

Howard Conn - Nov 28, 1961 - Pilgrim Church

I agree with him that this really ought not to be classed as a debate. One of my parishioners showed me the other day a little cartoon which showed a man and a wife looking at a television screen and underneath it was the caption: "My, those Kennedy-Nixon debates really started something!" and on the screen was a clergyman with a collar debating with the devil. <sup>didn't they</sup> Now I agreed we didn't want to follow in the footsteps of Mr. Kennedy and Mr. Nixon, for this is a discussion, but we'll have to take opposite sides because we have different viewpoints on this. The wonderful thing to remember is that there are two honorable alternatives in this matter. It's tragic that we have to make a decision because I believe there's a great deal to be said on each side and the only manner in which I wish to discuss this is with the frank recognition that many good friends very sincerely and conscientiously and (eagerly) support the United Church of Christ. I respect their judgment and their right of choice, but none the less I feel that in the same way I represent another point of view which is equally honorable, and between these two people, unfortunately, have to make a choice.

I should like to begin by taking a rather broad view of this and ask you to think what are the characteristics of this particular church or of any Congregational church. What are the characteristics of our fellowship which we cherish and which we prize and in which we pride ourselves? And I would suggest that these come under four general headings. The first is a sense of theological freedom and liberality. I dare say there are many people in this Congregation who came from other fellowships, who appreciated the backgrounds of their youth but who felt that within the Congregational church there was a breadth of freedom, a tolerance of understanding, that they had not found elsewhere, and so they came here because they could do away with the intricacies of theology. Here they did not have to debate about the technicalities of the faith, but here could be a church home in this community where people of idealism and good will could come together to suggest that man is not only a material being, a physical being, but that he is a spiritual soul as well, and here in a company of like-minded people the idealism, the hopes, the dreams of each might be advanced. You came to this church because you recognized that in the great Hebraic-Christian tradition the insights of Greece, of Rome, of the Orient and of the Hebrews had enriched the faiths of their times and you wanted that you might know something about all of these backgrounds that you could draw upon them in building a faith of your own. I need not go into further details, but I mention only this to suggest that I believe that this is the first common background which all of us have, that here we can take seriously our commitment to the great issues of life without arguing about the antiquities of theology.

And the second great characteristic of the Congregational church is a regard for the freedom to conduct local affairs without outside interference. You came to a church because you said here the decisions were made by the people in the congregation and this was the kind of church life which appealed to you. Since this is something upon which we all agree, I shall not dwell on this to any greater extent.

In the third place, I think you came to a Congregational church because you here that we could retain our initiative in all our relationships with outside groups. We did not have to be considerate of bishops, of district superintendents, of the findings of councils and synods, but here we could not only conduct our own internal affairs but we could also chart our course in relationship to the great Christian enterprise without a regard for intricacies of outside ecclesiastical organizations.



And in the fourth place, I think many of us are Congregationalists because we say, as Mr. Hastings has said, that denominationalism really isn't important. We are Christians and we want to emphasize our basic unity on which we want to be in fellowship and cooperation with people of all groups. The way I put it is that Congregationalists have the whole sky over them. They are not limited by any kind of association, but they can say, "Yes, we will join heart and hands with Christians of whatever name or label they may be", and you will find as you go across this country that in local councils of churches, in state councils of churches and in the National Council of Churches the Congregationalists, both laymen and clergy, have taken the lead because they have believed in this basic enterprise of cooperation and good will.

Now, perhaps there are other reasons why you are Congregationalists, but it seems to me that these perhaps cover four of the basic considerations. Now I should like to look at the proposed United Church of Christ in relationship to each of these four areas of concern and to ask whether or not the proposals will advance and help us in these areas that are of vital concern. Now I raise these as questions because you may give different answers from the answer which I would give and, as I say, none of us has authority to legislate for the other. I hope only that I may stimulate your thinking.

Let us take, then, the first: this area of theological liberalism. Mr. Hastings said that he thought we were past the point of theological consideration, that we were past the point of even discussing the existence or desirability of the United Church of Christ. But it seems to me that this is the first time that you and I have been given a chance to vote and if so, we are not past any point, but the whole issue is before us. I heard Mrs. Fiebigger discuss for our Association (I don't know whether she did it in your Association or not) and she simply passed over the first paragraph and she said, "This is the preamble. This is our theological orientation.", but she did not point out what this theological orientation is. This is what I would like to call to your attention. If you will look at paragraph 2, you will see that along with a lot of high-sounding phrases here, and theological terms, we are oriented in an area that is quite different from the liberalism and the openness with which Congregationalists are familiar. The third or fourth sentence is: "this church 'claims as its own the faith of the historic Church expressed in the ancient creeds and reclaimed in the basic insights of the Protestant Reformers.'" Now I know we're told that there is no creed which we have to accept and I think this to be true, and I am not suggesting that otherwise is the case, but the theological framework, none the less, of the people who framed this document was one which was willing to put it in keeping with the historic creeds of Christendom. All I can say is that there are a great many people in Plymouth Church, Minneapolis, who are Congregationalists because they thought they were getting away from the historic creeds of Christendom and they desired to express their faith in new, in modern, in contemporary terms that are related to life than to the ancient discussions of the Middle Ages. It's interesting in this connection to note that there was a proposal made at the General Synod when this was adopted to change the phrase "expressed in the ancient creeds" and substitute for it "expressed in the New Testament". Now after all, the New Testament can be made to be quite orthodox if you want to do so, but none the less, those of us who look to Jesus Christ as our leader without a lot of theological overtones, we find this Jesus in the New Testament and we would be willing to accept the New Testament, but this proposal was voted down and then it was suggested, "Well, if you don't want to let us have it in the New Testament, could we insert 'expressed in the ancient creeds and the New Testament', putting the two of these together?" and even that was voted down. Now, it seems to me that this is an indication of the way in which

