

Mr. Shepley then presented the proposed Budget for the Diocesan Expense Fund in 1954, amounting to \$41,692, together with the Schedule of Assessments. (Appendix No. 22, 23).

Upon motion by the Rev. Mr. Kean, duly seconded, this Budget was adopted.

Mr. Shepley presented the Budget for the Church Program Fund for 1954 in the amount of \$107,841, together with the Schedule of Apportionments. (Appendix No. 24, 24a, 24b, 25).

Upon motion by Mr. Hanson, duly seconded, this Budget was adopted.

The Bishop presented by title the Report of Trust Funds held by the Bishop.

The Bishop introduced Mr. Walter McKee, Sales Manager of Seabury Press, who spoke concerning the work and program of this Official Church publishing house.



The Rt. Rev. William Scarlett, retired Bishop of the Diocese, having come into the room, was introduced. He addressed the Convention briefly.

Resolutions prepared by the Department of Christian Social Relations were resumed with the introduction of Resolution No. 4, by the Rev. Mr. Russell who moved its adoption.

WHEREAS, we, the Delegates of the Parishes and Missions of the Protestant Episcopal Church in the Diocese of Missouri in Convention assembled, believe that immigration and nationality laws of the United States are an important instrument of foreign policy, and should therefore reflect the best in our American tradition; and

WHEREAS, the present law is based on an attitude of hostility and distrust toward all aliens, and applies discriminations against human beings on account of national origin, race, creed and color; and

WHEREAS, we are particularly concerned that the United States should again be able to offer asylum to those in desperate need in numbers commensurate with their need and with the resources of our country;

THEREFORE: BE IT RESOLVED, that we record our conviction that the Congress should reconsider and revise the present immigration law with a view to eliminating—

- (1) Elements of discrimination cited above, including discrimination as between native-born and naturalized American citizens;
- (2) Retroactive penalties for acts not formerly a bar to legal admission;
- (3) Penalties applied against persons who formerly were forced into membership or participation in a totalitarian party, and who have now repudiated and are opposed to such totalitarian ideologies, and who would not constitute a threat to the security of the United States; and

BE IT FURTHER RESOLVED, that we urge our clergy and lay people to become familiar with the recommendations of the President's Commission on Immigration and Naturalization, on which this resolution is based, and to inform representatives in Congress and their senators regarding their opinion; and

BE IT FURTHER RESOLVED, that a copy of this resolution be transmitted to the President of the United States and to the Chairman of the House and Senate Committees on Immigration.

Following a second the Resolution was adopted.

Mr. Mudkins then introduced Mr. John T. Nansen who presented Resolution No. 5.

WHEREAS, there is for consideration by the 67th General Assembly in the State of Missouri "Senate Bill No. 1 of the General Assembly in the State of Missouri" generally known as FEP Legislation; and

WHEREAS, we the Clergy and the duly elected Delegates of the annual Convention of the Diocese of Missouri of the Protestant Episcopal Church in session in the City of St. Louis, this 6th day of May, 1953, have duly considered said Bill; and

WHEREAS, we in Convention assembled believe "The Churches should assume responsibility for dealing with such questions as discrimination in Employment, Housing, Education, Health and Leisure time activities of all people residing within the State of Missouri";

NOW, THEREFORE, BE IT RESOLVED that we devoutly believe that the adoption of said Senate Bill No. 1 of the General Assembly in the State of Missouri will go far toward the establishment of genuine democracy



in the State of Missouri, and will tend to remove grave disabilities now suffered by thousands of our citizens in the State because of their race, creed or national origin; and we respectfully request the members of the General Assembly to give serious consideration to this Bill. We further authorize the Secretary of this Convention to send copies of this Resolution to the President of the Senate, the Speaker of the House of Representatives and to the Chairmen of the appropriate Committees of both Houses.

Mr. L. J. Thym moved the adoption of this Resolution. Following a second, Mr. Nansen spoke concerning it, as did other members of the Convention. Dean Sweet moved that the words "act favorably upon this Bill," be substituted for the words "give serious consideration to this Bill." Following a second the amendment was passed. The Rev. Mr. Kean moved the insertion of the sentence, "We call to the attention of the General Assembly that this Convention desires no exemption for religious institutions from the racial aspects of the Bill" be inserted before the final sentence. Following a second this Amendment was passed. The Resolution as amended was adopted.

The hour of 12 having arrived the Bishop read Noon-day prayers for Missions.

The Report of the Committee on Constitution and Canons was presented by the Rev. Mr. Kean. He said that the Canons had been studied intensively by himself with the Bishop and the Archdeacon and the Report included some renumbering, rewording and the recommendation of certain new legislation:

- A new Canon 7 "Of the Diocesan Council";
- A new Canon 8 "Of the Departments of the Diocese";
- A new Canon 9 "Of the Convocations";
- A new Canon 10 "Of Thompson House".

Adjournment was taken at 12:40 p. m. for lunch.

The Convention reassembled at 1:30 p. m.

The Rev. Mr. Washburn presented the report of the Nominating Committee and placed in nomination the following:

- For Treasurer of the Diocese—Mr. John R. Shepley.
- For Members of the Standing Committee for three years—The Rev. W. W. S. Hohenschild and Col. F. W. Green.
- For Members of the Board of Managers of Thompson House—
  - One year—Mrs. Walter Christy
  - The Rev. Arthur Walmsley
  - Two years—Mr. W. K. Rothfuss
  - Mr. Robert Harmon
  - Three years—The Rev. W. W. S. Hohenschild
  - Mrs. Clark C. Bland

These persons were elected by acclamation.

The Bishop then declared nominations open for other offices in the Diocese. The following were nominated, either by letter to the Secretary before the opening of Convention, or from the floor:

- Council of the Diocese for two years:
  - The Rev. Messrs. Sant, Sweet, Russell, Swift, Laird
  - Messrs. Culling, Towell, K. Hanson, Ward



Department of Missions and Strategy for two years:

The Rev. Messrs. Cole, Feehan, Washburn, Lynch  
Messrs. Baer, Walters, Streett, Thiemann

Trustees of the University of the South for three years:

The Rev. Mr. MacMillan  
Messrs. Searcy, Swearingen, Mudkins, Logan

Chapter of Christ Church Cathedral from parishes in St. Louis County  
for three years:

The Rev. Mr. Kean, Dr. Willard Bartlett

There being no further nominations the Clerical Trustee to Sewanee and the members of the Cathedral Chapter were elected by acclamation. The Bishop appointed the Rev. Messrs. Feehan and Schaffer, and Messrs. Dent and Harmon as Tellers and the Convention proceeded to vote.

The Rev. Mr. Kean proceeded with the Report of the Committee on Constitution and Canons:

A revision of Canon 15 "Of Parish By-Laws";

A revision of Canon 20 "Of Changing a Parish into a Mission";

A new Canon 21 "Of the Dissolution or Merger of a Parish";

A new Section 2 of old Canon 7 "Of the Organization of a Mission".

Each of these was adopted and the Committee given authority to publish a new Edition of the Constitution and Canons as amended since 1946.

The Rev. Mr. Kean introduced Resolution No. 6:

WHEREAS, the Protestant Episcopal Church, by authorization of the General Conventions of 1949 and 1952, will be host to representatives of every sister-church in the World-wide Anglican Communion in Minneapolis, Minnesota, in August, 1954; and

WHEREAS, every diocese in the World-wide Anglican Communion is authorized to send its bishop, and one clerical and one lay delegate to the Pan-Anglican Congress;

THEREFORE, BE IT RESOLVED, that the 114th Convention of the Diocese of Missouri approves the sending of one clerical and one lay delegate from this diocese to the Anglican Congress; and

BE IT FURTHER RESOLVED, that the clerical and lay delegates to the Anglican Congress be chosen by the Diocesan Council in the light of the agenda to be discussed at the Congress; and

BE IT FURTHER RESOLVED, that the sum of \$150.00 be appropriated for the expenses of each delegate.

Following a second the Resolution was adopted.

The Rev. Mr. Adkins moved the adoption of Resolution No. 7:

RESOLVED: That the statement of Bishop Lichtenberger in his Convention Address concerning the responsibilities involved in Congressional Investigations, and the necessity of upholding the principles of liberty which make a nation a free people, be sent to: the National Council of Churches in the United States of America, the President of the United States, the Senators and Representatives in the General Assembly of the State of Missouri and in the Congress of the United States.

Following a second, the Resolution was adopted.

The Secretary presented the nominations of the Board of St. Luke's Hospital for membership for three years: Mr. Robert B. Smith and Mr.







Board of Managers of Thompson House:

Mr. C. R. Culling

The Rev. Harold Bassage

Mrs. Charles Belknap

Mr. Reynold J. Green

Mrs. G. Carroll Stribling

Mr. Edmund C. Rogers

There being no further business the Convention adjourned sine die at 3:00 p. m. after prayer and benediction by the Bishop.

CHARLES F. REHKOPF, Secretary.

I hereby certify to the correctness of the Minutes of the 114th Convention of the Diocese as set forth in the foregoing copy.

ARTHUR C. LICHTENBERGER, Bishop.



## Appendix No. 1

**THE BISHOP'S ADDRESS**

As we gather here for the One Hundred Fourteenth Convention of this Diocese let us remember with thanksgiving those of our fellowship who have departed this life.

William Page Doolittle, for many years a Vestryman of St. Paul's, Palmyra.

James D. Davis, for many years the Junior Warden of St. John's, Eolia.

Chester Brewer of Calvary Church, Columbia, Vestryman, Parish Treasurer, Member of Diocesan Council for many years; Deputy to four General Conventions.

James G. Bishop, former Senior Warden of Grace Church, Jefferson City.

H. Vernon Ball and Charles W. Owen of St. Stephen's, Ferguson, each Vestryman and Treasurer.

Francis H. Morgan of Grace Church, Kirkwood, Vestryman, Clerk of Vestry and Delegate to Diocesan Conventions.

Watson S. Mason, St. Peter's, Ladue, Secretary to Vestry.

George W. Adams and Norman Riley of Emmanuel, Webster Groves, Vestryman.

David Kopplin of Emmanuel, Webster Groves, Assistant to Canon George in the City Mission.

Ben Williams of the Church of the Ascension, St. Louis, Vestryman, Senior Warden, Senior Warden Emeritus from 1950 until his death, Member of Diocesan Council, Delegate to Diocesan Conventions.

Robert R. Love of St. Mark's, St. Louis, Vestryman, Senior Warden, Treasurer, Chairman of St. Louis area of The Laymen's League, elected Deputy to General Convention in 1952.

William J. Johnson, St. Mark's, St. Louis, Vestryman.

Allen Dwight Pomeroy, St. John's, St. Louis, Vestryman.

George Schoening, Vestryman of St. Stephen's, St. Louis, and Senior Warden at the time of his death.

"May the faithful departed rest in peace and may light perpetual shine upon them."

It is my privilege to address you for the first time, in Convention, as Bishop of the Diocese. The transition from Coadjutor to Diocesan was made officially on November first of last year; the recognition of that change will be taken tonight at the Diocesan Service; but in a deeper sense there is a process involved and I ask your prayers and your patience and your help that I may become what I am.

In the past year there were 559 people confirmed. Bishop Scarlett made twelve visitations and Bishop Atwill two. I officiated at thirty-four confirmation services on regular visitations and at seven others. In addition I made ninety-five visits to churches of the Diocese for other purposes.

Since we last met in Convention four clergymen have been transferred from Missouri to other Dioceses. The Rev. George Easter resigned as rector of Holy Apostles, St. Louis, to become rector of St. John's Church, Buffalo; the Rev. William C. Johnson left Holy Cross, Poplar Bluff, to become an assistant in St. Martin's Church, New Orleans; the Rev. Russell E. Murphy



resigned as Canon of the Cathedral to begin work as associate rector in Christ Church, St. Paul, Minnesota; and the Rev. Alfred R. Malone resigned as rector of St. James', Macon, to become rector of St. John's Church, Mason City, Iowa. Bishop Atwill, who had been in charge of Trinity Church, Kirksville, since February 1, 1951, retired from the active ministry on December 1, 1952.

Despite these losses we have been able to continue services each Sunday in all our parishes and missions. In Macon, Kirksville and Poplar Bluff Lay Readers have made this possible; we do not have many non-parochial clergy available for supply work, and with the number of vacancies we have at present in the Diocese it is very fortunate that we have such a fine group of Lay Readers. In the Report of the Department of Missions there is a more detailed account of what they are doing. There are at present forty-nine licensed Lay Readers in nineteen parishes and missions. I should like to be able to report a year from now that in every congregation of this Diocese there is at least one qualified and licensed Lay Reader.

We have welcomed five new clergymen into the Diocese since last May. The Rev. Joseph T. Swift has been in charge of St. Augustine's Mission, St. Louis, since last June; the Rev. James Clark is our missionary in Ironton, DeSoto and Bonne Terre; the Rev. William Chapman is assisting in Calvary Church, Columbia; the Rev. Roy Schaffer was ordained Deacon in December and continues at Trinity, St. Charles; the Rev. J. Maver Feehan on January 1st became Deacon in charge of St. John's, St. Louis; the Rev. Arthur R. Steidemann was ordained to the Priesthood on December 14. He will take charge of Trinity Church, Kirksville, on July 1st.

On January 1st the Rev. Charles F. Rehkopf moved his desk from St. John's Church, St. Louis, to the Bishop Tuttle Memorial and exchanged the title of rector for archdeacon. It would be more accurate to say that he gave up his desk at St. John's in order to devote his time entirely to diocesan work for, as we all know, Mr. Rehkopf has for several years given much of his time to the Diocese. He is an invaluable person to have at hand; I believe he can testify that he is fully occupied; and I am sure it will be increasingly evident that the last Convention acted wisely in making it possible for me to appoint Mr. Rehkopf as Archdeacon and Administrative Assistant.

We look forward to the arrival of the Rev. J. Albert Dalton and his family in June. Mr. Dalton will be the Executive of the City Mission Society and Protestant Chaplain in the Juvenile Court. This summer he will take special training and begin his work here in the fall.

On July 1st Deaconess Effie M. Brainerd will retire from the staff of the City Mission Society. Deaconess Brainerd came to St. Louis in 1914 to assist in the work of the City Mission Society. For thirty-nine years in this Diocese she has given herself completely, serving people in Christ's name with unlimited devotion. We are grateful to Almighty God for her ministry; retirement is not "the word" for Deaconess Brainerd; we know she will be at work wherever she is. We wish her every joy in the Lord.

Three other clerical changes are to be noted. The Rev. Arthur E. Walmsley, formerly the Assistant at Holy Apostles, St. Louis, became the Rector on July 1st. The Rev. William K. Tibbett, formerly Assistant at the Church of the Ascension, St. Louis, joined the staff of Emmanuel, Webster Groves, last fall. The Rev. George Peabody became Priest-in-charge of Grace Church, St. Louis, November 1st.



On May 5, 1922, William Scarlett conducted his first service in Christ Church Cathedral as Dean. Eight years later he was elected Bishop Coadjutor of the Diocese and was consecrated Bishop on May 6, 1930. In 1933, upon the resignation of Bishop Johnson, he became the Diocesan; when he retired last November Bishop Scarlett had served this Diocese as Dean and Bishop for over thirty years. These are the outward, the statistical facts of Bishop Scarlett's ministry in Missouri; we know the quality of that ministry, the fruits of it in this Diocese and throughout the Church. Dean Sweet, who came to Missouri as the Bishop's successor in the Cathedral, has described it like this: "There has been developed a camaraderie among the clergy here which is almost unique, and a spirit of unity and loyalty throughout the Diocese which is a guaranty of continued progress. Bishop Scarlett has also been one of the most useful leaders in our National Church and in the religious life of our country. We are proud of him and deeply appreciative of his sincerity, his ability, his vision, his courage and his loyalty to Christ and the will of God."

On All Saints' Day last Bishop Scarlett asked me to assist him at a celebration of the Holy Communion in the Cathedral. This was the day on which he was to retire as Bishop of Missouri. After the service he said to me, "Now I am through and you are bishop." Part of that sentence is, for good or ill, true. I am now the Bishop of Missouri. But certainly we know that retirement does not remove Bishop Scarlett from his place in our diocesan family. We shall always be thankful for his single-heartedness, his courageous leadership, his devotion; we are grateful to Almighty God for his life and ministry.

If I may be permitted to speak for the people of this Diocese, many of whom have known the Bishop intimately for over thirty years and have worked with him here, I should like to tell him and Mrs. Scarlett again of our affection for them. Their courage and patience and faith through these months of Mrs. Scarlett's illness have strengthened us. They are always in our hearts and in our prayers.

During the course of the year, St. James', Macon, has redecorated the undercroft of the church; Trinity Church, Hannibal, has been repointed and redecorated and an apartment adjoining the church is now being made ready for use by the Church for its expanding Church School and youth program; extensive work has been done in Columbia on church parish house and rectory; Christ Church, Rolla, has a new window over the altar and carpeting in the church; the walls, inside and out, of St. John's, Sullivan, are receiving long overdue repairs; the interior of Trinity Church, DeSoto, has been redecorated; the rectory in Ironton has been completely restored and is now occupied by the Rev. James Clark and his family, the first resident clergyman in St. Paul's in over forty years; St. Paul's Church, Sikeston, was completed last summer and opened for use in September, and in Caruthersville, in our newest mission, St. John's, a building was opened for worship in April. Christ Church, Affton, has been transformed from a windswept, rain-catching wreck into an attractive, usable building; St. Peter's, Ladue, will have a new rectory by mid-summer; St. Andrew's Church, Normandy, is well under way; St. Paul's, Overland, has purchased land adjoining the church, to insure space for future expansion, and has made provision for an office in the parish house. The rectory of Trinity, St. Charles, has also been renovated and this will be the home of our new City Mission head, the Rev. J. Albert Dalton, and his family. Interior and exterior redecorating have been done at St. Luke's, Valley Park. In Emmanuel Church, Webster Groves, a memorial chapel has been dedicated in



memory of Mr. and Mrs. Frank C. Thompson, and the exterior of the church has been lighted. Ascension, St. Louis, has redecorated the choir, sanctuary and choir lounge and furnished the lounge and has done some exterior repointing and waterproofing; Holy Communion, University City, has provided an altar for the Church School; the rectory of St. Augustine's Church, St. Louis, has been renovated; St. John's, St. Louis, has finished the work of rebuilding its organ and made extensive improvements in the parish house, and has also renovated the interior of the rectory; at St. Michael's, St. Louis, in addition to a considerable job of brick terracing, nursery rooms have been provided in the parish house; St. Paul's, St. Louis, has purchased a new rectory; St. Stephen's, St. Louis, has a new organ, and a water system has been provided for St. Stephen's-in-the-Hills.

There are two or three developments in our missionary work which are of particular interest. One is the transformation which is taking place in Christ Church, Affton. The Rector and Vestry of Grace Church, Kirkwood, have made it possible for the Rector's Assistant, the Rev. Edward P. Dentzer, to devote about one-third of his time to Christ Church. Considering what has been done there, I recommend this to our clergy as a most desirable way of using one-third of one's time. Instead of an occasional service at odd and unexpected hours, there is each Sunday a service at eleven o'clock, a Church School, weekday meetings, pastoral care, a building restored by the members of the congregation, and, as a result of this, a future for the Episcopal Church in this growing area. The Council has appropriated three thousand dollars for an additional building which will be constructed by the people of Christ Church. When I went there for confirmation in January I expected to dedicate a piano for use in the Church; when I arrived there was not only a piano but an organ which had come down like manna, not from heaven but from an anonymous donor. So we dedicated musical instruments that day.

Then there is Caruthersville. Last fall I received a letter from Dr. W. F. Pearson asking me if there was any way in which Episcopal services could be provided in that city. So we had a meeting there one evening and all I had to do was listen. One of the men offered a building he owned for use as a church; four men volunteered to go to Blytheville, Arkansas, for a course of instruction, under the Rev. William J. Fitzhugh, in lay reading; one or two necessary officers were chosen and I came home. I did not go there again until two weeks ago on Sunday evening, April 19, when we dedicated the church. An application for organization as a mission has been received, so our newest congregation is St. John's, Caruthersville. The Diocese has not been asked for financial help, although when aid is required we shall want to do all we can. This work has been established by the people in that community. A member of St. Michael's Church, St. Louis, Mr. Elzey Roberts, Jr., who travels to southeastern Missouri frequently, has been our diocesan agent there for the past few months; I am quite ready to make him an honorary lay archdeacon.

For the first time in many years there are services each Sunday in Ironton, Bonne Terre and DeSoto. Each Sunday the Rev. James Clark drives about 180 miles; since last June when he began his work in the Diocese he has worn out one set of tires, for Sunday is only one day in a working week. I shall repeat what I have written in the report of the Department of Missions: a glance at the letterhead used by Mr. Clark indicates what is happening. This is the way it reads: St. Paul's, IRONTON, Centerville, Lesterville, Fredericktown, Irondale, Bismarck, Farmington; St. Peter's, BONNE TERRE, Flat River, Potosi, Trinity, DE SOTO, Festus, Crystal City.



The house at 522 East Big Bend Road, which was bequeathed in 1941 by Frank C. Thompson to the Bishop of Missouri to be used as his residence is now the Diocesan Retreat House and Conference Center. We shall call it the Thompson House. Most of the renovation has been finished and several groups have already used the House. There is work to be done still in the Chapel, but the House is open for your use. It is available for parish groups, diocesan committees and organizations and for meetings of a provincial and general church nature. It will be open to people of other churches. We anticipate that there will be shortly a full schedule of retreats, conferences and meetings at the House. I believe it will become a center of diocesan life; I hope you will use the House and enjoy it.

You will be asked to vote at this Convention on a rather thorough revision of a number of our diocesan canons. All of the Departments are being reorganized and the members in some instances, if you adopt the proposed canons, will be elected by Convention. The Departments will no longer be creatures of the Diocesan Council, but agents of the Convention, and the Council will be the central coordinating body for the work of the Diocese. Another proposal is to divide the Diocese into four convocations, the same geographical divisions now used by the Woman's Auxiliary, with a clergyman appointed as dean in each area. I am quite aware that "the Kingdom of God cometh not by administration," and that organization itself is not the means of grace. But I also believe that in the Diocese, as in the parish, where there is good organization and administration clergy and people are set free to do the real work of the Church.

Closely related to this is the Diocesan Study in which we are now engaged and which will be completed by Dr. Moore, the Director of the Unit of Study and Research, sometime this month. We had expected to have the completed Study at this Convention but last fall Dr. Moore was sent to Puerto Rico by the National Council to make a study of our missionary work there and he did not return until Christmas time. Now, however, he is able to give full attention to this Diocese, most of the material required from us has been supplied, and we shall have the results of the Study and the recommendations soon. In the fall a group of clergymen will be made familiar with the report and will present the findings to each congregation.

I want to say again, as I said a year ago, that we are not accumulating a mass of information which will be filed away in the diocesan archives. We are asking some essential questions. What goes on week after week in each parish and mission in the Diocese? How is the program and work of the parish related to the people of its community? Have we settled down into a familiar and comfortable parish routine? why should we have missions — churches dependent upon diocesan support — that are eighty — ninety — a hundred years old? Are there strategic communities in eastern Missouri where we are not at work but should be? All these questions, you see, have to do with stewardship, with our responsibility to see that the Church is the mission. Just so long as we are troubled by the terrible discrepancy there is between what we claim to be as a Church and what we do, the Church is not in peril; but it is gravely threatened when we are unwilling to take an honest look at our work, when we are satisfied with it as it is, when we are without expectation and hope. I believe that most of the clergy and lay people of this Diocese want to take stock of where we are so that we can know where we want to go and how to get there. You do believe that there is somewhere to go! You may recall the story told by one of the candidates for the presidency in last fall's campaign — about the Federal Commissioner of Patents a century ago who



said he thought the office should be closed because there was nothing left to be invented! Remember that, if you are ever tempted to think that this Diocese should shorten its lines and regroup for a final stand because you fear there are few people left in Missouri who might become Episcopalians.

In March of this year the general board of the National Council of the Churches of Christ in the United States of America adopted a statement of policy on Congressional investigations of Communism in education. The statement declares that Congress of course has a right and duty to make investigations; that conspirators who seek the violent overthrow of the Government of the United States should be brought to trial. But the very freedom which we seek to preserve and which makes such investigations possible is now threatened by the methods used by certain of the investigating committees.

This, I believe, has become increasingly evident. Fortunately there are protests constantly made by responsible people against the abuses of the right of investigations and warnings are given repeatedly. A Roman Catholic priest wrote in a letter published in "The Commonweal" a few months ago: "My missionary career in China ended in a Communist court in which accusations were taken as facts, charges as proofs, and in which the police announced that 'defense is not necessary; we never make a mistake; when we arrest you, you're guilty'. . . . As a result of that experience, I cling desperately to a principle that is one of the foundation stones of our democratic way of life, the principle that a man is innocent until he is proved guilty. God help us all if we ever abandon that principle. If you must betray democracy in order to save it, why bother?"

The principle that one is innocent until he is proved guilty is deliberately turned about in the procedural methods of some zealous investigators. Guilt is assumed or implied; an accusation is taken as a fact. As a result there is in this country an atmosphere of suspicion, mistrust and fear. If by such methods we could root out and immobilize those who would destroy our liberties — which is doubtful — we would have, when the end had been achieved, not a nation of free people, but a people enslaved by their suspicion and mistrust and fear of one another.

An eminent member of the Episcopal Church, a most distinguished lawyer, Judge Learned Hand, has said, "I believe that that country is already in the process of dissolution where each man begins to eye his neighbor as a possible enemy, where non-conformity with the accepted creed . . . is a mark of disaffection, where denunciation without specification or backing takes the place of evidence."

We are, I believe, seriously threatened now from within, threatened with the loss of freedom of opinion, freedom of press, freedom of education, freedom of the pulpit. And because the threat comes in the guise of an effort to maintain our free institutions many fail to see that we are in any way threatened. But freedom cannot be maintained by methods and means which are in themselves a denial of freedom. The right of Congress to investigate is not an absolute right; it seems to be so regarded by some Senators and Congressmen whose disregard of the considerations of justice and prudence is, in the deepest sense of the word, immoral.

I hope that the members of this Convention and of this Diocese join with me in commending the National Council of Churches, of which we are a constituent member, for its statement and that we give our support to the committee of the Council which has been appointed as a result of the policy statement, a Committee on the Maintenance of American Freedom.



One thing more. There is a passage in Dr. Leonard Hodgson's "Christian Faith and Practice" which could very well be used as an opening sentence at Vestry meetings, sessions of the Diocesan Council, Annual Conventions of the Diocese or whenever we meet together to consider the work of the Church. Dr. Hodgson recalls the figure of the typical militarist which was described so frequently in the period between the two world wars, the militarist who regarded his fellowmen as cannon-fodder. Then he says, "The temptation to the churchman is that of regarding his fellowmen and women as church-fodder, and having no interest in them except insofar as they can be used to further the interests of the Church." This is indeed one of the most deadly temptations and it is constantly before us. It is the result, as this Oxford professor points out, of having things the wrong way round: we forget that the Church is here to minister to the welfare of its community; we think of the community as "existing to minister to the welfare of the Church." Just in the measure in which the Church succumbs to this temptation the Church becomes irrelevant, unrelated to the needs of people. It may be a very well organized, efficient, growing institution but it will not bear in its body the marks of the Lord Jesus. It will not be the redemptive society.

The remedy, I am sure, is not to be found in that view — which surprisingly is still cherished by some — the view that the Church is something added to the original Christian Gospel. It is possible to hold such a view only by doing violence to the New Testament, or by ignoring it. The Christian faith and the Christian Church are inseparable. Christianity has no meaning apart from the historical community we call the Church. Our need is not less emphasis upon the Church as Church, but a deeper understanding and appreciation of what the Church is, in God's purpose, and what it means to be a member of the Body of Christ. If we think of the Church as an association of like-minded people, or as a rallying ground for people of good will, or as the guardian of certain values and a stabilizing influence in the community, then the faith and worship of the Church are optional extras. But if we believe the Church is "the organ or instrument of God's saving purpose for mankind," then the Church — with its faith, its discipline, its worship — becomes for us the community through which we are drawn into God's saving process and made part of it.

The Church is the fellowship of those who believe in Jesus Christ as Saviour and Lord, who believe that in Christ new life broke through into the world, that this new life is to transform and redeem all life and that the Church, therefore, is to be the new leaven working in the world. Its destiny is not to perpetuate itself but to give itself as the instrument of God's redemption. This, for the individual Christian, as for the Church, is the pattern of life: death through complete self-giving and resurrection to new life.

ARTHUR C. LICHTENBERGER.



## Appendix No. 2

**Report of the Diocesan Standing Committee**

For the period from April 1, 1952 to March 16, 1953

**April 7, 1952**

Recommended Peter Campbell Moore for ordination to the Diaconate.

Recommended shortening period of Diaconate of Arthur Walmsley by one month, and recommended his ordination to the Priesthood.

**May 29, 1952**

Recommended Arthur Steidemann, William D. Chapman, Joseph Holcomb Clark, and Keith Kreitner for ordination to the Diaconate.

Recommended shortening period of Diaconate of Joseph T. Swift and Howard Welch to six months and recommended their ordination to the Priesthood.

Recommended acceptance of J. Maver Feehan and John B. Kelly as Candidates for Holy Orders.

Commenced plans for commemoration of services of Bishop Scarlett to Diocese.

**August 24, 1952**

Gave consent to sale of present rectory of St. Paul's, Carondelet, and to assumption of mortgage debt and execution of deed of trust in the amount of \$13,800 to finance purchase of new rectory.

**October 2, 1952**

Recommended shortening of period of Diaconate of Peter Campbell Moore to six months and recommended his ordination to the Priesthood.

Gave consent to execution of deed of trust in the amount of \$3,000 by Trinity Church, St. Charles, Missouri, the proceeds to be used for repairs and improvements to rectory.

**October 24, 1952**

Authorized Bishop Lichtenberger and Dr. Laird to handle all arrangements for service to be held in connection with retirement of Bishop Scarlett.

Gave consent to election of Bishop Co-adjutor of Diocese of Newark.

Recommended shortening period of Diaconate of William Chapman, Arthur Steidemann, and James H. Clark to six months and recommended their ordination to the Priesthood.

Gave consent to ordination of Rev. Wm. H. Brady as Bishop Co-adjutor of the Diocese of Fond du Lac.

**December 1, 1952**

Recommended ordination of J. Maver Feehan and Roy J. Schaffer to the Diaconate.

**January 12, 1953**

Gave consent to ordination of Reverend John Seville Higgins as Bishop Co-adjutor of the Diocese of Rhode Island.

**February 2, 1953**

Gave consent to conveyance of lot by St. Paul's, Overland, to The Parochial Trust Fund of the Diocese of Missouri.

Recommended acceptance of Joseph Chapman White as Candidate for Holy Orders.

Gave consent to election of a Suffragan Bishop by the Diocese of Alabama.

**February 26, 1953**

Gave consent to election of Bishop Co-adjutor for Diocese of New Mexico and Southwest Texas.

Respectfully submitted,

G. CARROLL STRIBLING, Secretary.



## Appendix No. 3

## Report of the Parochial Trust Fund of the Diocese of Missouri

For the period from April 1, 1952 to March 16, 1953

April 7, 1952

Authorized sale of Parish House held in Trust for Trinity, St. Louis, Missouri, for the total price of \$36,750.

May 29, 1952

Authorized conveyance of Parish House held for Trinity, St. Louis, as per contract of sale.

July 8, 1952

Authorized execution of deed of trust in principal amount of \$14,000 covering property held for benefit of St. Paul's Mission, Sikeston, Missouri.

Authorized purchase of residence in Webster Groves, Missouri, for use of Rev. Charles Rehkopf, subject to certain deed of trust thereon.

October 2, 1952

Authorized various payments for repairs and for oil burner from funds held in trust for Trinity, St. Louis.

February 2, 1953

Authorized execution of deed of trust in principal amount of \$24,000 covering home at 26 Berkshire, St. Louis County, Missouri, purchased for occupancy of Bishop Lichtenberger, in part payment of purchase price.

Approved expenditure of \$3326 from funds held for St. Stephens Parish for purchase of organ for parish.

Authorized acceptance of appointment as successor trustee under trust instrument covering property held for parish in Affton, Missouri.

Authorized certain payments from funds held in trust for Trinity Church, St. Louis, and investment of balance of fund.

Authorized execution of deed of trust in amount of \$17,000 covering all property held in trust for St. Paul's Protestant Episcopal Church of Overland, Missouri.