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we are being drawn into an institution which says you have complete freedom, and I think that they mean this, I don't question that for a moment, but the framework of expectancy, the norm which is being held up for one is of theological orthodoxy. This is one of the two great impulses for church union. There is a great resurgent wave of orthodoxy in all Christendom today and it is spearheaded by the leaders of the various denominations who are teaching in our seminaries, who are training our young ministers in orthodoxy, and they want to get away from the freedom of the liberalism that has heretofore characterized Congregationalism. The World Council of Churches this past summer likewise tightened the basis of membership to include specifically a doctrine of the inspiration of the scriptures and the doctrine of the Trinity. Now, we may believe these things, but as Congregationalists we have not thought that they were our important orientation. We have said rather, the guidance of the Holy Spirit to a man or woman today is what matters and therefore we welcome people of all theological persuasions, and I feel that we are endangering the liberalism for which Congregationalism in the last 75 years has stood by this theological orientation to orthodoxy.

Secondly, let's go on now to the second area of which we spoke: freedom to conduct our local affairs without outside interference. Now this is the point about which so many people who have opposed the union have argued and debated and Mr. Hastings has made the claim that he thought that the vitality had been taken out of the opposition because of the very clearcut conditions of paragraph 21. Now I want to say - this won't please all of you here I know - that I agree with him in large measure. It doesn't take the steam out of my opposition because this was never my opposition in the first place, but I am perfectly willing to concede, George, that paragraph 21 means what it says. I do not think that we are in danger of having somebody come into Pilgrim Church or Plymouth Church to try to own our property, to tell us whom we have to have as a minister, or in any other way to regulate the local church. I am quite willing to accept this as meaning what it says. I believe the people who wrote it were honest men and women and I do not question, therefore, that their intent is that the freedom and the autonomy of the local church is preserved. So, with your permission, I am going to pass over this though many of you may feel that this is the point about which to argue; I simply do not think so; I have not thought so from the beginning. The Basis of Union with its interpretations twelve years ago made it perfectly clear that they were not going to invade the local autonomy and I have accepted this all along, and if you want to debate this point you will have to write a question in here to do it.

I want to move on to what seem to me to be far more serious objections. I have already taken the first one on the theological. The third is what I described as the initiative in relationships of the local church to outside groups. Now this, it seems to me, is the crucial point so far as our freedoms are concerned, for we are being asked to enter into a church in which we are entering into a whole structural relationship that we have never had before, in which we will be guaranteed the right to run our own church as we want provided we let the people over here who are running the superstructures run these superstructures exactly as they want to do it. Paragraph 22, following paragraph 21, says that actions by, or decisions or advice emanating from the General Synod, a Conference or an Association, should be held in the highest regard by every local church. This is what is of great concern to me. undercut 300 years of Congregationalism. Now it's not necessarily wrong, mind you. 90% or more of Christendom does it. The entire Roman Catholic Church does it; the Lutheran Church does it; the Episcopal Church does it; the Presbyterian Church does it; the Methodist Church does it - all of these groups operate on that kind of basis, so I couldn't stand up here and say to you, "This is wrong". I simply say it is not our historic contribution to Christen-



We are being drawn into an institution which says you have complete freedom, and I think that they mean this, I don't question that for a moment, but the framework of expectancy, the norm which is being held up for one is of theological orthodoxy. This is one of the two great impulses for church union. There is a great resurgent wave of orthodoxy in all Christendom today and it is spearheaded by the leaders of the various denominations who are teaching in our seminaries, who are training our young ministers in orthodoxy, and they want to get away from the freedom of the liberalism that has heretofore characterized Congregationalism. The World Council of Churches this past summer likewise tightened the basis of membership to include specifically a doctrine of the inspiration of the scriptures and the doctrine of the Trinity. Now, we may believe these things, but as Congregationalists we have not thought that they were our <sup>highest</sup> orientation. We have said rather, the guidance of the Holy Spirit to a woman today is what matters and therefore we welcome people of all the persuasions, and I feel that we are endangering the liberalism for Congregationalism in the last 75 years has stood by this theological or <sup>highest</sup> regard to orthodoxy.