Respectfully submitted,

G. CARROLL STRIBLING, Secretary.



## Appendix No. 4

**Financial Exhibit****THE PAROCHIAL TRUST FUND OF THE DIOCESE OF MISSOURI**

April 1, 1952 to March 16, 1953

**GENERAL FUNDS**

Balance in Savings Account April 1, 1952.....	\$ 3,515.02
Interest Credited to March 16, 1953.....	35.23

Balance on Hand March 16, 1953.....	\$ 3,550.25
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**Separate Fund for St. Stephen's Parish**

Balance on Hand March 16, 1953.....	\$ 6,050.00
January 1, 1953—Paid to Aeolian Company for new organ for parish .....	3,326.00

Interest credited to March 16, 1953.....	\$ 2,724.00
	60.65

Balance on Hand March 16, 1953.....	\$ 2,784.65
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**Separate Fund for Trinity Parish, St. Louis**

June 11, 1952—Received net proceeds of sale of parish house.....	\$29,577.70
October 31, 1952—Paid for miscellaneous repairs to Trinity Church, the total sum of.....	493.27

	\$29,084.43
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January 30, 1953—Paid for installation of new heating boiler, etc., for Trinity Church.....	4,317.18
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	\$24,767.25
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Received interest on savings account.....	73.94
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	\$24,841.19
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Paid G. H. Walker & Co., for purchase of miscellaneous securities, as follows:

\$5,000 Principal Amount Equipment Trusts, Penn. R. R. Co;	
\$2,000 Principal Amount Equipment Trusts, N. Y. Cen. R. R. Co.;	
\$3,000 Principal Amount U. S. Treasury Bills;	
\$5,000 U. S. Treasury Bonds, 3/15/55 Investments carried at cost of.....	\$14,913.70

Cash Balance on Hand March 16, 1953.....	\$ 9,927.49
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Respectfully submitted,

G. CARROLL STRIBLING, Treasurer.



## Appendix No. 5

## Report of Department of Christian Social Relations

The motive power of this Department is the conviction that, "What will change the world for the better, if it is changed, is the action of men who accept, without complaint and without excuse, their own measure of responsibility for the state of the world and who believe that, by taking thought a difference can be made. Only thus can we rise to the level of free men renouncing the doctrine that our acts are necessitated by external conditions. If we are free to act, we are responsible for our acts, but if we are not free, then all thought on this or any other subject is futile anyway. We are convinced that it is not futile."

As our By-Laws distinctly state ". . . the purpose of the Department of Christian Social Relations of the Council, Diocese of Missouri, is to develop factual information on matters relating to social welfare, child welfare, wage standards, housing, human rights, and kindred matters as these relate to the social responsibility of the Church." And under (Section C) ". . . action by the Department on any matter shall be the sole responsibility of the Department."

The Department operates through subcommittees . . . on Legislative Matters, on Civic Needs, on Inter-Church Cooperation, and in cooperation with Woman's Auxiliaries throughout the Diocese. In common with some other Departments of the Diocese there is the handicap of having all the members drawn from St. Louis parishes. As one means of overcoming this and of acquainting other parishes with our work, fully detailed minutes of each meeting of the Department are mailed to the Christian Social Relations Chairman of each Woman's Auxiliary Branch in the Diocese. Then, too, frequent articles in the Missouri Edition of FORTH Magazine detail most of the projects on which the Department is working and ask help on these and suggestions for others, from all parishes throughout the Diocese.

Acting on a request from a parishioner of Calvary Church, Columbia, one of the subcommittees of the Department has attended the Missouri State Legislature Commission enquiries into the condition of the various State Institutions. Many hours have already been spent in gathering a large body of facts. The Enquiry is still going on as this Report is prepared. While all the facts are not yet collected those already here convince us that the present-day situation in all State Institutions is such that they should be the Christian concern and call for definite action by all 12,000 Episcopalians in the Diocese. We fully intend to present resolutions toward this end at the Convention in May, 1953.

ALBERT E. MUDKINS, Chairman.



## Appendix No. 6

## Report of the Department of Missions

The 1952 Report of this Department ended with some words of appreciation for the services of the St. Louis Lay Readers Group, particularly for the help these men had given by reading services at Koch Hospital, the Sanitarium, City Jail, the Workhouse and at St. Luke's Valley Park. This 1953 report must begin with the record of the work of Lay Readers, not only in St. Louis but in several missions of the Diocese. Without the work of these men a number of our congregations would have been without the services of the Church this past winter. Since November St. James', Macon, and Trinity, Kirksville, have been served by Lay Readers. During the summer months it was possible through the efforts of Dr. Clarence Lambelet, a General Seminary student, to provide a morning service for St. John's, Sullivan. In September Lay Readers from Rolla carried on the morning service in Sullivan and since then this has been continued by the St. Louis group. Epiphany, Kirkwood, is regularly supplied by a Lay Reader from Grace, Kirkwood. Laymen in Poplar Bluff have kept Holy Cross Church open there since Mr. Johnson left last September. More recently Lay Readers have been assisting Mr. Coombs in Grace Church, Clarksville. In our newest mission, in Caruthersville, four men are prepared and ready to begin services there.

### New Work

Last fall the Bishop met with a group of lay people in Caruthersville, at their request, to consider the possibility of having Episcopal services in that community. The people went to work immediately to remodel and furnish a store building for use as a church. This building was set aside for worship by the Bishop on April 19. Under the direction of the Rev. William J. Fitzhugh of Blytheville, Arkansas, four men were trained as Lay Readers. It is expected that this congregation before long will be constituted a mission of the Diocese. Much assistance has been given the people of Caruthersville in this project by Mr. Elzey Roberts, Jr., of St. Michael's Church, St. Louis. He has been, largely, our diocesan agent in the development of this work.

### New Buildings

Bishop Lichtenberger dedicated the fine new St. Paul's Church in Sikeston on September 28. The Rev. John C. Tierney has been in charge of this mission since September and it is our expectation that we shall have a resident clergyman in Sikeston early in the summer.

The rehabilitation of the rectory in Ironton is not, technically, new building, but in spirit it comes under that heading. The house was completely renovated for the Clarks who moved in last June.

Ground was broken for St. Andrew's Church, Normandy, on November 2. It is hoped that the building will be ready for use before fall.

### New Life

The story of the rebirth of Christ Church, Affton, which is a parish canonically, was told in the March issue of FORTH. But, parish or not, it must be recorded in the Journal of this Convention that this is a most promising piece of missionary work. Under the leadership of the Rev.



Edward P. Dentzer and with the full cooperation of the congregation regular services have been established, the fabric of the building restored, the interior refinished, and a thorough congregation-rebuilding begun. On the recommendation of the Department the Council has appropriated \$3000.00 for the construction of an additional building. The work is to be done largely by the people of Christ Church. The property, formerly held by three Trustees, is now vested in the Parochial Trust Fund. On January 18th Bishop Lichtenberger dedicated a new piano and a new organ; the latter was the gift of an anonymous donor.

In June the Rev. James H. Clark began his work in Ironton, Bonne Terre and DeSoto. For the first time in many years these missions are having a service each Sunday. A glance at the letterhead used by Mr. Clark indicates what is happening. This is the way it reads: St. Paul's, Ironton, Centerville, Lesterville, Fredericktown, Irondale, Bismarck, Farmington; St. Peter's, Bonne Terre, Flat River, Potosi; Trinity, DeSoto, Festus, Crystal City.

#### St. Stephen's, St. Louis

A resolution adopted by the Department reads; "The Episcopal Church does not intend to desert this area (where St. Stephen's is presently located) but intends to continue its ministry there." We have not found a solution to the problem confronting St. Stephen's by the construction of a superhighway at its front door. This continues to be a pressing need. On December 21 a new organ was dedicated by the Bishop; this instrument can easily be made part of the new St. Stephen's when the time comes.

The Department has held four meetings since the last Convention. At the February meeting a new set of by-laws was adopted for approval by Council. Beginning with the 1953 Convention members will be divided into classes, half of which will be elected each year by the Convention.

ARTHUR C. LICHTENBERGER.



## Appendix No. 7

## Report of the Diocesan Woman's Auxiliary, 1952-53

The Woman's Auxiliary held their second Retreat at Wildwood Springs Hotel last May. Eighty-five women attended and the hotel was reserved for another Retreat this coming Spring. This will be the last one that will be held at that place as the Thompson House will be ready for conferences and retreats by the time we are ready to have another one.

At our Annual Meeting last April, besides electing officers, we elected the delegates to Triennial. These were: Mrs. Paul Rutledge, Mrs. Arthur Fath, Mrs. Robert Love, Mrs. Rudolph Joenk, and Miss Grace Muller. Mrs. F. M. MacDuffie, Mrs. Clark Bland, and Mrs. Bert Mudkins attended as alternates.

Our Fall meeting, which was held at Emanuel Church, was given over to reports on the General Convention. Over 300 women attended this meeting. The Winter meeting was at St. Michael's and St. George's and met at night in order that the Business and Professional women might join with us. This was suggested by Bishop Lichtenberger. The membership of the Auxiliary is composed of all the active women of the church and it was hoped that by this night meeting there might be a closer feeling of unity and oneness of purpose among all the members. There were 365 women at this night meeting. The Rev. W. W. S. Hohenschield showed slides of his trip to Europe last summer. The idea of a night meeting was received with enthusiasm by members of the Auxiliary and we plan to make this an annual affair.

The Diocese has been re-districted according to the plan of the Laymen's group into the North, Central, and Southern Districts. A District Board of the Woman's Auxiliary has been formed in each of these Districts. These Boards are composed of a representative of each of the departments of the Woman's Auxiliary. The reason for this new organization is to give each District the responsibility and authority to elect their own officers and plan their own programs. We hope that from this may grow more interest in and knowledge of the meaning of our Woman's Auxiliary.

On May 21 of this year we will have a Diocesan United Thank Offering Presentation as nearly like the great service held every Triennium at General Convention. Those of us who have participated in that service want to bring it to all those who have not had that privilege.

Our new theme for this coming Triennium is "Create and Make New Our Hearts and Minds". It is our purpose within the Holy Fellowship and with God's help to implement this recreation into a closer realization of His Kingdom.

Respectfully submitted,

JEAN H. RUTLEDGE, President.



## Appendix No. 8

## Report of the Girls' Friendly Society

The GFS, the oldest national girls' organization in the United States, having enjoyed the privilege of reminiscing, a bit boastfully, of 75 years of meeting the special needs of girls everywhere, stands ready to serve the girl today, the fun loving, activity minded girl who wants to understand herself and to express her ideals in action.

For the past few years the GFS emphasis has been on the junior girl, and now we find ourselves faced with the fact that we have an increasing number of teen agers, and programs must be slanted toward that group, and plans made for further co-operation with Church boy and girl groups. Together with this considerable increase in teen agers, junior groups are being organized around the country at the rate of 500 a year. Two-thirds of our work here continues to be with juniors, the little girl not being touched by other week-day church groups.

Findings from report of the National Mid-Century Committee of Children and Youth, point out that the potential girl power in the community is on the upsurge and that the adolescent group is the most "spiritually hungry". The GFS program is planned to meet these very needs, as it is a church centered character building organization and trains girls to be future workers and leaders in the Church.

Last year the GFS Mission Object was the equipping of All Saints' School at Charlotte Amalie in St. Thomas, Virgin Islands, built by the Woman's Auxiliary, through the United Thank Offering. For 1953 the GFS Mission study is the same as that of the Church School and the women of the church, Africa, with focus on Liberia, where their mission offering is sent for the training of native leaders in Cuttington College.

At the request of the National Executive Board of the Woman's Auxiliary, a joint committee, consisting of the National Executive Boards of Woman's Auxiliary and the GFS, together with resource consultants, was set up to plan vocational conferences. The first such conference will be held in this Diocese in May.

In the late Spring, the GFS National Headquarters will move to the Carnegie International Center, opposite the new U.N. Tenants of the new building have been invited by the Carnegie Foundation for International Peace, to be housed in this building by virtue of the fact that their program is of international character. Because the Foundation is a non-profit organization, the GFS is able to avail itself of this opportunity without increasing the budget.

Camp continues to be the most important contribution the GFS makes to its members, because here is an opportunity for real experience in Christian group living. The GFS is aware that religion is not just superimposed on a program, but should permeate every-day life. This year camp will be at St. Stephen's-in-the-Hills as usual, the first two weeks of August.

The goal set for 1953 by the GFS in this Diocese, is the organization of new branches and increasing membership in existing branches. May we count on your help?

Respectfully submitted,  
HELENE K. ROBERTS (Mrs. D. W.), President.



## Appendix No. 9

## Report of the Diocesan Trustees of the University of the South

The past year at Sewanee has been a year of growth and of controversy.

The growth is reflected in the enrollment which reached almost 500 students in the University and 240 cadets in the Military Academy. The Theological Seminary had the largest enrollment in its history.

The Guerry Memorial Campaign came to a close in December, 1952, with nearly three and a half million dollars raised for endowment and for buildings. Two major buildings were completed during the year at a cost of more than a million dollars. They are Gailor Hall, which provides dining and dormitory space for the college, and Gorgas Hall, a dormitory for the Academy.

Living Endowment support for the operating budget from the 22 owning dioceses reached a new high, going over the \$70,000 mark. Missouri's support dropped considerably, due, no doubt, to the controversy which will be briefly reported later in this report. The amount pledged by the Diocese of Missouri and its congregations for 1953 was \$875 against an asking of \$5,193. Of this \$700 was paid by the end of the year.

The Board of Regents has adopted the following centennial goals for Sewanee:

1. Completion of All Saints' Chapel.
2. Completion of the gymnasium (by incorporating the present Shaffer and Simkins gyms into one building).
3. A fine arts building, including an auditorium.
4. A classroom and library building at the Seminary.
5. Classrooms and athletic facilities at the Academy.
6. A stone dormitory for the college.

The above reflects growth. Unfortunately this report must reflect controversy also.

In 1951 the Synod of the Fourth Province of the Church adopted a resolution requesting Sewanee to make its Seminary facilities available for the training of negro candidates as well as white candidates for the ministry. In June of 1952 the University Trustees declined, saying they felt that this was not the time for such action. The Seminary faculty with the exception of one man protested this decision and declared that they were unwilling to continue to teach at Swanee beyond June of 1953 if this decision were not reversed. During the summer tension mounted with controversy centering on the question of the professors' character and method of protest and one of the protesting professors was dismissed by University authorities. Finally, in order to restore the matter to the question of the admission of negroes, the remaining protesting faculty members resigned, making their resignations effective in June of 1953 so as to enable the Seminary classes to continue through the current year. The Council of the Diocese of Missouri communicated to the Chancellor of the University suggesting that the school be temporarily transferred to St. Louis until the issue could be worked out, and joined with the Bishops of the Fourth Province in requesting a special meeting of the Trustees in February to consider the situation at



Sewanee. Instead of calling such a meeting, the Chancellor indicated to the Trustees his disapproval of a February meeting and submitted the matter to a vote. A majority of the Trustees voted by mail for an extra day at the time of the regular June meeting instead of a February meeting.

The controversy has continued especially in the Church press since the appointment of a new faculty by the administration.

Since the matter has been referred to the Diocesan Department of Christian Social Relations by the Diocesan Council, the Diocesan Trustees of the University have no recommendations to make as to the action which should be taken by the Convention.

We all hope that the matter can be worked out without further hurt to the Church or the University.

Respectfully submitted,

THE REV. A. MALCOLM MacMILLAN,  
For the Missouri Trustees.

Diocesan Trustees:

THE RT. REV. ARTHUR C. LICHTENBERGER  
THE REV. A. MALCOLM MacMILLAN  
MR. A. E. HONEY  
MR. GEORGE B. SCOTT



## Appendix No. 10

## Report of the City Mission Society

Our last report dwelt on the wonderful work of the past under Canon George and now, while we are still in a tiding-over period, we have every promise of a fine new program to be developed in the future.

During this time of waiting, we want to pay special tribute to the capable way in which Mrs. Bernice Dunn and Deaconess Brainerd under the guidance of Canon Poindexter, the Vice-President, have carried on most efficiently.

And we cannot be grateful enough to the loyal group of Lay Readers who, having assisted Canon George, have continued their grand work, especially at the Jail and Workhouse.

This group was organized and led by the Rev. W. W. S. Hohenschild for many years.

After Canon George's death, Bishop Lichtenberger began at once to search for a new City Missioner and in October the Executive Committee of the City Mission Society Board were called to meet a Candidate for that office.

Again in November the Committee met to discuss the results of the October meeting and it was decided to look further and a new project was suggested.

On November 7th, the Rev. J. Albert Dalton, Rector of a parish in Louisville was asked to meet at luncheon with the Committee. A full discussion was held and after luncheon the Committee again convened and decided to call Mr. Dalton to the position of Protestant Chaplain of the Juvenile Court in St. Louis, in cooperation with the Metropolitan Church Federation.

Mr. Dalton will also represent the Federation and will report to the Federation, the Bishop and the City Mission Society which latter will support him financially. Mr. Dalton will also direct the program for Episcopalians in the City and County Institutions, the work to be done by the parochial clergy. Also it was voted to carry on the usual Christmas program at the Jail and Workhouse, for which several special donations had already been received.