Secondly, let's go on now to the second area of which we spoke: freedom to conduct our local affairs with every <sup>side</sup> interference. Now this is the point about which so many people who opposed the union have argued and debated and Mr. Hastings has made it clear that he thought that the vitality had been taken out of the opposition of paragraph 21. Now I want to say - it please all of you here I know - that I agree with him in large measure. I don't take the steam out of my opposition because this was never my <sup>opponent</sup> the first place, but I am perfectly willing to concede, George, that paragraph 21 means what it says. I do not think that we are in danger of having come into Pilgrim Church or Plymouth Church to try to own our property, us whom we have to have as a minister, or in any other way to regulate a church. I am quite willing to accept this as meaning what it says. I am therefore, that their wrote it were honest men and women and I do not <sup>question</sup> the people who intent is that the freedom and the autonomy of the local church is preserved. So, with your permission, I am going to pass over this <sup>point</sup> of you may feel that this is the point about which to argue; I simply think so; I have not thought so from the beginning. The Basis of <sup>its</sup> its interpretation twelve years ago made it perfectly clear that <sup>it</sup> it's not going to invade the local autonomy and I have accepted this all <sup>all</sup> all, you want to debate this point you will have to write a question in <sup>it</sup> to it.

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What some outside body, outside your local congregation says, is to completely undercut 300 years of Congregationalism. Now it's not necessarily wrong, mind you. 90% or more of Christendom does it. The entire Roman Catholic Church does it; the Lutheran Church does it; the Episcopal Church does it; the Presbyterian Church does it; the Methodist Church does it - all of these groups operate on that kind of basis, so I couldn't stand up here and say to you, "This is wrong". I simply say it is not our historic contribution to Christen-



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dom and are we going to throw over the distinctive witness which we have to make by promising that we are going to hold in the highest regard something which outside bodies have decided? It was this which the Congregationalists in England in 1658 rejected in the Savoy Declaration, which our Pilgrim and Puritan forefathers in 1649 at Cambridge rejected in the Cambridge Platform, and you and I are asked to accept this. Now, Mr. Hastings talked about the thrill of seeing the Presbyterians unite, and I think that I would be thrilled by this too. I think the Lutherans should get together; I think the Presbyterians should get together; the Methodists should get together. These are simply family quarrels within major groups of Christendom, but I hope everybody realizes that out of the New Testament there are three basic forms of polity mentioned: the episcopal form, the presbyterial form and the congregational form. These go back to the beginnings of Christendom. Now one can't say that our Episcopal friends are wrong. No; we simply say they have preferred one way; and it would be quite all right for the presbyterially organized churches to get together and the episcopally organized churches to get together, but if the Congregationalists are going to be obliterated, as they are going to be, in the United Church of Christ, and this early in the game of church union, we can be quite sure that the congregational form, which goes back to apostolic times, will not have any significant witness in the next 100 years of Protestantism in the United States. This is the challenge that it seems to me is before us at this time. You see this is illustrated by the type of thing Mr. Hastings spoke of in regard to himself as the moderator when he said as the moderator I was disclaimed before I ever got on the platform. Well, of course, this is true. We say that these people are people out of our fellowship and we honor them and we respect them and we are glad to give them these positions of fellowship, but they really don't have any authority. We don't have to respect them because of the office they hold. If we respect them it's because they are outstanding Christians like George Hastings. But now in this new system we are expected to hold in highest regard, not because of the person holding the office but because of the office itself, the ecclesiastical system, and so I say that this seems to me to be the great threat which really will impinge eventually upon the freedom of our local churches. Norms are established which we are to regard and respect even though we have the legal right to oppose them. For example, no one can interfere with the call (right) of the church to call any minister it wants to. When you look at the by-laws you discover that four pages are given to describing the way in which ministers are ordained and pastors are called. This has no legal binding, you see, because you can say, "I don't want to do it this way.", but the pressures are such that you are tempted not to be too independent because they'll say, "Well, of course this is the way everybody else is doing it. This is the norm." I simply say, why get into a system in which you have to promise something which later you may wish, in the exercise of your freedom, to reject and deny.

And thus, finally, we come to this point of our cooperation with other groups in Christendom. I believe that certainly no person who has the Congregational spirit of fellowship in his heart desires to be exclusive or desires to reject other groups. We want to cooperate, but I say we can do this, we have been doing it for over 300 years, and the whole development of the ecumenical movement has come under the impetus and the cooperative spirit of Congregationalists in local churches and cities and in world councils. But this plea that we must all get together in one over-all church is a plea which is based upon a false theological premise which runs counter to the liberalism of our faith and it is a theological premise that is beginning to be looked upon with greater questioning than before. In the "Christian Century" there is a series of articles on "How My Mind <sup>is</sup> Changed" - great theological professors from the seminaries: Richard Niebuhr at Yale last spring, and



just the other day William Hojdern who is professor at Garrett Seminary both wrote against this idea that the denominations are sin or scandals and that they need to be abolished. No, they do have virtues; they represent tastes and preferences in ways of operation. The great need is that we have respect for one another and Congregationalism always has, for we have never claimed to be the exclusively true church, but we have said that God has spoken in our hearts and in that voice of the Holy Spirit coming to us we have sensed the dignity of each person under God. We have a regard for the like dignity of people in other churches and we are willing to cooperate as we have cooperated with others. <sup>And</sup> I hope that each church may carefully consider this constitution and vote against it in the hope that if enough do so this whole issue can be reopened and written on a basis that can be truer to the unique destiny which we have to contribute to the ecumenical movement. Let me say that I have nothing whatsoever against our E. and R. brethren. My criticism is far stronger against our Congregational leaders because it is they who for more theological orthodox reasons and for the desire to have greater power and control of their offices have led us into a way that is not Congregational.

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You may recall that last year the Harper's magazine ran a series of articles by a Protestant, a Catholic, and a Jew and an atheist as to his faith. The Protestant article was written by a young man who has been on the editorial board of the Harvard Crimson and he gave the story of his religious pilgrimage: brought up in an orthodox faith, rejecting it, looking for some church in which he could be at home, and he concludes this article by saying that he was attracted to the Congregational-Christian churches and he thought that under normal circumstances he would have become a Congregationalist but because of this trend toward orthodoxy in theology and structure in organization as represented by the new United Church of Christ he could see they were going in the wrong direction and the only place left for him to go was the Society of Friends, the Quakers.

My great concern is that the Congregational churches, which are after all about the only remaining home in which liberal, warm-hearted, cooperative Christians can be at home, that this Congregational fellowship be not changed but that it go forward to continue to throw open its doors to all in the freedom of worship, in the respect of all Christianity and in the development of Christian character modeled after Jesus Christ.



Pilgrim Congregational Church

2310 EAST FOURTH STREET  
DULUTH 12, MINNESOTA

WILLIAM L. HALFAKER  
MINISTER

JOHN T. BERTSCH  
ASSOCIATE MINISTER

December 6, 1961

To Members of Pilgrim Church  
who have not yet made their pledge for 1962:

Some members of Pilgrim Church have expressed a concern over the item in the proposed budget for 1962 for the support of denominational benevolences. This item totals \$10,300 and represents a little less than 15% of the total budget proposed by the Trustees.

The proposed budget will be acted upon at the Annual Meeting of the church, January 17, 1962. Changes in this budget may be proposed at that time and if such changes are proposed, they will be open to discussion and action by the members. The action of the congregation at that time will determine what our budget will be for the coming year.

In the meantime, however, it would be very helpful to the Trustees if all members of the church would indicate by their pledge their intention to contribute to the support of at least those items in the budget not related to denominational benevolence. This will enable the Trustees to know whether they are justified in recommending the adoption of the local expense and non-denominational benevolence items as proposed. If there are questions about the denominational benevolences, it should be possible to decide these matters by the action of the congregation at this meeting.

If you are one who feels a concern in this matter, we request that you use the enclosed special pledge card to indicate your intention to contribute to the support of the proposed budget exclusive of the item for denominational benevolences. This would represent 85% of what might otherwise be your pledge for 1962. After the Annual Meeting you will have an opportunity to add to your pledge the other 15% if you choose to do so.

In any case, whether you are concerned about this question of benevolences or not, we urgently request you to send or bring your pledge to the church before the December 15th meeting of the Board of Trustees. We need your cooperation if we as Trustees are to be able to plan effectively for the financial undergirding of the program of Pilgrim Church in 1962.

Sincerely yours,

THE BOARD OF TRUSTEES

Sam F. Atkins  
Fred W. Buck  
Mrs. G.A.W. Hedenberg  
Irvin L. Karistad  
James E. Montague

Douglas Walker  
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Secretary



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NOTICE OF ANNUAL MEETING

January 17, 1962

The Annual Meeting of Pilgrim Church will be held at 7:15 Wednesday evening, January 17, following the Annual Dinner. Reports of officers and organizations will be received and election of officers held and such other business transacted as may properly come before the Annual Meeting.

The Annual Dinner will be served at 6:15. The price of the dinner will be \$1.50. Please make reservations on the enclosed card or by telephoning the church office. Reservations for the dinner should reach the church no later than Tuesday morning.



THE MINISTER'S REPORT

19.

The year 1961 has been a year of significant achievements in Pilgrim Church. There is a growing interest in Bible study groups and prayer groups. We had the finest response ever to the Lenten Seminars in which Dr. Harmon Bro was our guest leader. We hope to have Dr. Bro with us again this year for the Lenten Seminars. The generous offerings at Easter (\$1,198), Thanksgiving (\$1,326) and Christmas (966.50) indicate a healthy Christian concern for the needs of others.

The mortgage on the church and the mortgage on the Third Street parsonage have been paid in full. Our only indebtedness is the balance of \$5,324 on the contract for deed for the Tioga Street parsonage. We closed the year with all bills paid and a better balance than we have had since 1957 - though it was only \$452.

There has been a generous response to the proposal by the Trustees that our budget for benevolences be increased so that this item will represent 20% of the budget to the General Fund. To date 99 pledges have been increased a total of \$3,609 in response to this proposal. The total of pledges received to date is \$660 more than the total on hand at the time of the annual meeting a year ago.

Certain questions are frequently directed to me with regard to the recent voting by Congregational Churches on the constitution of the United Church of Christ, the present status of Pilgrim Church and the principal courses of action open to Pilgrim Church.