Because of our change in program the work of Deaconess Brainerd will be discontinued. The Board is very mindful of the long and faithful service she has given the Episcopal City Mission and in consultation with the Deaconess, will make plans for her future comfort and happiness.

Appreciating the capable manner in which Mrs. Dunn had handled the City Mission Office after Canon George's death, and desiring to retain her as a member of the City Mission Staff, the Executive Committee decided to ask Mrs. Dunn to be Mr. Dalton's Secretary and undertook to be financially responsible for any training she might require.

When, for personal reasons, Mrs. Dunn felt that she could not accept this offer, the Board of the City Mission Society very reluctantly accepted her resignation.



The Board of the City Mission Society was called for December 12th, and at that meeting the Bishop announced that the Rev. Mr. Dalton had accepted the call with the understanding that a home will be found for him and his family before they arrive, that he would not be expected to leave his present parish until after Easter and that time would be allowed him for some clinical training which he felt he should have before becoming the new Episcopal City Missioner.

On January 17, 1953, the Executive Committee were again called to meet with both Mr. and Mrs. Dalton, who were in St. Louis for the day.

At this meeting it was decided to send out the City Mission letter as usual in February and on February 9th, 52 women from the various parishes met at the Bishop Tuttle Memorial and in a little over two hours some 5,600 envelopes (previously addressed by the Parishes), were filled, stamped and sealed and sent to the Post Office. We certainly greatly appreciated both the cooperation of the Clergy and the lay women in making this remarkable achievement possible.

We are greatly cheered by the prompt renewal of many Memberships and a goodly number of new Members, in response to the fine letter written by Mr. John H. Leach, our Publicity Chairman and a member of the Board. These figures will be inserted later at the time of the Diocesan Convention in May, 1953. 566 renewal of Memberships, 149 new Members in 1953.

We are still very anxious to increase our Membership list and our aim is once again, some kind of Membership in every Episcopal family in the parishes in great St. Louis.

The Memberships range from \$1.00 to \$100.00 a year. This increase will mean that both the budget will be met and the scope of our much-needed work increased. We are happy to report some Diocesan Memberships and others with no Parish connections.

We have had well-attended Board Meetings and can never be grateful enough to our most efficient and devoted Treasurer, Mr. John D'Arcy.

We again thank Mrs. Kemmerer for her gracious help and cooperation as our Bookkeeper, and our very grateful thanks go to Mrs. Gerhard who so generously helps us with the records during our February Drive.

We want to acknowledge the help and cooperation we have received from all connected with the Cathedral and we are always most appreciative of the delicious luncheons Mrs. Peirce plans for the Board Meetings and we want to thank those who prepare and serve these luncheons.

An informal meeting of the Board will be held in June to welcome the new City Missioner and Mrs. Dalton, but there will be no election of officers nor installation of new Board Members until the Fall.

My apologies for a long report but we did very much want to share with every one both our accomplishments in the past and our great hopes for the future.

Respectfully submitted,  
(Signed) SARAH H. SHEPLEY.  
(MRS. JOHN F. SHEPLEY) Chairman.



## Appendix No. 11

## The Episcopal Home for Children Director's Report

For the Year 1952-1953

May, 1953.

## PREFACE

In past years, this Report has taken the shape of a formal description of the essence of a year's operations in the Educational Center. This has meant that certain presuppositions have had to be defined in order for the Report to make sense to the hearers. For this year's Report, it has seemed good to choose one or two vignettes out of our experience as typical examples of the kind of thing the Educational Center finds itself involved in.

At one point during the year we were given a valued opportunity. A women's group in one of our local parish churches asked us to describe for them just how the Educational Center understands its task and how it goes about fulfilling it. It so happens that at this particular church there are two classes of children with whom we have been working: one a Pilot Class and the other an Advisory Class. It seemed that the experience of these two classes might provide illustrative material for this description; at the same time the experience of other classes with whom the Educational Center is working could be drawn upon.

In seeking to avoid a ponderous design of definitions and presuppositions, the main substance of this Report, therefore, will consist of some of the things the Director talked over with this group of women who had expressed their concern and wonder.

As a prologue to his talk the Director began by expressing his profound gratitude for this opportunity of acquainting them with the life and work of the Educational Center, in this way:

Having lived in St. Louis since 1945, I practically feel like I was born here, because everybody has been so nice to me, and this parish is certainly one of the hospitable spots. It is very good to be here. I don't know why under heaven you want to know what the Educational Center does, but I have been told that you do want to know, so that is what we are going to try to ferret out together this evening. There may be lots of reasons why you would like to know. We think we have an opportunity of doing a very interesting kind of thing. It is a little bit difficult to tell you what it is, because what we do is always the culmination of, or result of, a lot of experience with a lot of different kinds of people — old and young alike. We sort of take it for granted. You know how you take yourself for granted, so that you have difficulty explaining yourself to anybody. You are so wrapped up in yourself, in your own experiences, that, when somebody says "who are you, and what do you do," you find it hard to answer.

The Director thought there might be some St. Louis natives in the group who might be familiar with something of the background of the Educational Center, but he wanted to point out a right interesting quirk to its history.

You remember that we were founded in 1844, and at that time an orphans' home was set up — The Episcopal Home for Children. There then



## Appendix No. 11—Continued

seemed to be a great need for full-time custodial care of orphan children. But some years ago the Board began to wonder whether full-time custodial care was a good thing: maybe children living in families are better off than children living in institutions. With this in mind, the Charter was broadened and the present program became possible. In effect this change was an amazing thing. Now obviously there are such things as physical orphans. Well, how about such things as spiritual orphans, who do not know that God is their Father? And so it was that at that time the care of spiritual orphans became our task and the Educational Center was set up as the chief activity of the old Episcopal Home for Children. Ever since then our task has been to uncover and to explore areas hitherto untouched by researchers — and this is an ever increasing, broadening and deepening task. We are still exploring and our eyes are continually being opened wide by what we see.

In trying to suggest to the assembled group the kind of things the Educational Center does and why, and where it does it, the Director asked the group to look at it in three aspects.

## I

First, I would like to suggest that we do nothing in isolation. Everything that we do is with other people. But we do feel that we must designate the particular field of activity that we are in. And this field is simply a project in religious education. You who are teachers know how formidable these researchers are: the different kinds of questions they ask; the reams of statistics that they get. Well, we do not do that. We do not think that the place to begin is by standards and measurements, we think the place to start is with exploration and descriptions, as the social researchers do.

Now the field of our activity is in religious education, and therefore we feel it is pretty essential that we know what we mean by religion and education. These are so often taken for granted. We feel this is a matter of absolute necessity; that if you are going to find out what makes a thing either work or not work, you have to have a clear idea of what you are working with. This is not to suggest that we feel that other people should identify as sharply as we do what their field of activity is. We do not feel that we can judge whether the way they do it is either good or bad, right or wrong. Rather, we feel that if our job is a project in religion and education, then it is our responsibility to make it clear to ourselves and to other people how we understand both of these functions in life. The other day I was talking with someone of long experience in education and also a member of our Board. He agreed with our hunch that if a teacher is going to teach arithmetic, she had to know something about the field of knowledge in arithmetic, but she also had to be well grounded in the skills of education. So we have developed several working hypotheses which have proven quite useful to us, and numerous people have borne witness that they have been of tremendous use to them.

First of all, I guess we all recognize that religion is a kind of thing you never come at flat — in terms of formulae. Religion is a living thing, so it is always expressed in terms of a story — a story about people who are living real lives. I do not think it is by accident that the Bible is written in story form. And here is one story we sometimes use as a tool by which people can focus with us on just what religion really is. And this is it: A friend of mine and his wife were traveling through Vermont not long ago, and they wound up a road through one of those beautifully wooded hills



## Appendix No. 11—Continued

that you find in Vermont. And as they reached the top of this hill, they looked down into the valley and there, below them, was the loveliest sight they had ever seen: a New England village, immaculately kept; the houses all in ordered rows; the common, green and wonderful. And right in the middle of the village, they saw a delightful New England church with its classic spire. Everything about it made you know that somebody cared. And the way the houses were huddled around this little church made you think that something you had dreamed about had really come true: that here are some people for whom the church is the center of their preoccupation and interest. Well, my friends wondered what kind of a church it was. They are Episcopalians and they know that the Episcopal Church is not always the center of interest and the place around which people huddle; the place to which they bring questions that really concern them — a sort of spiritual huddling. Well, these people drove on down the hill and through the village and around to the front of the church thinking they would see The First Church of Essex or something like that. But to their surprise they looked up and saw above the door written in large letters "ANTIQUES."

This is the story. Now one of the questions that we often address to people is: Have the people in this village lost their religion? Very often we find people who are perfectly convinced that these New Englanders have lost their religion, because they identify religion entirely with a specific set of behaviors that go on in a very definite pattern around something that is called the church. Or they identify religion entirely with Christian religion. You see why they would say that these people have lost religion. But people who say that, lose the point of religion.

I wonder about this. In looking at it more closely, maybe these people have not lost their religion. Would you say that this church with its sign "ANTIQUES" probably symbolizes the very force that makes those houses huddle; that gives meaning and significance to this town? Could be, couldn't it? You know people who start out to play cards in the morning, and then they have another card party in the afternoon, and if their husbands are real docile, they play cards again in the evening. Somebody has said that card playing is their religion. How about it? They could have really meant something by that, couldn't they? Because, couldn't it possibly be that this church with its sign "ANTIQUES" really does speak the thing that people believe in; the thing that gives organization to their lives; the basis on which they derive their set of values? Does all of this suggest anything to you about what we mean by religion? You notice that I have not mentioned the word God, but we have been talking about god all the time, haven't we? I am simply trying to talk about people, the way people behave, the way they make sense out of life in every instant of their daily lives.

In this connection, another group of people in another part of the country has been working on this problem and their experience in coming at what you mean by religion might be a further illustration. This group is a class of 11th and 12th grade boys and girls. There are two teachers who work as a part of the class, as a team. The class, the week before, had seen the movie, "Bird Hunt," a story of two boys, gun in hand, who went in search of a bird to kill, and what happened when they did kill one. The teachers, after the showing of the film, then asked the class a very bold question: "What is religious about this movie you have just seen?" One child answered quite frankly: "How can we answer that question when we haven't the faintest idea of what you mean by religion. I certainly don't



## Appendix No. 11—Continued

know exactly what I mean by it." The teachers detected confusion not only in this one child, but the rest of the class gave ready assent that they, too, were perplexed. So the teachers, in dreaming themselves into their next session, planned to spend the full time on exploring with the children the meaning of the word religion as it actually functions in the lives of people. Let us listen in on a bit of their conversation. You will notice that there is a visitor. You might also notice that the presence of this visitor in no way inhibited the class' freedom. This visitor is known by the class and was accepted readily into their common concern. Another thing to watch for is that the adults do a lot of the talking. The teachers felt that this was one of those times when some "telling" had to be done. The time was ripe for "content" to be proclaimed. This was because they had here a concept that was new to the children and they could not guess it. Here is the transcript of a few minutes snatched and captured for posterity by the ever-present tape recording machine:

- T1: When I use the word "belief," do you immediately think of a God off yonder in the distance somewhere?
- C1: The more you think about it, the more you realize it can be tangible. It is, too. It's my belief to do my homework every night.
- C2: Huh?
- C1: It is! And some people just don't care. And it might be someone else's belief to pick up all the stray cats they can find.
- T2: Well, Susie, would you say that was your belief — to do your homework; or that you decide you will do your homework, and want to do your homework, as the result of a certain belief?
- C1: Result.
- T2: Isn't there a difference?
- C3: You mean even though it's tangible, it's still connected with God? Or do you mean it's connected with something entirely different?
- T2: Doesn't that bring up the word "God" itself? Is God the God — the one we talk about in church — the Person, or is God a word that can be used for anything we worship, or anyone we worship? Or is this a word we've gotten all mixed up so that we can give it only one meaning?
- C1: It can mean both, can't it?
- C2: I think it is a word for Power. In different religions everyone worships Power. They call it by name. Different names for it but it's still the same.
- T1: St. Paul says "Have no truck with people who do this or that — with those whose god is their belly." He doesn't use the word "God" solely in terms of the Father Almighty. He uses the word "God" in an entirely different way.
- (The children recall at once their last year's go-round on the functional meaning of the word "christ.")
- C1: We didn't like that idea especially, either.
- T1: You resisted it. Look what is happening here. Miss Jones (T2) is putting it this way: What we've done is to put a halo around the word so much that we can't even see what the word means. It's gotten so we can't use the word "God" and have people understand.
- T2: Yes, don't you think we've put a halo around the word "God," around the word "religion," and really they are quite ordinary words, aren't they?



## Appendix No. 11—Continued

- C3: When you talk about religion, do you mean a belief in anything, no matter what? Or do you mean a belief that is connected with a greater power?
- T2: Suppose, Joan, you ran into a man whose whole life is centered in building himself up in business. Everything he does promotes this thing he believes in. He is really worshipping it. Doesn't that become his religion: the worship of this business which is his God, and every action he takes, every decision he makes, stems from his belief that in this business is his life. Here is where life makes sense for him.
- C3: What has that got to do with the "Bird Hunt" picture we saw? I could figure out how to put Christianity in it, but I couldn't figure out where you put religion in it.

(Note: This seems to show a stage on a child's life's way — we hope that, before long, she will see that you don't put religion, or Christianity, into anything; it is just there, and you discover it. This does not mean that you invent either one.)

- T1: When we asked you whether the picture had anything to do with religion, we didn't say Is this Christian?
- T2: I think we have to get the meaning of the word religion really straight before an answer about that film really makes sense.
- C1: In thinking about it last week, I put religion in as you know God, someone higher in the Church and everything; and thinking about it now, I don't think if I read the word "religion" in a sentence now I'd know what it meant.
- V: I think this confusion is evident in literature.
- T1: Sometimes it's used as being a belief in golf, etc., but in the next paragraph it's used as a synonym for Christianity.
- V: There are two other confusions about this. One is that people tend to attach the word "religion" to people's behavior; that if you behave in a Christian way, you are supposed to be religious. That isn't the whole story. You might go to Church because you think it's important, but for the wrong reason — to impress the neighbors.
- T1: It's still religion, but not Christianity.
- V: Yes. How people tend to evaluate it would be to describe her behavior as religious because she goes to church.
- T1: And yet the behavior of going to church discloses her real religion, but not the religion people think it is.
- C2: In other words, everyone is religious, but may not be religious in the Christian sense.
- T2: The question is: what religion; and not, is it religious at all.
- C2: A little boy might be religious in that he worships Santa Claus all the time — it's the only thing to him. An older person might be religious in that he thoroughly believes in God.
- T2: Or a person can be religious in that he thoroughly believes in Stalin. My feeling is this: is religion always good? Is it always right?
- C3: What do you mean by right? What are you using as a standard? You mean according to our standard, is it right?
- T2: I guess probably because I've been brought up in a tradition my standard has to be according to Christianity. I can't seem to get away from that as a standard. I would say that the Communist



## Appendix No. 11—Continued

who thoroughly believes in Communism has a religion and is religious, but I would say he's all wrong.

C1: But he thinks he's right.

T2: He thinks he's right, sure. I don't think his religion is good. He thinks it is.

V: But it's still religion. There was a second pitfall I was going to mention. People think sometimes it can't be religion unless it is good, but what we have to remember is that religion can be either good or bad, but that still leaves religion.

T1: This same thing came up in parents' class. We had a story and people said it's all bad and therefore there's no religion in it.

V: They said it was bad religion.

T1: They said it was bad, therefore it was not religious.

C3: I wish we had the movie this week instead of last week.

Now we have explored two different ways of going about the business of trying to get defined and understood what we mean by religion. In a few words, we might say this: if your life is going to add up and come out whole, there's got to be some basis on which it does. Now God is the name of the basis that I use to make my life add up — and there are thousands of different gods. The Bible knows this. You remember "I am the Lord thy God, thou shalt have none other gods but me." The Bible knows nothing about there being only one God in our lives. That is still the basis of all the trouble in our lives today. We may think that just because we have been polite and believe that we worship one God — but do we? In our own lives? Come now. Is there not a contest of the gods going on both in society and within us? I can think of one family where there is a woman in the family who evaluates all her experience on the basis of her social success, and where the man of the family evaluates all of his on the basis of his business success. You see the predicament: here are two people trying to make sense of themselves on two quite different bases. You see now what we mean by religion, functionally understood?

Well, we think that religion, then, is primarily engaged in raising the question of life's meaning. And that education is primarily interested in raising the question of the development of the human ability by which I shall come to grips with the problem of the meaning of my life. Now does that make education a subsidiary thing? I have known a lot of social workers. I remember when I first began to know them, social work covered the waterfront. They then began to define their function. And I think social work has become much more effective since it has come to grips with what its essential business is. In this field of religious education, it seems to me that education stands a chance of being much more effective if it comes to grips with its essential business in the church, i.e., the development of the given capacities by which I shall come to grips with the problem of the meaning of my own life; the problem of the meaning of my own life being what we label by the name of religion.

Perhaps all of this gives you a hint about the kind of thing we are concerned with. And that is the reason we never do it in isolation. This goes on amongst the people and nowhere else. It is not going on only in the laboratories, or by somebody reading books. It is going on where the people are. As people give us the chance to move in with them where their actual religion is taking shape, we seek to do this without any ideology of our



## Appendix No. 11—Continued

own at all. Our job is to help them as best we can to come to grips with their problem as they see it, just so long as they will be willing to sharpen themselves in relation to this field of activity.

At this point the Director reminded those assembled to hear this talk that this very parish church had been generous enough to let us work here for two years in this kind of exploration. And he continued:

You here have the entire responsibility and the authority for the education of your own children. It would not be right for anybody else to take that away from you. That is yours. But along with that is a parallel program of trying to test, and find out; describe and explore what this kind of activity means; how it can be made effective; what some of the chief issues are; what some of the skills are. This part of the program is one where you join us, under our authority, and we set up recording machines, analyze what goes on, and get reports from teachers on their doings with their classes. This part of the program is the part which we pass on to the National Department of Christian Education in Greenwich which is attempting to define its job of developing curriculum for the wider church.

## II

Now we begin on another difficult point, because we are going to use another familiar word. But we are going to use it in a basic meaning, not the derived meaning we are familiar with. We have said that religion goes on where the people are — in their churches. Therefore, the problem arises, **what do you mean by a church?** How about the place where you worship? How do you know it is a church? What are the marks? Do you know it is a church because you have a man who wears a queer collar? Is it because there are polite people who know how to genuflect and cross themselves right? Is it because at the highest moment of the most sacred act of worship, your Rector stands off at the end of the building and turns his back on you? How do you know your church is a Church?

Well, there was one group of people in a parish church who thought they had better find out whether their parish was a Church. Maybe its existence was just a waste of time? They began by asking themselves some questions. One was: Is our parish a place where people can actually meet face to face and share experience — really share? Or is it the kind of place where people come together with masks; just another social gathering, where you would never let your next door neighbor know the ache in your heart. I wonder if all of us would say that our homes are religious institutions to that extent. Children tell us that home is one of the chief places where we cover up. The other day, we were working with some children in a parish church and this question came up: Where can you take your whole self? That was a real problem to them. Here is how the conversation went:

T: Can you take your whole self home?

C1: Heck, no! How can you? You just have to cover up there.

T: Maybe you can take your whole self to these Sunday evening classes. Do you bring your meanness here?

C2: You check it at the door!

C3: The only place you can take your whole self is to Church because that's where you can confess.

This child was only fifteen years old. And to be sure, she might not have known what she was really saying. And yet she might have had the keen-



## Appendix No. 11—Continued

ness to identify the religious group; the kind of place where we can really talk to each other with meaning and reality, because we can confess to God and don't have to hide from our neighbors. People have told us about this one of the marks of a Church. This is not our configuration. This is not gleaned from any learned tome. People have told us. This is the way we learn.

This same group of people, concerned with finding out whether or not their parish was a Church, knew that it is when a person is making decisions that his life is becoming concrete and real. You remember when our armed forces were in England, before they had made their landing in Europe during the last war, they were a threat to the entire coast of Europe. There was an element of universality about them. When they landed they had made a decision; they were concrete; they were responsible. They were not five thousand other people. They were themselves. And so it was that these people realized that a real Church is concerned with concrete life, not theoretical life, or what people will dream up. Rather a Church is a place where people are making decisions that affect the meaning of their own lives and of the groups to which they belong. Is your parish church a place where people are making decisions together on the basis of the same interpretative principle? You recall the family I mentioned where we saw two interpretative principles; one was business, the other was society? Might not a Church be known by the fact that it is a place where people can make decisions in each other's presence on the basis of an interpretative secret of life that they hold in common, i.e., a common faith? Does this happen at your church? Does your parish church have a commonly understood task? I think you will agree that we are not likely to find this in perfection anywhere.

You are probably saying to yourself: these criteria, these standards are too difficult. They are difficult. They are difficult to apply, and when you begin to apply them, they are terribly challenging. I think they can only be applied, and their challenge accepted, when people are sensitive to the life of the people amongst whom they live. Also, these criteria can be both faced and applied when there is some adequate sense of what you mean by **freedom**. This is another term which people are very likely to take for granted. But we were very much interested to find that the President of the Carnegie Foundation for the Advancement of Learning in his last Annual Report to this Board based his report on a passage of Scripture that we had already planned to use with some of the children in one of our parish churches. He reminded us of how many colleges paste up on their walls, "Know the truth and the truth shall make you free," and he called attention to the fact of how bogus that slogan is: because it really does not state a fact — not the fact the Bible talks about. Then he refers us to the original Scriptural passage in which Jesus said to those Jews who believe on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Jesus was talking to the Jews who believed on him — to you and to me, in our congregation. He talks to us, who know ourselves to be part of a common life. These Jews had given him the positive response of their lives — they believed on him. It was then that the issue of freedom arose — a real kind of freedom. It is the freedom of discipleship. Now you see, a disciple is a learner. I remember when I was teaching in public school, there was a boy who used to sit right under my left eye. The class happened at the first hour of the morning



## Appendix No. 11—Continued

and he just sat there. I did not like this business of going from row to row, asking questions — putting the bee on people. We just talked things over together in class. But this boy just sat there. After a month or so I began to wonder about him, so I asked him some questions and do you know that he remembered everything that had gone on in that class! He gave it all right back to me, not like a parrot, but refreshed and expanded through the prism of his own experience. That was valuable, was it not? Because he had memory and also he had valid experience. As we went along, that boy had an experience of an expanding freedom that was perfectly extraordinary. You see what I mean by the freedom of a learner.

As you move along in the passage we had started to quote above, you will notice that when Jesus says "I will make you free," they answer, "What do you want to make us free for? We have inherited freedom." Now you see, freedom by nature does not see the problem. Then Jesus speaks of freedom by sin. Sin distorts the problem. It is only the Son who shall make you free! If you have had the courage to die — with your old yearnings for freedom on your own basis — you come alive again. This is freedom that is really free within the requirements of life. Do you see what is here reflected about the Crucifixion and Resurrection?

And so if we are going to apply these criteria of being able to speak to each other face to face — of being able to enter into decisions realistically on the common basis of understanding and interpretation — it will be because we do have a sensitivity to the life of the people around us, and because we are enjoying at least the implications of an heaven-sent freedom.

This is by no means an exhaustive list of the marks of a Church. People have found them to be basic for their understanding of a Church, and they have shared them with us.

## III

We come now to the third part of this description of the life and work of the Educational Center. We have said that we do nothing in isolation and that we work where the people are — in parish churches. You will recall that the substance of this Report has been taken from an informal talk with a group of women at one of our local parish churches. One of them queries: Just how do you work in the parishes and do you make it a point to pick specially equipped people to work with you? The Director, in answer to this query, picked up the last part of the question first. He explained that in this particular parish church, the teachers of the Senior class and the Educational Center were working together in the National Church's experimental program. He then concluded by saying:

You have asked us whether or not ordinary people can do this: do they need some kind of peculiar training? We hear this question very often. There are three people who are doing this right here in your parish. The reason they were picked to do this job is not because they are sophisticated people but, rather, because they are honest people. They are, each one of them, people whose life is a matter of reality. Now am I speaking of something which makes them distinctive? I think I am. I know a lot of people who live artificial lives, don't you? People who do their very best to avoid coming to grips with the reality of their own lives; people who live on the surface; people who swim around in the froth of life. These three people here in your parish live real lives. They are sensitive people.



## Appendix No. 11—Continued

A lot of people come into the Educational Center and say to us: What courses do you use? On our shelves, we have every course that has ever been published — or, just about. We say: Here they are; you can choose between them. But on what basis do you choose? There's the rub. That's the real question. This is where we start. We start with honest people, because they are the Church; they are the Faith Community. Within this Community is the Rector. He is part of the Community. He is not over and above it — we sometimes forget that — so that when he does supervision with these teachers, he is not supervising from a basis of external authority. Rather, he shares their concern and knows full well that he could not do as good a job as they are doing. So, when these people, with their Rector, come to us and ask us for books or courses, we help them to designate with us the field in which they are working. They begin to see that the things they are going to do — their lessons — will come out of the life of the people, rather than the life of the people coming out of the lessons. It is in this way that we are working; that curriculum is derived out of the group life and is an implication of the group life rather than the group life being an implication of the curriculum. You see what I mean by the distinction of where curriculum starts.

As an implication of this, let us look more closely at this class here in your parish church. These are 7th grade children. The teachers are in their late twenties. One of them is married, the other a World War II veteran and now a student in one of the graphic professions. We were having a conference with the teachers and the Rector-Supervisor on the first day of November. They had been teaching at that time about a month and a half. They were in some ways jittery when they started, but we noticed a marked difference. It looked like a very vital situation, so we began to work together on the question: What are the Marks of the Vitality of what they are doing? In talking it over with the teachers, they wouldn't admit that it was vital. That was our judgment.

We sorted out several marks together. Let us look at one or two of them rather fully. The others we will merely sketch, briefly, in order to suggest to you the kinds of things we look for.

One thing was that on the 29th of September, the teachers had been content to have a completely innocuous session. The children were supposed to write what they thought was the reason for their being there at all — what it was all about — but not to write it with a pencil. They had a lot of newspapers and magazines around on the floor and they were asked to cut them up and get the words they needed to answer the question. And so they fought and struggled with each other — team against team. You see how innocuous the task was. But because the process was innocuous something happened in the group realization: the children began to realize themselves as people. You know how it is, when you are under pressure, it is awfully hard to realize that another person is a person.

Now we think that there are two ways in which the operation of a class may be real enough to work in a religious area. One is if people will bring in their experience from outside and break it open together and see what its meaning is. And the other is the scheme by which a group is turned inward on itself and uses its own experience as its teaching operation. But when the group gets turned inward on itself, that is a very threatening thing. I think you recognize that. It can produce all kinds of self-consciousness and



an awful lot of fears and hidings. Now these teachers knew about that second method, but they refrained from using it until they were ready. They used the first one. And even then they did not require the children to bring in their own things from the outside to break open. They were quite content if the children brought in stories about somebody else. They were less threatened and in talking about somebody else they were projecting themselves and talking about themselves, really, under cover. We thought the teachers' ability to recognize which of these schemes they were using was extremely good. And they are not trained people; they are only sensitive people.

Another reason for the vitality of this class was that the **teachers belonged to the group**. They were a part of the class and obviously learning along with the children. One of the appalling things which we have seen happen — and it happens to the clergy as well as to the laity — is the transformation in the lives of our teachers who submit themselves to this kind of process. One clergyman in a distant Diocese told us after only three months working in this kind of program that he now realized that he had come to that parish for all the wrong reasons. He came to realize that if a parish program is to be meaningful for its people, it must be strengthened not in extent—as he had thought previously—but rather in depth. He confessed to us that the meaning of his ministry had been completely revolutionized on account of the reality of his experience in this kind of work. So the teachers really belong and are learning with the class. That does not mean that they abdicate their role as adult. They are in their rôle of adult as part of the class and not over against the class.

Another mark of the vitality of this class was that the **teachers respectfully rejected the techniques** that we gave them. They refused to use a technique which would not fit their needs — not until the tool was a real tool for them.

Another one was that they **refrained from putting the bee on people around in the circle**. There was a great deal of intra-class conversation.

Here are a few more that were noticed that day:

The teachers worked as a team, i. e., there was no first or second teacher.

They are **oriented primarily** towards a concern for the class as people and are not oriented towards the perfection of their operations.

When little groups within the larger group wished to converse amongst themselves, the **teachers did not automatically squelch** such side-bar conversations.

The children learned rather quickly — when given the chance to do it — to **discipline their own members**. With this kind of freedom and confidence, "discipline" was no longer a problem for the teachers.

The teachers have learned the value of facing and living with class failure. They have **accepted their own failure**, because they know that you only really learn through failure.

As the weeks have moved along, the teachers have relaxed more and more as they have **grown to have confidence** in this kind of process and to see the value of it.

The teachers have not worked primarily for producing outcome, and so they have them!



And, last, but by no means least, they have discovered the secret of experimental teaching. They recognize that the best materials are not found in any book or teacher's manual. The best materials are those which are found in the lives of the children who come together on Sunday mornings.

People are forever demanding that we "produce tangible results." In response, we can only point to the lives of people with whom we had had the opportunity of sharing experience. We know nothing of proven results; it is not our purpose to prove anything. It is only as people tell us what this kind of an experience means to them that our work is fulfilled.

### CONCLUSION

These, then, are the things we feel we ought to point out as a way of understanding what we are trying to do: the area of operation becomes clearer as we are able to identify religion and education; the operation goes on where the people are, in their churches; this is the Church's work, and our work, because it involves in its process people who live in simple honesty before the throne of the High God whom the Church professes. From these people we learn an amazing lot.

The values of these learnings are spread in the several Parishes, both in our home Diocese and beyond it, wherever people are gracious enough to let us enter. The value of relation with the National Church's program, which has been modified during the past year, is still keenly appreciated. Indeed we have had immense help there in seeking to work out how this can be distilled into written form in such a way that other people can become so acutely aware of their own religion and of their own people that they may grasp their own Christian Educational problem acutely and creatively. This means a new type of educational material — and indeed we do appreciate the needs for materials — which is now in the process of formulation.

Respectfully submitted for the Educational Center,

FRANCES H. ELLIS, Associate Director.

C. F. PENNIMAN, Director.



## Appendix No. 12

## Report of the Department of Christian Education

The past year has been one of considerable activity by the Department of Christian Education through its various commissions. Conferences have been the chief emphasis with a number of commissions instituting new programs of meetings which have attracted a widely representative attendance. A most significant trend has been the increased emphasis on the program of the Church in areas outside of the St. Louis area. Regional conferences in Christian Education were held in four centers of the Diocese under the leadership of a team from the National Department of Christian Education and a team of Diocesan Leaders. The largest Mid-winter Youth meeting in the history of the Diocese was held in Rolla. A Summer Youth Conference for Juniors was held for the first time with an overflow enrollment. A most successful College Conference was held at Cuivre River State Park with wide representation of students from the colleges within the Diocese. The Children's Commission made possible the visit of a Liberian missionary to a number of parishes and missions through the Diocese in the interest of the Lenten Mite Box Study program.

The increased program has indicated the need for a reorganization of the Department with an aim of enlarging the number of persons involved in the development of the Department's program. Accordingly a new set of By-Laws was approved by the Diocesan Council on April 7th and the Department will nominate to this convention a number of persons for membership on the newly created Executive Board. Emphasis will be placed upon greater lay participation in the new set-up as well as upon more frequent meetings.

A. MALCOLM MacMILLAN,  
Chairman, Department of Christian Education,  
Diocese of Missouri.

## Report of the Children's Commission

The annual Mite Box Presentation Service was again under the direction and leadership of the Children's Commission. This is an annual service and is usually held the second Sunday after Easter. The service in 1952 was highlighted by a pageant, written by the Rev. Wm. Tibbett. The offering was the largest ever collected, \$2,991.14.

A dinner for church school leaders was held at St. John's Episcopal Church in January, at which time Brother Sidney of Liberia spoke to us of the work being done by the OHC in that country. A brochure, giving detailed information for the Missionary Program for Lent was available to all leaders.

Under the direction of Miss Inez Bacon, 1,200 Christmas gifts were given by the children of the Episcopal Churches and sent to missions in Virginia and the Philippines.

Miss Grace Monie is the Birthday Thank Offering chairman and will be happy to receive checks for the Church School Birthday Thank Offering which is payable at the end of the church school year. The offering for 1952 was \$187.94.

AUGUSTA T. FEEHAN, Chairman.



## Report of the Youth Commission

Since the last Convention, our Youth Commission has undertaken several major activities or programs at the Diocesan Level.

On June 8, 1952, our annual picnic and Conference Rally was held at Washington State Park. It was poorly attended and badly organized. We regretted that schedule difficulties prevented us from accepting an invitation to visit again the Marx Farm.