The voting of the Congregational-Christian churches was reported at the General Council meeting in Philadelphia in June 1961 as follows:

"Affirmative votes: Approving the Constitution	3,547
Other votes to be part of the United Church of Christ	118
Total affirmative votes	<u>3,665</u>
Negative votes: Disapproving the Constitution	342
Other votes not to be part of the United Church of Christ	25
Total negative votes	<u>367 "</u>

As to the present status of Pilgrim Church and the principal courses of action open to the church, I refer you to the report of the Church Council which includes the recent report of a Study Committee appointed to consider these matters.

Respectfully submitted,

William L. Halfaker



REPORT OF THE STUDY COMMITTEE TO THE CHURCH COUNCIL

January 10, 1962

This is the report of the Study Committee, established by action of the Church Council at its regular meeting on May 2, 1961. An interim report was made to the Council at its regular meeting of October 2, 1961 and is a matter of record.

The Study Committee met on May 31, 1961 and elected E. I. Parson as chairman and Mrs. I. L. Karlstad as secretary. It was decided that at least four possible courses of action are open to the church and those should be studied by the committee.

- 1) To affiliate with the United Church of Christ, even though we had voted not to approve the constitution.
- 2) To continue our fellowship in the Duluth Association and the Minnesota State Conference on a voluntary basis.
- 3) To affiliate with the National Association of Congregational Churches, which is an organization resulting from a combination of three groups which opposed the merger several years ago.
- 4) To become a community church, independent of any organization. Delegates would not be sent to any fellowship meetings and benevolences could be sent through any church body.

It was felt by the committee that the fourth possible course of action did not require further consideration.

Sub-committees were formed to consider each of the first three proposals. Each sub-committee met on one or more occasions and the committee-of-the-whole met on three occasions to consider these matters and the reports of the sub-committees.

Attached are the reports of each of these sub-committees.

The Study Committee recommends that the Church Council take steps to bring the question of affiliation with the National Association of Congregational Churches before the congregation allowing opportunity for proper and adequate education and discussion by the church membership.

Respectfully submitted,

E. I. Parson, Chairman



Report of Sub-committee 1 assigned to consider:

- " 1) To affiliate with the United Church of Christ, even though we had voted not to approve the constitution."

The sub-committee has met to study this alternative on three occasions, the most recent being in December, 1961. The following report is then offered for consideration by the Committee-of-the-whole.

A restless dissatisfaction in the ineffectiveness of sectarian divisions within Protestant Christianity has manifested itself in the ecumenical movement. The recent meeting of the World Council of Churches, in India, has again pointed world wide Christendom in this direction. The United Church of Christ manifests an extension of the basic fellowship and free church polity of Congregationalism to include the former Evangelical and Reformed Churches.

The United Church of Christ, formed June 29, 1957 by the union of the Evangelical and Reformed Churches and the General Council of the Congregational Christian Churches of the United States, became a functional entity in July, 1961, with the acceptance of the constitution of the United Church of Christ by a vast majority of the Synods of the Evangelical and Reformed Churches and of the Congregational Christian Churches voting, and of the total Synods or Churches of each denomination. The avowed purpose of this union was "to express more fully the oneness in Christ of the churches composing it, to make more effective their common witness in Him, and to serve His Kingdom in the world."

The structure of this union "is composed of local churches, Associations, Conferences and the General Synod." The basic unit of the life and organization of the United Church of Christ is the local church, the autonomy of which has been constitutionally guaranteed in paragraph 21 "as inherent and modifiable only by its own action."

A description of the Associations, Conferences and the General Synod to which the local church is related is stated in the constitution of the United Church of Christ. This has been made available to all members of Pilgrim Congregational Church and does not require reiteration in this report. The officers of the United Church of Christ are delineated in Article 3 of the constitution of the United Church of Christ. The instrumentalities through which the local church may carry out its local and world wide missions continue through the same ones employed in the past, enlarged and enriched by the newly associated churches. The local church will thus have a greater mission, founded in an honorable past and with an enriched heritage. Thus, expansion of its mission on a wider horizon may go forward with increasing force, in accordance with the words of a Pilgrim founder, John Robinson, "God hath yet more light to break forth from His Holy Word."

Following is a list of these instrumentalities:

- Board for World Ministries
- Board for Homeland Ministries
- Council for Higher Education
- Council for Health and Welfare Services
- Council for Christian Social Action
- Council for Church and Ministry
- Council for Lay Life and Work
- Office of Communication
- Stewardship Council

These instrumentalities are counterparts of existing Congregational General Council Committees. Their membership composition and functions are recorded in the constitution and by-laws of the United Church of Christ.



Although Pilgrim Church voted in 1948 that it would prefer not to see the General Council proceed with the proposed merger with the Evangelical and Reformed Church and in December of 1960 voted not to approve the proposed constitution of the United Church of Christ and thereby become a part of the United Church of Christ, the alternative is nevertheless open to the church to become a part of the United Church of Christ at any time it votes specifically to do this. The letter sent to all members of the church in December, 1960 accompanying the ballots pointed out: "If the vote of Pilgrim Church is in the negative, the question of whether Pilgrim Church should join the United Church of Christ or what its future course should be, may be brought up at any future time."

If Pilgrim Church should vote now or at any time in the future to become a part of the United Church of Christ this would be done with the understanding that its traditional freedom and autonomy is recognized and described in paragraph 21 of the constitution of the United Church which reads as follows:

"The autonomy of the local church is inherent and modifiable only by its own action. Nothing in this Constitution and the By-Laws of the United Church of Christ shall destroy or limit the right of each local church to continue to operate in the way customary to it; nor shall be construed as giving to the General Synod, or to any Conference or Association, now or at any future time, the power to abridge or impair the autonomy of any local church in the management of its own affairs, which affairs include, but are not limited to, the right to retain or adopt its own methods of organization, worship and education; to retain or secure its own charter and name; to adopt its own constitution and by-laws; to formulate its own covenants and confessions of faith; to admit members in its own way and to provide for their discipline or dismissal; to call or dismiss its pastor or pastors by such procedure as it shall determine; to acquire, own, manage and dispose of property and funds; to control its own benevolences; and to withdraw by its own decision from the United Church of Christ at any time without forfeiture of ownership or control of any real or personal property owned by it."

It should be noted that the above statement also recognizes the right of the church to "withdraw by its own decision from the United Church of Christ at any time without forfeiture of ownership or control of any real or personal property owned by it."



Report of Sub-committee 2 assigned to consider:

- " 2) To continue our fellowship in the Duluth Association and the Minnesota State Conference on a voluntary basis."

This report considers the effect of continuing our present affiliations without taking any formal action to either sever these affiliations or join the United Church.

Pilgrim Church is presently a member of the Duluth Association of Congregational Churches and Ministers, and as such, is a member of the Congregational Conference of Minnesota and the General Council of Congregational Christian Churches. Although the General Council has now delegated most of its functions to the General Synod of the United Church, it nevertheless continues to perform certain important functions and provides a continuing fellowship for Congregational Churches.

The membership of Pilgrim Church in the Duluth Association is a voluntary one and will continue unless the Church takes specific action to terminate membership. If it is decided to continue our present affiliation, no further action need be taken.

Continued affiliation with the Duluth Association will in no way result in or imply membership in the United Church. Membership in the United Church can only be obtained by the affirmative vote of Pilgrim Church. Provision has been made in the Constitution of the United Church for continued fellowship with local Congregational Churches without the necessity of membership in the United Church. Article IV, paragraph 19, provides as follows:

"An Association or a Conference of the United Church of Christ may, under such provisions as it deems wise, admit, or continue in fellowship with, any Congregational Christian local church which is not part of the United Church of Christ. The names and statistics of such churches shall be kept separately; their members shall not be counted in determining the number of delegates which the Conference is entitled to send to the General Synod; nor shall any member of such a church be a delegate to the General Synod or hold elective office in that body. No direct or indirect participation by any such local church in, or support of, the work of the United Church of Christ, or of any of its instrumentalities, or of any Conference or Association, shall be construed as making it a church of the United Church of Christ." (Emphasis supplied)



Report of Sub-committee 3.

Among the possible courses of action open to the church suggested to the Study Committee for consideration was the following:

- "3) To affiliate with the National Association of Congregational Churches, which is an organization resulting from a combination of three groups which opposed the merger several years ago."

Whether Pilgrim Congregational Church of Duluth should affiliate with the National Association of Congregational Christian Churches would seem to depend, in the last analysis, on: what is its members' concept of Congregationalism? and how strong is their desire to preserve it? People become members of a church for varying reasons. Many have doubtless joined Pilgrim Congregational Church of Duluth with little, if any, concern as to just what Congregationalism means. It is to be assumed, however, that many are members because they have a reasonable understanding of the meaning of Congregationalism and consciously have chosen it as their desired form of church organization. To such people, that which represents and preserves what has been termed "the Congregational way" is desirable, while that which does not, or is suspected of not doing so, is to be opposed.

It should not be the purpose of this report to define Congregationalism, although some understanding of the term is essential to a conclusion on the question of what this church should do. It is enough to say that the reported study of the Committee on Free Church Polity and Unity, constituted by the General Council and published in 1954, used this quote in defining Congregational polity:

"Congregationalism is that system of church organization which recognizes the equal rights of all believers, the independence and autonomy of the local church, and the association of the churches through voluntary organizations devised for fellowship and cooperation, but without ecclesiastical authority."

It is not the province of this report to categorically state whether the United Church of Christ does, or does not, incorporate and safeguard Congregationalism. It is sufficient to say that while many doubt that it does, none seem to question that the National Association of Congregational Christian Churches represents Congregationalism as we have known and understood it. If for no other reason, then, it represents a fellowship deserving of our earnest consideration if, in making our decision as to what to do, we seek a fellowship which is loyal to our historic faith.