For the first time in the history of the Diocese a Younger Youth Conference, for pre-high school 6th, 7th, and 8th graders was held at Camp 6-C, Lake of the Ozarks State Park at Kaiser, Missouri — July 27 to August 2. The Camp has a capacity of 32. Forty-one attended! Archdeacon Rehkopf and Dean Kenney slept in the kitchen and dining room respectively. "Christian Heroes" was the theme that was opened up each morning in a Chapel Hour and gathered together in a camp fire circle at night. A fine Liturgical Craft Program was conducted by the Rev. William Tibbett and Mrs. Harlow Donovan, Jr. Canon "Russ" Murphy served as Dean of Men. Mrs. Gloria Femmer, Mrs. John Hossack and the Misses Libby Eldridge and Barbara Coffing assisted. Thirty-two delegates and 9 staff — representing 10 Parishes and Missions — attended. It was the first time that the Dean has met negro delegates from Parishes out of St. Louis. The Commission believes the Junior Conference was a successful experiment.

"Who and What Tell Me What to Do" was the theme of the 1952 Senior Conference again held at Camp F.F.A. Lake of the Ozark State Park at Kaiser, Missouri, August 18 to 28. The Rev. E. Adkins was Dean, assisted by Bishop Lichtenberger and the Reverend Messrs. C. Rehkopf, M. Mac-Millan and M. Kenney as sub-Deans. The highlights were several. Eight functional groups, attempting to integrate the young people into the program, were formed. They included groups on Recreation, Evening Program, "Ozark Sun", Class Evaluation, Worship, Student Council, Work, and a Film Documentary. Alec Wyton and his music box added much to conference life. Eighty-two delegates and 30 staff, representing 22 Parishes and Missions, plus wives and uncounted offspring, comprised the Conference.

A Christmas Tea Dance was held at Holy Apostles on December 28 from 4:00 until 7:00 p.m. About 120 Clergy and young persons attended. During the intermission Fr. C. Washburn gave a "premiere" of the film documentary on the summer conference. The purpose of the dance was to provide a reunion for Conference and Youth Alumni, both in the area and away at college.

The experiment of holding our Mid-winter Conference out of the Saint Louis area was an overwhelming success. "My Most Valuable Relationships Give Me the Hardest Times" was the theme. Held at Christ Church, Rolla, on February 6th, 7th, and 8th, this was the best attended Conference in the history of the Diocese; 153 delegates and 18 staff — representing 19 Churches — attended. Led by the Rev. O. V. Jackson and a layman — Registrar Mr. Robert L. Wilkins, Sr., the hospitality of Rolla was excellent.

Two new emphases were inaugurated. The small unit (12-18 persons) was emphasized as the "key" to the Conference life. The lay leaders outnumbered the Clergy about 2 to 1. The Rev. George Peabody played the role of Discussion Co-ordinator.



A Youth Commission meeting and a convention of the young people were held during the weekend. Miss Nancy Atkins, of Holy Apostles, was elected as a Provincial Commissioner with Miss Carol Sauer, of Holy Communion Church, as an alternate. Reports on the Province by King Taylor, of All Saints, and on the National Youth Convention, by Miss Elizabeth Eldridge, of St. Mark's, and Miss Mary Hawkins, of Emmanuel, were received. The offering taken at the service was voted for St. Francis Boys' Home.

Since our Mid-winter Conference our Commission has been meeting about every other Saturday at St. Michael's and Saint George's. Miss Carol Sauer is Chairman and Miss Mary Hawkins is Secretary. About 25 young people and five or six adult advisors, representing a dozen or so St. Louis area Parishes, comprise the Commission. We are especially indebted to the Reverends Messrs. C. Rehkopf, L. Prunty, A. Walmsley, A. Steidemann, G. Price, M. Feehan, G. Peabody, Miss A. Gilson and the Educational center in the persons of Miss F. Ellis and Dr. Penniman for their guidance.

Currently the Commission has on its agenda: Youth Sunday Missionary Rally at Saint Michael's on April 26 at 6:00 p.m.; our two-day Commission Meeting at Grace Church, Jefferson City, on May 15 and 16 (our first in the hinterland); a June Picnic Conference Rally; a proposed Diocesan Spring Dance at St. Peter's, Ladue; the Junior Conference at Camp F.F.A. — August 16 to 25; the Senior Conference at F.F.A. — August 25 to September 4; a reorganization program, which will include at least two overnight Commission Meetings a year in Parishes out of the Saint Louis area.

We are still proud and self-righteous at being the most active Commission in our Diocese.

Respectfully submitted,

MURRAY KENNEY, Chairman.

## Report of the College Commission

The first annual diocesan Canterbury Association week-end conference was held at Cuivre River State Park on April 25, 26, and 27, 1952. The conference was attended by Episcopal students from Washington University, Rolla School of Mines, the University of Missouri, Stephens College, and Southeast Missouri State Teachers College at Cape Girardeau. Discussion groups, directed by the Rev. Edward Adkins, dealt with the subject, "My Courtship and Marriage — Can They Be Christian?" Discussion groups were led by young married couples who are laymen in the diocese. Bishop Lichtenberger was Chaplain of the conference.

The diocesan Canterbury Association held a business meeting at Rolla on October 25, 1952. There was discussion of the Canterbury program on the provincial and national level, and of the diocesan week-end conference to be held on April 17, 18, and 19, 1953, again at Cuivre River State Park. It was decided that the conference discussion subject would be, "If God Is Good, Why Is There Evil?"

Several students represented the diocesan Canterbury Association at the provincial Canterbury conference at Norman, Oklahoma, during the week after Christmas, 1952.



Miss Joan Markmann of Harris Teachers College was chosen to be chairman of the diocesan Canterbury Association, to succeed Leonard Fuller of the University of Missouri.

At the time of the General Convention at Boston last September, the Diocese of Missouri was represented at the national Canterbury Association Conference at Tufts College by Jack Pierson from Washington University, Robert Van Duyne from the Rolla School of Mines, Miss Barbara Lewis from Stephens College, and Miss Louise Gehan, College Worker at Calvary Church, Columbia.

Respectfully submitted,

HAROLD BASSAGE, Chairman.

## Report of the Adult Education Commission

(1) The Diocesan Department of Christian Education together with three staff members of the Division of the Curriculum Development of the National Department of Christian Education, assisted the Adult Education Commission in setting up four regional Leadership Training Sessions, one was held in Poplar Bluff, one in Jefferson City, one in St. Louis, and one in Hannibal. Each of these was a two- or three-day session in which clergy and the lay people of our parishes throughout the whole Diocese were made familiar with the plans and work of the Episcopal Church's education program. In addition, great emphasis was placed on looking at the local programs of education of each parish and mission to see how they were meeting the needs of the people of the church.

(2) The chairman of the Adult Education Commission was asked to serve as the guest leader speaker for the spring 1952 Canterbury Club Weekend Conference which was held at Frenchman's Bluff Camp at Troy, Missouri.

(3) In addition, several parish organizations have asked the Chairman of this Commission to speak to them on the meaning of "curriculum" or on the program of Christian Education now being developed by our National Education Department.

Sincerely,

E. T. ADKINS, Chairman.



## Appendix No. 13

## Report of the Department of Promotion

The Department of Promotion is in the process of re-thinking its responsibilities, and becoming more of a department. Its primary duties still remain the same — (1) to handle various aspects of the promotion of the program of the Diocese, (2) to aid the parishes and missions in the Every-Member Canvass, (3) to serve as liaison between the National Council Department of Promotion and the Diocese.

Under 1, we take responsibility for the publication of Missouri FORTH, which also serves the purposes of 3 to some extent. During the past year the Rev. Roy Schaffer, of Trinity Church, St. Charles, and Mr. William Matheus, of St. Stephen's Church, St. Louis, have been added to the staff of Missouri FORTH, and our ability to cover the news of the Diocese has been greatly enhanced. We also handle press and radio relations for diocesan functions, and send diocesan news to the Church press.

Under 2, we do two things: (a) co-operate with the Diocesan Laymen's training program, and (b) arrange for the preparation of local literature to supplement national Canvass materials. During the past year, we have been working on the subject of Tithing, with the Rev. Gordon S. Price, rector of St. Stephen's Church, Ferguson, serving as chairman of a special committee on this subject. We assisted in the laymen's training meeting at St. Charles, and in a program for the clergy at Clarksville; Mr. John H. Leach, of Grace Church, Kirkwood, prepared a booklet, "All That I Am", which was widely used in the Canvass.

Under 3, we do a number of things besides handling Missouri FORTH. The department has been represented by the chairman and Mr. Schaffer at a Provincial conference. Mr. Elzey Roberts, Jr., of the Church of St. Michael and St. George, St. Louis, represented the department at a regional conference on radio and television in April.

We have been building up a film library in the Diocesan office, of the outstanding documentary color pictures made by the National Department on various aspects of the missionary work of the Church. Five films in this series have been purchased, and are available at reasonable rental through the Diocesan office. We also have on hand the Woman's Auxiliary U.T.O. film. The Department is also co-operating with the National Department in planning for a sixth motion picture in the missionary series to be made here in St. Louis on the work of the urban church, with St. Stephen's Church being the locale.

As we move ahead into a new year, the Department needs to divide its work into the following areas officially: (1) Missouri FORTH; (2) The Laymen's Movement and the Every-Member Canvass; (3) Press relations for diocesan news; (4) National Council liaison including motion pictures — with perhaps a clearer connection with the work of the Department of Christian Education on the movies; and (5) Radio and Television. At present the chairman and the Archdeacon handle the first along with Mr. Schaffer and Mr. Matheus; the chairman and the Rev. Mr. Price handle the second, along with Mr. Leach; the chairman and Mr. Matheus handle the third; the fourth needs clarification, although Mr. Schaffer has been assisting the chairman here; while Mr. Roberts, we hope, will take charge of the fifth area.

Respectfully submitted,

CHARLES D. KEAN, Chairman.



## Appendix No. 14

**DIOCESAN EXPENSE FUND**  
**Current Receipts and Disbursements for the Year 1952**  
**Receipts**

Surplus from 1951.....	\$ 5,213.30
From Parishes and Missions.....	32,560.42
From Thompson Bequest Fund.....	500.00
From D.E.M. Investments.....	10,384.56
From Permanent Episcopate Fund.....	1,237.67

Total Receipts ..... **\$49,895.95**

**Disbursements**

Bishop Scarlett:	
Salary .....	\$ 8,000.00
Pension .....	1,384.62
Secretary .....	2,400.00
Travel and Auto.....	922.12

\$12,706.74

Bishop Lichtenberger:	
Salary .....	\$ 9,199.92
Pension .....	1,610.00
Secretary .....	2,099.53
House Maintenance .....	1,583.25
Travel and Auto.....	2,000.00

\$16,492.70

Diocesan Council and Convention:	
Secretary Salary .....	600.00
Office Secretary Salary.....	2,700.00
Office Expense .....	1,728.83
Light, Heat and Miscellaneous.....	2,400.00
Sundries .....	400.00

\$ 7,828.83

Maintenance Bishop Scarlett's Residence.....	2,400.00
Chancellor .....	600.00
Clergy Conference .....	888.42
Diocesan Delegates Expense.....	200.05
Journal Expense .....	643.17
Auditor's Expense .....	1,000.00
General Convention Assessment.....	272.00
Provincial Synod Assessment.....	459.00
General Convention Deputies Expense.....	450.00
Social Security Account.....	171.00
Fidelity Bond .....	825.00
Secretary Residence Account.....	771.26
Bishop Scarlett Retirement Account.....	416.66

\$46,124.83

Total Disbursements ..... **\$46,124.83**

Surplus, December 31, 1952..... **\$ 3,771.12**

Respectfully submitted,

JOHN R. SHEPLEY, Treasurer.



## Appendix No. 15

## DIOCESAN ASSESSMENTS

For the Year 1952

Parishes and Missions:	Annual Assessments	Paid 1952
Affton .....	\$ 38.00	\$ 38.00
Bonne Terre .....	17.00	17.00
Cape Girardeau .....	210.00	210.00
Clarksville .....	111.00	111.00
Columbia .....	799.00	799.00
Guba .....	6.80	*
DeSoto .....	21.00	21.00
Ferguson .....	543.00	543.00
Hannibal .....	471.00	471.00
Ironton .....	19.00	19.00
Jefferson City .....	355.00	355.00
Kirkville .....	132.00	132.00
Kirkwood-Grace .....	2,706.00	2,706.00
Kirkwood-Epiphany .....	28.00	*
Louisiana .....	155.00	155.00
Macon .....	186.00	186.00
Monroe City .....	60.00	60.00
Normandy .....	60.00	60.00
Overland .....	521.00	521.00
Palmyra .....	58.00	58.00
Poplar Bluff .....	205.00	205.00
Portland .....	9.00	9.00
Prairieville .....	18.00	18.00
Rolla .....	291.00	291.00
St. Charles .....	46.00	46.00
St. James .....	122.00	122.00
Sikeston .....	35.00	35.00
Sullivan .....	9.00	9.00
Valley Park .....	29.00	29.00
Webster Groves .....	2,865.00	2,865.00
St. Louis:		
All Saints .....	758.00	758.00
Ascension .....	1,533.00	1,533.00
Cathedral .....	5,626.00	5,626.00
Grace .....	126.00	126.00
Holy Apostles .....	879.00	879.00
Holy Communion .....	1,160.00	1,160.00
Prince of Peace .....	140.00	140.00
St. Augustine's .....	208.00	208.00
St. John's .....	880.00	880.00
St. Mark's .....	858.00	858.00
St. Michael and St. George .....	5,971.00	5,971.00
St. Paul's .....	270.00	270.00
St. Peter's .....	3,423.00	3,423.00
St. Stephen's .....	349.00	349.00
St. Thomas' .....	54.00	56.00
Trinity .....	615.00	205.62
<b>Total Assessments .....</b>	<b>\$32,915.00</b>	<b>\$32,560.42</b>

\* Paid after the books were closed.

\$49,895.95

\$46,124.83

\$ 3,771.11

surer.



## Appendix No. 16

## CHURCH PROGRAM FUND

## Current Receipts and Disbursements for the Year 1952

## Receipts

Surplus from 1951.....	\$ 5,308.80	
From Parishes and Missions.....	65,887.91	
From Thompson Bequest Fund.....	21,800.00	
From Woman's Auxiliary.....	3,033.34	
From D.M. and C.E. Investments.....	58.74	
Mite Box Offering.....	2,991.14	
Trans. of D.E.M. Investments for Normandy.....	500.00	
Trans. from Reconstruction and Advance Fund for Diocesan Survey .....	2,003.57	
<b>Total Receipts .....</b>		<b>\$101,583.50</b>

## Disbursements

Department of Missions:		
Salaries .....	\$29,784.82	
Student and Parish Work.....	4,054.56	
Contributed to Parishes.....	3,839.32	
City Mission .....	1,200.00	
Auto Allowance .....	1,715.96	
Moving Expense .....	2,000.00	
Missouri Council of Churches.....	750.00	
University of the South.....	250.00	
Bible College of Missouri.....	300.00	
Missouri Association for Social Welfare.....	250.00	
Laymen's League .....	403.00	
Pension Funds .....	4,372.33	
National Council .....	45,186.00	
Dept. of Christian Education and Youth.....	1,105.00	
Dept. of Christian Social Relations.....	18.75	
Dept. of Promotion.....	19.50	
Dept. of Finance.....	4.48	
Diocesan Survey Account.....	2,678.49	
<b>Total Disbursements .....</b>		<b>97,932.21</b>
Surplus, December 31, 1952.....		<b>\$ 3,651.29</b>

Respectfully submitted,

JOHN R. SHEPLEY, Treasurer.



## Appendix No. 17

DIOCESAN APPORTIONMENTS  
For the Year 1952

Parishes and Missions:	Annual Apportionments	Paid 1952
Affton .....	\$ 70.00	\$ 70.00
Bonne Terre .....	32.00	32.00
Cape Girardeau .....	390.00	390.00
Clarksville .....	206.00	*
Columbia .....	1,339.00	1,338.96
Cuba .....	12.00	1.20
DeSoto .....	38.00	38.00
Ferguson .....	954.00	954.00
Hannibal .....	735.00	735.00
Ironton .....	35.00	35.00
Jefferson City .....	632.00	632.00
Kirksville .....	245.00	245.00
Kirkwood — Grace .....	6,703.00	6,703.00
Kirkwood — Epiphany .....	52.00	52.00
Louisiana .....	287.00	287.00
Macon .....	346.00	346.00
Monroe City .....	111.00	111.00
Normandy .....	386.75	386.75
Overland .....	916.00	916.00
Palmyra .....	108.00	108.00
Poplar Bluff .....	381.00	250.00
Portland .....	10.00	10.00
Prairieville .....	34.00	37.00
Rolla .....	525.00	525.00
St. Charles .....	85.00	85.00
St. James .....	227.00	227.00
Sikeston .....	65.00	65.00
Sullivan .....	16.00	16.00
Valley Park .....	53.00	53.00
Webster Groves .....	6,270.00	6,270.00
St. Louis:		
All Saints .....	1,325.00	1,325.00
Ascension .....	3,209.00	3,209.00
Cathedral .....	10,000.00	10,000.00
Grace .....	233.00	233.00
Holy Apostles .....	1,532.00	1,532.00
Holy Communion .....	2,616.00	2,700.00
Prince of Peace .....	260.00	260.00
St. Augustine's .....	387.00	387.00
St. John's .....	1,556.00	1,556.00
St. Mark's .....	1,498.00	1,498.00
St. Michael and St. George .....	13,985.00	13,985.00
St. Paul's .....	490.00	490.00
St. Peter's .....	7,483.00	7,483.00
St. Stephens .....	621.00	207.00
St. Thomas' .....	101.00	104.00
Trinity .....	1,079.00	.....
Total .....	\$67,252.00	\$66,887.91

\*Paid after the books were closed.