The stated purpose of the National Association is to provide a means by which churches may consult and advise together as churches upon matters of common concern without disturbing or altering their present associations and affiliations (Article II\*). Membership is by churches with each having a vote, and a church may withdraw at any time by its own vote without impairment of its temporal and spiritual rights (Article III). The officers are elected by the delegates, who are selected by the member churches (Article II). Its cooperative relationships and activities develop out of the study and recommendations of commissions created by, and answerable to, the annual meeting of the association. Certain organizations, not structurally a part of the association, offer services upon request. They are:

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\* All references are to the Constitution and By-Laws of the National Association unless otherwise noted.



The Missionary Society of the Congregational Christian Churches, an Illinois corporation

The Congregational Christian Church Building Loan Fund, Inc., a Wisconsin corporation

The Christian Life Service League

The Pastoral Relations service of the national office

The National Association Pilgrim Fellowship, an organization for youth

The Missionary Fund contributes to paying the salary of the minister of Pilgrim Father's Memorial Church in London, England, known as the Mother Church of Congregationalism; to the Ahmednagar School of Theology in India; to Piedmont College in Georgia; to Anatolia College in Greece; to the leader of the Travancore Church Council in South India; to a missionary to Tibetans in Darjeling; to Chinese Christian Refugees in Hong Kong and Formosa; to "Operation Sparkplug" in the Kingdom of Jordan.

The Pastoral Relations service informs churches of the availability of ministers. It has assisted 40 churches in securing ministers. It has 107 ministers on its available roster, most of whom are young or middle-aged. A Congregational Center for Graduate Studies is being established.

Its Pilgrim Fellowship operated six summer camps this year. There were two pilgrimages to England and Greece. The group going to England worked with British youths in Southwark Church, oldest Congregational Church in the world. The group going to Greece built a youth room for the church in Alexandroupolis. Another group engaged in a work project at Piedmont College. Another pilgrimage is planned in 1962 to Rotterdam for the International Congregational Council.

Minnesota churches now members of the National Association are Plymouth Congregational of Minneapolis and People's of Bayport. Colonial Church of Edina has joined neither the United Church of Christ nor the National Association.



## STUDY COMMITTEE

January 3, 1962

The Study Committee met in Fellowship Hall with Dr. Parson, chairman, presiding. Those present were Mrs. Jacobson, Mrs. Dinham, Dr. Halfaker, Mr. Montague, Mr. Clark, Mr. Walker, Mr. Moberg, Mr. Moore, Mr. Shefchik, Mr. Buchanan, and Mrs. Karlstad.

The minutes were read and approved.

An agenda committee, appointed by the chairman, and consisting of Mr. Moore, Mr. Buchanan, and Mr. Clark, met prior to this meeting, and drew up the agenda.

Dr. Halfaker was asked to make a statement of our present affiliations. Pilgrim Church is still a member of the Duluth Association, and the Congregational Conference of Minnesota, and is automatically related to the General Council by virtue of its membership in the Association and Conference.

Dr. Parson read a report of sub-committee #1 (Attached)

Sub-committee #2 had no formal report, but Mr. Buchanan volunteered to draw up a statement based on Paragraph #19 of the Constitution of the United Church of Christ.

Sub-committee #3 had no new report, but Mr. Montague re-read his personal report made at the September meeting, and it was adopted as the official statement of this sub-committee. (attached)

Mr. Walker subitted a paper which will be considered part of the report of #1.

The word "alternative" has been used as the basis for the various subjects discussed by the sub-committees of the Study Committee. It was suggested that since this word is misleading, it be changed to "possible course of action", in further usage.

Discussion took place as to how these reports should be submitted to the Church Council. The following motion by Mr. Montague was seconded and passed, "The Study Committee was divided into three sub-committees to study three possible courses of action, feeling that the fourth possibility, that of becoming a community church with no affiliation whatsoever, did not require study. Each sub-committee submitted a report, which are in turn passed on to the Church Council".

The Study Committee recommends that the Church Council take steps to bring the question of affiliation with the National Association of Congregational Churches before the congregation, allowing opportunity for proper and adequate education and discussion by the church membership.

Since the church Annual Meeting is scheduled for January 17th, a special meeting of the Church Council will be called for January 10th, at 7:30 to hear the report of the Study Committee.

Respectfully submitted,

*Betty Karlstad*  
Betty Karlstad, Secretary



## STUDY COMMITTEE

Sept. 27, 1961

The Study Committee met in Fellowship Hall with Dr. Parson, chairman, presiding. Present were Mrs. Dinham, Mrs. Jacobson, Dr. Halfaker, Mr. Walker, Mr. Clarke, Mr. Moberg, Mr. Moore, Mr. Neimeyer, Mr. Buchanan, Mr. Shefchik, and Mrs. Karlstad.

The minutes of the last meeting were read and approved.

Dr. Parson called for reports from sub-committees which had met during the summer. Mr. Moore reported for Number 1 by reading points in favor of the United Church from a printed sheet (attached) entitled "Why a Local Congregational Christian Church Should Become a Part of the United Church of Christ".

Mr. Moberg, reporting for Number 2 submitted a typewritten paper showing how our benevolence dollars have been spent up to this time. (Sheets attached).