## Appendix No. 18

## THOMPSON BEQUEST FUND

## Statement for the Year 1952

## Receipts

Surplus from 1951.....	\$21,004.10	
Mercantile Trust Company—Income Receipts.....	57,784.81	
Total Receipts .....		\$78,788.91

## Disbursements

## Regular Commitments:

Church Program Fund (Including \$2800 Grant to Normandy).....	\$21,800.00	
Diocesan Expense Fund.....	500.00	
Payment on 7618 Teasdale Note.....	1,385.98	
Insurance 530 No. Holmes and 7618 Teasdale.....	66.58	
Rent for Normandy.....	1,200.00	
Maintenance "522" (Property).....	2,460.00	
Social Security (Burns Young).....	73.80	
Utilities "522" .....	821.79	
Repairs and Upkeep "522".....	1,669.92	
Utilities Bishop Scarlett's Residence.....	480.54	
Delmo Homes Corporation.....	1,566.67	
		\$32,025.28

## Special Grants by Council:

Ironton Rectory Repair.....	1,557.25	
St. Paul's, Carondelet.....	7,000.00	
St. Paul's, Sikeston.....	10,000.00	
Loan Payment for Normandy.....	5,000.00	
Bishop's Trust Fund.....	250.00	
Grace Hill House, Boiler.....	1,060.20	
Car for James Clark, Ironton.....	1,924.97	
Initial Payment, 642 Clark.....	10,045.00	
Deputies Expense to General Convention.....	1,249.90	
St. Augustine's Rectory Expense.....	1,629.49	

Total Disbursements .....	\$71,742.09	\$71,742.09
Surplus, 1952.....		\$7,046.82

Respectfully submitted,

JOHN R. SHEPLEY, Treasurer.



Appendix No. 19

THEOLOGICAL EDUCATION FUND

Statement for the Year 1952

Receipts

Surplus from 1951.....	\$ .....
Income from Investments.....	241.16
Contributions from Parishes.....	190.49

Total Income .....		\$431.65
--------------------	--	----------

Disbursements

Medical Examination Expense.....	\$206.00	\$206.00
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\$225.65

Respectfully submitted,

JOHN R. SHEPLEY, Treasurer.

\$78,788.91

\$71,742.00  
\$7,046.82

asurer.



## Appendix No. 20

## THEOLOGICAL EDUCATION CAMPAIGN FUND

Statement for the Year 1952

## Receipts

Surplus from 1951.....	\$2,430.25	
		\$2,430.25

## Disbursements

Allowances .....	\$ 660.00	
		\$ 660.00
		<hr/>
		\$1,770.25

Respectfully submitted,

JOHN R. SHEPLEY, Treasurer.

Surplus  
IncomeMonthly  
Hospital



## Appendix No. 21

## AGED AND INFIRM CLERGY FUND

Statement for the year 1952

## Receipts

Surplus from 1951.....	\$3,012.81	
Income from Investments.....	2,931.15	
Total Income .....		\$5,943.96

## Disbursements

Monthly Allowances .....	\$3,266.20	
Hospitalization Expense .....	64.75	
Total Disbursements .....		\$3,330.95

Monthly Allowances for January, 1953.....	\$ 288.85	\$2,613.01
Anticipated Allowances for 1953.....	3,466.20	

Respectfully submitted,

JOHN R. SHEPLEY, Treasurer.



## Appendix No. 22

## Budget for the Diocesan Expense Fund for 1954

Bishop's Salary .....	\$ 9,200
Bishop's Pension Fund Assessment.....	1,615
Bishop's Travel and Auto Expense.....	2,000
Maintenance on Bishop's Residence.....	1,085
Bishop's Secretary .....	3,300
Retiring Allowance for Bishop Scarlett.....	2,500
Archdeacon's Salary .....	5,500
Archdeacon's Pension Fund Assessment.....	963
Maintenance of Archdeacon's Residence.....	1,800
Archdeacon's Travel Allowance.....	1,000
Office Secretary and Assistant Treasurer.....	3,060
Office Expense, Stationery, Postage, etc.....	1,800
Light, Heat and Other Services.....	2,400
Chancellor .....	600
Publication of Journal.....	600
General Convention Deputies Expense $\frac{1}{3}$ .....	750
General Convention Assessment.....	720
Provincial Synod Assessment.....	459
Diocesan Convention Delegates Expense.....	225
Anglican Congress .....	300
Audit .....	750
Fidelity Bond $\frac{1}{3}$ .....	315
Social Security for Lay Employees.....	250
Clergy Conference .....	400
Sundries .....	400
	\$41,992

Locat

Affton, C  
Bonne Te  
Cape Gir  
Clarksvil  
Columbia  
Cuba, St.  
DeSoto, T  
Ferguson  
Hannibal  
Ironton, S  
Jefferson  
Kirksville  
Kirkwood  
Louisiana  
Macon, S  
Monroe C  
Normandy  
Overland,  
Palmyra,  
Poplar Bl  
Portland,  
Prairievil  
Rolla, Ch  
St. Charle  
St. James  
Sikeston,  
Sullivan,  
University  
Valley Pa  
Webster



## Appendix No. 23

## Assessments for 1954

Location	Item K	1953	1954
Affton, Christ .....	\$ 169.23	\$ 3	\$ 8
Bonne Terre, St. Peter.....	1,313.34	15	22
Cape Girardeau, Christ.....	4,405.52	222	240
Clarksville, Grace .....	1,614.64	81	81
Columbia, Calvary .....	10,103.28	726	704
Cuba, St. Andrew.....	321.29	12	16
DeSoto, Trinity .....	1,265.42	16	21
Ferguson, St. Stephen.....	11,174.39	662	842
Hannibal, Trinity .....	8,113.39	483	539
Ironton, St. Paul.....	792.29	20	40
Jefferson City, Grace.....	6,185.07	315	385
Kirksville, Trinity .....	2,228.85	105	113
Kirkwood, Epiphany .....	363.95	17	18
Kirkwood, Grace .....	24,995.79	2,523	2,639
Louisiana, Calvary .....	2,389.23	114	119
Macon, St. James.....	3,369.63	165	166
Monroe City, St. Jude.....	1,680.92	56	84
Normandy, St. Andrew.....	1,625.83	60	81
Overland, St. Paul.....	8,319.37	528	556
Palmyra, St. Paul.....	1,125.36	55	56
Poplar Bluff, Holy Cross.....	3,517.83	156	186
Portland, St. Mark.....	175	9	9
Prairieville, St. John.....	305.83	15	15
Rolla, Christ .....	4,340.61	222	244
St. Charles, Trinity.....	1,557.31	52	78
St. James, Trinity.....	3,145.45	88	155
Sikeston, St. Paul.....	1,080.16	32	54
Sullivan, St. John.....	452.01	17	23
University City, Holy Communion.....	12,146.29	892	969
Valley Park, St. Luke.....	715.39	34	33
Webster Groves, Emmanuel.....	26,705.93	2,569	2,861

\$41,992



Location	Item K	1953	1954
<b>ST. LOUIS:</b>			
All Saints .....	\$12,402.65	\$ 842	\$ 1,003
Ascension .....	18,867.58	1,554	1,843
Cathedral .....	44,930.15	5,072	5,230
Grace .....	1,383.03	76	69
Prince of Peace.....	1,820.34	104	92
St. Augustine .....	3,873.71	179	211
St. John .....	11,196.50	786	845
St. Mark .....	12,131.03	891	967
St. Michael and St. George.....	44,946.67	5,416	5,233
St. Paul .....	4,361.82	243	245
St. Peter .....	24,458.65	2,606	2,570
St. Stephen .....	5,357.93	316	318
St. Thomas .....	1,064.69	46	53
Trinity .....	6,389.59	395	401
		<u>\$ 29,813</u>	<u>\$ 30,437</u>
BUDGET for 1954.....			\$ 41,992

## INCOME for 1954:

Permanent Episcopate Fund..	\$ 1,200
Walker Trusts .....	9,000
Assessment Schedule (above) .....	30,437
<b>Total Possible Income.....</b>	<b>\$40,637</b>

These Assessments are based on this Scale:

5% of the 1st	\$ 3,000
of the average of Item K for years 1950-1952	
7% of the next	\$2,000
8% of the next	\$5,000
13% of all over	\$10,000



## Appendix No. 24

**Budget for the Church Program Fund**

1954	Department of Missions and Strategy.....	\$ 48,975
\$ 1,003	Department of Christian Education.....	9,480
1,843	Department of Christian Social Relations (Includes MASW).....	450
5,230	Department of Finance.....	50
69	Department of Promotion.....	50
92	Missouri Council of Churches.....	750
211	National Council (281).....	48,086
845	Total .....	<u>\$107,841</u>
967		
5,233		
245		
2,570		
313		
53		
401		

## Possible Income for 1954:

	Thompson Fund .....	\$ 20,480
	Woman's Auxiliary .....	2,200
	Lenten Offering .....	2,500
	Apportionments .....	82,661
	Total .....	<u>\$107,841</u>

1954

\$ 1,003  
1,843  
5,230  
69  
92  
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967  
5,233  
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\$ 41,992

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## Appendix No. 24A

## Budget for Department of Christian Education

1.	<b>General Department Expense</b>		
	Travel (Including N.C.C.).....	\$ 200.00	
	Postage and Miscellaneous.....	50.00	
			\$ 250.00
2.	<b>Division of Children's Work</b>		
	Church School League Meetings.....	\$ 100.00	
	Postage and Miscellaneous.....	100.00	
			200.00
3.	<b>Division of Youth Work</b>		
	National Youth Convention (1/3).....	\$ 100.00	
	Provincial Dues .....	<b>25.00</b>	
	Provincial Delegates .....	100.00	
	Midwinter Conference .....	100.00	
	Senior Summer Conference.....	200.00	
	Junior Summer Conference.....	200.00	
	Conference Scholarships .....	200.00	
	Postage and Miscellaneous.....	100.00	
			1,025.00
4.	<b>Division of College Work</b>		
	Cape Girardeau .....	\$ 150.00	
	Rolla .....	1,000.00	
	Kirksville .....	150.00	
	Columbia .....	5,205.00	
	Bassage .....	\$1,320.00	
	Chapman .....	2,400.00	
	Gehan .....	900.00	
	Social Security .....	27.00	
	Pension Fund .....	558.00	
	University of the South.....	250.00	
	Bible College of Missouri.....	300.00	
	Annual College Conference.....	200.00	
	Postage and Miscellaneous.....	100.00	
			7,355.00
5.	<b>Division of Adult Education and Leadership Training</b>		
	Annual Conference .....	\$ 200.00	
	Leadership Institute .....	150.00	
	Postage and Miscellaneous.....	100.00	
			450.00
6.	<b>Division of Religious Vocations</b>		
	Annual Conference .....	\$ 200.00	
			200.00
	<b>Total .....</b>	<b>\$9,480.00</b>	



## Appendix No. 24B

## Budget for Department of Missions

Place	1953	1954
Ironton, DeSoto and Bonne Terre.....	\$ 850	\$ 850
Kirkville, Trinity.....	2,222	2,000
Macon, St. James.....	1,458	1,312
Monroe City, Palmyra.....	1,800	1,800
Auto Insurance.....	394	107
Normandy, St. Andrew.....	3,980	3,580
includes \$1,480 from Thompson Fund		
Louisiana Field (Pike County).....	50 Salary	
	257 Car	257
St. Charles, Trinity.....	2,500	2,500
St. James, Trinity }.....	\$ 850	\$ 850
Cuba, St. Andrew }.....	1,080 Salary	
Sullivan, St. John }.....	720 Rent	1,620
Sikeston, St. Paul.....	300 Car	3,600
St. Louis, Grace.....	3,600	3,600
St. Louis, St. Stephen.....	1,800 Salary	2,400
	660 Parish	660
	660 Car	600
includes \$1,200 from WA.....	1,920 Albers	1,920
	1,800 Custodian	1,800
St. Louis, St. Thomas.....	2,400	2,400
St. Louis, St. Paul.....	1,310	1,179
St. Louis, Prince of Peace.....	729	3,000
St. Louis, City Mission Society.....	4,500 Salary	
	1,200 Society	6,465 inc. pens.
Pension Fund Assesments.....	4,500	5,200
Social Security.....	125	125
Moving Expense.....	2,000	2,000
Totals .....	\$42,755	48,975

7,355.00

450.00

200.00

\$9,450.00



## APPENDIX No. 25

## Schedule of Apportionments

Location	Item K	1953	1954
Affton, Christ .....	\$ 169.23	\$ 70	\$ 25
Bonne Terre, St. Peter.....	437.78	39	65
Cape Girardeau, Christ.....	4,405.52	544	688
Clarksville, Grace .....	1,614.64	210	242
Columbia, Calvary .....	10,103.28	1,613	1,877
Cuba, St. Andrew.....	321.29	32	48
DeSoto, Trinity .....	421.81	42	63
Ferguson, St. Stephen.....	11,174.79	1,475	2,263
Hannibal, Trinity .....	8,113.39	1,096	1,444
Ironton, St. Paul.....	792.29	51	119
Jefferson City, Grace.....	6,185.07	742	1,039
Kirkville, Trinity .....	2,228.85	273	343
Kirkwood, Epiphany .....	363.95	54	54
Kirkwood, Grace .....	24,995.79	6,703	7,239
Louisiana, Calvary .....	2,389.23	296	358
Macon, St. James.....	3,369.63	422	513
Monroe City, St. Jude.....	1,680.92	146	271
Normandy, St. Andrew.....	1,625.83	156	244
Overland, St. Paul.....	8,319.37	1,194	1,480
Palmyra, St. Paul.....	1,125.36	144	169
Poplar Bluff, Holy Cross.....	3,517.83	403	538
Portland, St. Mark.....	175.00	11	26
Prairieville, St. John.....	305.83	39	45
Rolla, Christ .....	4,340.61	544	678
St. Charles, Trinity .....	1,557.31	136	233
St. James, Trinity .....	3,145.45	229	475
Sikeston, St. Paul.....	1,080.16	84	162
Sullivan, St. John.....	452.01	44	68
University City, Holy Communion.....	12,146.29	2,616	2,613
Valley Park, St. Luke.....	715.39	89	107
Webster Groves, Emmanuel.....	26,705.93	6,580	7,854

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ST. LOUIS:

All Saints .....	12,402.65	1,895	2,705
Ascension .....	18,867.58	3,674	5,122
Cathedral .....	44,930.15	12,469	14,416
Grace .....	1,383.03	233	207
Prince of Peace.....	1,830.34	271	275
St. Augustine .....	3,873.71	453	598
St. John .....	11,196.50	1,755	2,271
St. Mark .....	12,131.03	2,016	2,607
St. Michael .....	44,946.67	13,985	14,415
St. Paul .....	4,361.82	594	681
St. Peter, Ladue .....	24,458.65	7,483	7,045
St. Stephen .....	5,357.93	745	865
St. Thomas .....	1,064.69	119	160
Trinity .....	6,389.59	1,079	1,082
Totals .....		\$75,194	\$83,792

Amount needed from Apportionments for 1954 if Budget as proposed is to be met — \$82,661

Item K is the average of Current Expenses as shown on Parochial Reports for years 1950-1951-1952. Current expense includes: Salaries of Clergy and Lay Employees, Organist, Music and Choir, Social Security, Insurance, Utilities, Office and Church School Supplies, Automobile and other Travel Expense, Telephone and Telegraph, Altar Supplies, Bookkeeping and Auditing, and other items included in operating expense. It does not include Disbursements for special parish purposes, taxes, interest, rent, Clergy Pension Premiums, Diocesan Assessment, Capital Expense, or money given for Missions.

Sliding Scale: 15% of first \$ 3,000  
 17% of next 2,000  
 21% of next 5,000  
 36% of all over 10,000



## Trust Funds Held By the Bishop

JANUARY 1, 1952, TO JANUARY 1, 1953

### Bishop Tuttle Trust Fund:

Balance, January 1, 1952.....	\$	24.43
Receipts .....		39.46
Total Receipts .....	\$	63.89
Disbursements .....		40.00
Balance on hand, January 1, 1953.....	\$	23.89

### Garth Legacy:

Balance, January 1, 1952.....	\$	13.64
Receipts .....		98.44
Total Receipts .....	\$	112.08
Disbursements .....		21.00
Balance on hand, January 1, 1953.....	\$	91.08

### Maffitt Bequest:

Balance, January 1, 1952.....	\$	336.93
Receipts .....		186.10
Total Receipts .....	\$	523.03
Disbursements .....		25.00
Balance on hand, January 1, 1953.....	\$	498.03

### Cora E. Rein Memorial Fund:

Balance, January 1, 1952.....	\$	105.98
Receipts .....		144.48
Total Receipts .....	\$	250.46
Disbursements .....		55.66
Balance on hand, January 1, 1953.....	\$	194.80

### Gill Legacy:

Balance, January 1, 1952.....	\$	72.94
Receipts .....		11.80
Balance on hand, January 1, 1953.....	\$	84.74

### DeVinney Legacy:

Balance, January 1, 1952.....	\$	138.15
Receipts .....		8.50
Balance on hand, January 1, 1953.....	\$	146.65



ONE HUNDRED-FOURTEENTH CONVENTION

**O'Dell Legacy:**

Receipts .....	\$ 21.85
Disbursements .....	\$ 21.85
	\$ .00

**Anna M. Klug Legacy:**

Receipts .....	\$ 6.60
Disbursements .....	6.60
	\$ .00

**Bishop's Purse:**

Balance, January 1, 1952.....	\$ 53.53
Receipts .....	1,138.96
Total Receipts .....	\$1,192.49
Disbursements .....	885.94
	\$ 306.55
Balance on hand, January 1, 1953.....	\$ 306.55

**Sarah K. White Trust Fund:**

Balance, January 1, 1952.....	\$ 45.86
Receipts .....	114.91
Total Receipts .....	\$ 160.77
Disbursements .....	104.89
	\$ 55.88
Balance on hand, January 1, 1953.....	\$ 55.88

**Josephine L. Perkins Fund:**

Balance, January 1, 1952.....	\$ 159.00
Receipts .....	126.27
Total Receipts .....	\$ 285.27
Disbursements .....	225.00
	\$ 60.27
Balance on hand, January 1, 1953.....	\$ 60.27

**Anna Beverly Skinker Endowment for St. Stephen's Church,  
St. Louis:**

Receipts .....	\$ 6.87
Disbursements .....	6.87
	\$ .00

**Anna Beverly Skinker Endowment for Holy Cross Mission:**

Receipts .....	\$ 6.87
Disbursements .....	6.87
	\$ .00

**Martha Davis Trust Fund:**

Receipts .....	\$ 27.49
Disbursements .....	27.49
	\$ .00



<b>Rosa Lee Hesse Fund:</b>	
Balance, January 1, 1952.....	\$ 353.37
Receipts .....	1,251.47
Total Receipts .....	\$1,604.84
Disbursements .....	332.05
Balance on hand, January 1, 1953.....	\$1,272.79
Clergy Relief Fund.....	\$ 53.70
Convocation Fund .....	\$ 135.85
<b>Grace Speck Memorial Fund:</b>	
Receipts .....	\$ 8.12
Miscellaneous Fund .....	\$ 39.51
No Receipts .....	
Flag Fund .....	\$ 5.00
<b>Special Fund:</b>	
Balance, January 1, 1952.....	\$ 625.00
Disbursements .....	333.34
Balance on hand, January 1, 1953.....	\$ 291.66

February  
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December  
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June 14...  
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## EPISCOPAL ACTS - 1952

### Postulants

February 15.....	Harlow Phelps Donovan, Jr.
February 15.....	William Ashby Cashatt
April 16.....	Eldred John Langlitz
June 16.....	Allan Norman Zacher, Jr.
June 17.....	Clarence F. Stolz, Jr.
June 17.....	Lee Martin Schlothauer
July 17.....	James Francis D'Wolf, Jr.
November 24.....	John S. Eddy
December 4.....	Robert Lee Morisseau

### Candidates for Holy Orders

May 29.....	J. Maver Feehan
May 29.....	John B. Kelley

### Ordinations to the Diaconate

January 27.....	Joseph Tibbles Swift
	Grace Church, Kirkwood, Bishop Lichtenberger
April 15.....	Peter Campbell Moore
	Christ Church Cathedral, Bishop Lichtenberger
June 1.....	James H. Clark
	Bishop Heron acting for Bishop Lichtenberger
June 1.....	Arthur R. Steidemann
	Emmanuel Church, Webster Groves, Bishop Lichtenberger
June 9.....	William D. Chapman
	Christ Church Cathedral, Bishop Scarlett
June 15.....	Kieth Kreitner
	Grace Church, St. Louis, Bishop Scarlett
December 6.....	Roy J. Schaffer
	Trinity Church, St. Charles, Bishop Scarlett
December 6.....	J. Maver Feehan
	St. John's, St. Louis, Bishop Lichtenberger

### Ordinations to the Priesthood

February 3.....	George L. Peabody
	Grace Church, St. Louis, Bishop Scarlett
May 9.....	Arthur E. Walmsley
	Church of the Holy Apostles, St. Louis, Bishop Lichtenberger
June 14.....	Howard Albert Welch, Jr.
	Bishop Donegan acting for Bishop Scarlett
August 17.....	Joseph Tibbles Swift
	St. Augustine's Church, St. Louis, Bishop Lichtenberger
December 7, 1952.....	James H. Clark
	St. Paul's Ironton, Bishop Lichtenberger
December 14.....	Arthur R. Steidemann
	Emmanuel, Webster Groves, Bishop Scarlett



## Appendix No. 24A

## Letters Dimissory (issued)

May 8.....	George H. Easter
	Diocese of Western New York — accepted May 25
July 1.....	Keith Kreitner
	Deacon to Missionary District of Honolulu — accepted August 14
July 1.....	Howard Albert Welch
	Diocese of New York — accepted October 1
September 24.....	William C. Johnson
	Diocese of Louisiana — accepted October 13
November 15.....	Russell E. Murphy
	Diocese of Minnesota — accepted November 19
November 30.....	Alfred R. Malone
	Diocese of Iowa — accepted December 31
December 19.....	Leonard F. Thornton, Jr.
	Diocese of New York — accepted December 22

## Churches Dedicated

February 24.....	Altar in Church School, Church of the Ascension
March 2.....	Addition to Parish House, Grace, Kirkwood
March 9.....	Parish House, Prince of Peace
April 6.....	Parish House, Trinity Church, St. Charles
September 28.....	St. Paul's Church, Sikeston
October 19.....	Thompson Chapel in Emmanuel Church, Webster Groves
December 21.....	Organ at St. Stephen's House, St. Louis

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## Vital Statistics of Parishes and Missions 1952

1. Baptisms, Children .....	550
2. Baptisms, Adults .....	113
3. Baptisms, total .....	663
4. Confirmations .....	557
5. Marriages .....	184
6. Burials .....	338
7. Church Members (all baptized persons).....	19,678
8. Communicants, last reported.....	12,447
9. Added by Confirmation.....	557
10. Received .....	331
11. Added by Letter of Transfer.....	471
12. Added by Restoration.....	88
13. Lost by Death.....	140
14. Transferred to other Cures.....	563
15. Removed by Disciplinary action.....	69
16. Domicile unknown .....	317
17. In community but inactive.....	371
18. Communicants, present number.....	12,434
19. Church School Officers and Teachers.....	524
20. Church School pupils.....	4,015
21. Bible Classes .....	305
22. Church School total membership.....	4,844







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VITAL STATISTICS

RECEIPTS

DISBURSEMENTS

PARISHES	Baptisms	Confirma- tions	Received	Baptized Persons	Communi- cants	Church School	Local Support	Special Parochial Purposes	For Work Outside Parish	Capital Account	Non- Income Receipts	Total Receipts	Current Expenses	Special Parochial Expenses	For Work Outside Parish	Capital Expense	Non-Expense Items	Total Disbursements
Afton, Christ Church	4	2	0	45	30	19	\$ 923.34	\$ 203.85	\$ 165.60			\$ 1,291.79	\$ 401.69	\$ 107.16	\$ 127.60		\$ 165.90	\$ 840.35
Bonne Terre, St. Peter	0	0	0	27	14	0	653.98	97.00				750.98	656.64	227.59	32.00			1,004.48
Cape Girardeau, Christ	7	11	0	175	127	51	5,298.95	865.00	634.50			6,798.45	4,999.49	257.18	446.20	581.50		7,124.37
Clarksville, Grace	0	0	0	38	38	26	1,821.78	180.00	185.00			2,186.78	1,654.34	100.00	74.00			2,119.34
Columbia, Calvary	27	29	0	562	374	159	20,173.57	1,674.19			1,637.37	23,484.13	16,247.46	1,878.06	1,338.96		2,846.23	23,109.71
Cuba, St. Andrew	2	0	0	28	13	0	282.34					282.34	321.62					321.62
DeSoto, Holy Trinity	0	2	0	33	14	0	1,307.28					1,307.28	556.20	36.92	38.00			689.62
Ferguson, St. Stephen	44	29	0	573	332	204	18,162.31	3,996.86	771.75		23,741.24	46,672.16	12,808.66	2,588.67	1,620.66	19,953.91	8,500.00	47,797.90
Hannibal, Trinity	8	12	6	330	261	64	15,384.40	112.88	436.77	51.01		15,985.06	8,271.21	4,892.35	891.92			15,291.48
Ironton, St. Paul	1	0	0	92	54	18	4,417.05	159.50		1,557.25		6,133.80	1,917.42	345.48	93.32	3,825.76		6,406.61
Jefferson City, Grace	7	5	1	282	167	80	9,568.64	980.27	1,281.77			11,830.68	7,245.92	942.91	1,267.84		1,165.00	11,659.17
Kirkville, Trinity	6	13	0	161	80	28	6,271.66	212.41	15.73		121.86	6,621.66	5,066.04	167.70	291.68	316.00	644.64	7,259.75
Kirkwood, Epiphany	7	5	0	41	16	28	1,030.16	180.00	80.00			1,290.16	455.49		52.00	589.32		1,660.30
Kirkwood, Grace	52	59	0	1,971	1,033	596	33,599.60	2,589.39	5,960.22	20,450.61		62,599.82	28,493.68	4,137.84	7,828.00	10,780.53	10,000.00	65,678.55
Louisiana, Calvary	4	0	7	179	173	46	3,744.60		461.00			4,205.60	3,257.94	151.43	302.00			4,209.07
Macon, St. James	8	11	2	157	103	30	6,947.41	331.04	115.31		286.40	7,680.16	4,993.93	388.06	501.08	432.95	376.14	7,455.66
Monroe City, St. Jude	0	0	0	30	30	0	1,871.52					1,871.52	1,839.82		111.00	219.75		2,529.57
Normandy, St. Andrew	5	4	0	126	73	36	10,896.68	512.55				11,409.23	7,938.48	181.14	157.25	847.00		10,440.71
Overland, St. Paul	40	26	2	545	296	172	9,723.62	3,296.64	983.54	1,934.52		15,938.32	9,337.16	1,730.34	983.54	2,104.48		15,376.52
Palmyra, St. Paul	3	0	0	59	40	27	1,823.18		27.45			1,850.63	1,159.56	37.26	187.60	355.75		1,835.92
Poplar Bluff, Holy Cross	1	5	0	113	93	20	8,623.34					8,623.34	4,513.09	567.92	276.00	150.00	2,582.00	8,655.54
Portland, St. Mark	3	0	0	55	55	0	300.00					300.00	175.00		10.00			194.00
Prairieville, (Eolia) St. John	1	0	0	65	49	0	343.49					343.39	262.85		39.28			352.23
Rolla, Christ	14	25	0	267	246	67	7,617.62	6,953.11	56.30			14,627.30	5,243.71	1,019.33	581.30	3,983.57	3,650.00	15,361.11
St. Charles, Trinity	6	8	2	105	58	39	4,904.32	2,753.59	69.35		1,300.00	9,027.26	4,994.71	1,436.04	108.35	2,126.56		8,711.66
St. James, Trinity	2	3	0	65	57	28	4,671.76	2,361.04	273.06			7,305.86	3,303.59	2,904.54	292.19			6,982.32
Sikeston, St. Paul	1	2	0	53	36	11	2,272.11	27,871.38	101.85		14,000.00	44,245.34	1,483.80	370.91	65.00	41,065.69	350.00	41,948.79
Sullivan, St. John	7	3	0	34	21	25	1,312.40	54.10	49.10			1,415.60	520.55	371.51	26.00			927.12
University City, Holy Comm.	19	20	0	768	525	181	36,067.00	2,415.00	1,695.95			40,177.95	14,099.38	2,160.00	3,890.15		17,991.14	40,315.67
Valley Park, St. Luke	9	3	0	60	36	50	987.40	766.00	45.54			1,798.94	750.58	604.98	104.10			1,488.66
Webster Groves, Emmanuel	64	54	148	1,912	1,157	764	49,704.47	1,884.45	7,571.50		15,290.00	74,450.42	32,851.71	8,655.85	7,571.50	49,041.84	5,000.00	107,647.43



VITAL STATISTICS

RECEIPTS

DISBURSEMENTS

PARISHES	VITAL STATISTICS						RECEIPTS					DISBURSEMENTS						
	Baptisms	Confirma- tions	Received	Baptized Persons	Communi- cants	Church School	Local Support	Special Parochial Purposes	For Work Outside Parish	Capital Account	Non- Income Receipts	Total Receipts	Current Expense	Special Parochial Expense	For Work Outside Parish	Capital Expense	Non-Expense Items	Total Disbursements
St. Louis, All Saints	21	36	13	816	816	180	\$ 17,073.41	\$ 5,441.54	\$ 1,666.12	\$	\$ 3,034.54	\$ 27,215.61	\$ 12,744.72	\$ 1,743.19	\$ 1,766.12	\$	\$ 6,335.86	\$ 24,047.89
Ascension	16	8	0	615	402	119	26,847.04	1,425.90			8,642.34	36,915.28	21,742.14	2,702.85	1,883.22		4,623.42	35,385.76
Christ Church Cathedral	48	25	15	3,000	1,529	207	84,270.72	2,980.63	12,887.70	2,194.18	24,818.01	127,151.24	64,228.45	17,431.16	11,717.05	25,194.18		127,151.24
Grace	10	3	0	230	75	41	6,566.94	488.81	428.11			7,483.86	5,182.88	282.74	525.76			7,181.13
Holy Apostles	17	0	0	429	223	53	13,153.31	601.91	114.40	1,299.12	799.46	15,968.20	12,605.37	1,473.26	1,667.99		3,000.00	20,333.93
Prince of Peace	5	0	0	230	131	65	4,419.75	728.31		3,315.00	353.94	8,817.00	2,629.08	719.18	270.00	4,046.69	122.94	8,227.89
St. Augustine	5	0	0	229	158	66	4,850.95	2,115.35	600.43			7,566.73	4,309.44	6,341.89	497.60			11,619.80
St. John	22	6	1	595	424	132	14,147.61	120.00	1,501.29	3,921.28	2,604.40	22,294.58	12,258.98	1,123.95	1,743.08	5,886.34	104.40	22,784.25
St. Mark	16	23	2	570	316	159	17,910.55	463.94	2,087.51			27,480.85	14,691.39	1,630.44	2,391.25	843.25	791.08	22,004.17
St. Michael and St. George	63	59	4	2,141	1,540	453	83,294.44	4,230.69	1,140.19	176.25		88,841.57	47,778.32	11,022.22	16,126.17		100.00	84,087.71
St. Paul (Carondelet)	17	16	0	385	260	150	7,390.20	1,113.94	2,706.82	11,792.97	35,821.97	58,825.90	6,025.95	2,781.43	490.00	48,908.07	2,725.97	61,749.38
St. Peter, Ladde	51	26	0	958	545	314	45,643.60	486.36	336.35			46,466.31	26,411.16	4,389.26	8,379.64		1,600.00	45,885.04
St. Stephen	10	13	1	230	186	66	15,377.54		15.25		1,335.70	16,728.49	12,871.65	255.36	222.25	14,309.58	1,300.00	15,629.58
St. Thomas	8	9	2	163	92	0	1,819.21	162.42	82.91			2,064.54	1,160.64		154.00			1,520.64
Trinity	2	2	0	136	136	0	7,717.40	218.75	205.62			8,141.77	6,417.92	671.53			750.00	8,176.32



ments

89

76

.24

.13

3.93

7.89

9.80

4.25

4.17

7.71

9.38

5.04

9.58

0.64

6.32

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