Mr. Clarke, Number 3, read a report by Mr. Montague. This report, also attached, presented information regarding the National Association of Congregational Christian Churches, and the services it offers, should we decide to join this organization.

After much discussion, Mr. Buchanan moved, Mr. Moore seconded that this committee report to the Church Council on October 2nd, that it has not yet formulated a recommendation as required by the resolution. More time is required, and a recommendation will follow at a later date. Motion carried.

Since the question of finance is pressing, and the church budget must be made up soon, Mr. Moberg moved to report to the Church Council, as an interim condition, without prejudice, that Pilgrim Church pledge to the benevolences it has previously supported. The remaining question of the resolution, concerning our future affiliation requires further study, consideration, and discussion, and will be left to a later date by the same committee. Motion carried.

Mr. Moberg also moved that the report he read earlier of the benevolent spending be made a permanent part of this committee's records. Motion carried.

Mr. Buchanan moved for adjournment subject to call by the chairman for the next meeting, and also that the chairman appoint an agenda committee to plan for such meeting. Seconded and carried.

Respectfully submitted,

*Betty Karlstad*  
Betty Karlstad, Secretary

The meeting was adjourned at 8 P.M.



## STUDY COMMITTEE

May 31, 1961

The newly appointed committee to study the attached resolution met in Dr. Halfaker's study at 7:30 P.M.

Those present were: Dr. Parson, Mrs. Fuller, Mrs. Jacobson, Mr. Shefchik, Mr. Walker, Mr. Clarke, Mr. Neimeyer, Mrs. Dinham, Mr. Moore, Dr. Halfaker, and Mrs. Karlstad.

Dr. Parson was elected chairman, and Mrs. Karlstad secretary.

The committee examined a copy of the resolution, and decided the first step was to outline the various alternatives open to the church. Dr. Halfaker outlined these alternatives as follows:

1. Continue the relationships we have now, which include The Duluth Association, the State Conference, and The General Council of Congregational Churches. This would mean that Pilgrim Church would become part of the United Church of Christ, even though we had voted not to approve the Constitution.
2. Continue our relationship in the Association and the State Conference on an unofficial basis. This would mean that our members could attend these meetings as visitors, but would not be entitled to a vote.
3. To affiliate with the National Association of Congregational Churches, which is an organization resulting from a combination of three groups which opposed the merger several years ago.
4. To become a community church, independent of any organization. Delegates would not be sent to any fellowship meetings, and benevolences could be sent through any church body.

Dr. Parson suggested that we must explore the advantages and disadvantages of each of the four plans, before making our report. He will divide this committee into sub-committees, each sub-committee to meet with Dr. Halfaker, obtain the available material, write a report on its findings to be submitted to this full committee in September. These reports will be discussed, and a report made ready to present to the Church Council meeting on October 3, 1961.

Mr. Moore reported that the Board of Christian Education had voted to use the United Church of Christ material for the Church School, because it feels far superior to any curriculum that had been used or that is available.

The meeting was adjourned at 9 P.M.

Respectfully submitted,

*Betty Karlstad*

Betty Karlstad, Sec'y.



#### STUDY COMMITTEE APPOINTED

At the regular meeting of the Church Council on May 2 the following resolution creating a special study committee was unanimously adopted:

"It is proposed that the Church Council appoint a committee to study the alternative courses open to Pilgrim Church with respect to associations or affiliations with other churches for the purpose of furthering the missions effort or other works that may be more effectively accomplished by cooperative effort among churches.

"It is proposed that this Study Committee undertake to determine the various forms of associations that may be had with other churches; the aims, objectives and governing roles of each form of association; the financial and other obligations of membership or affiliation; and any other pertinent information concerning the various alternative choices of association, affiliation or other involvement.

"It is further proposed that the Study Committee prepare and submit a report of such study to the fall meeting of the Church Council, which report may be considered as the basis for a recommendation by the Council to the church membership as to a course of action, if any, for Pilgrim Church to follow in this regard.

"It is further proposed that the Minister, Chairman of the Board of Trustees, Chairman of the Board of Deacons, and Chairman of the Board of Christian Education serve on this committee and fill out the remaining membership by selection of representative individual members of the church at large."

The four members of the committee designated in the last paragraph of the resolution have met and selected eleven additional members to serve on the committee. Members of the committee are: Bruce Buchanan, Howard Clarke, Mrs. G.A. Dinham, Mrs. Josiah Fuller, Mrs. F. C. Jacobson, Mrs. I. L. Karlstad, Ellis Livingston, Norman Moberg, Roy Moore, J. E. Montague, R. H. Neimeyer, Dr. E. I. Parson, T. J. Shefchik, Jr., Douglas Walker. All of those selected have agreed to serve on the committee. The first meeting of this committee will be held at the church Wednesday, May 31, at which time they will elect a chairman.

#### VOTING OF CONGREGATIONAL CHRISTIAN CHURCHES ON THE CONSTITUTION OF THE UNITED CHURCH

There are frequent inquiries concerning the progress of voting by Congregational Christian Churches on the constitution. The figures below are from the latest detailed report available. This report was dated May 11. The voting by churches will continue until June 1.

Size of Church	Churches voting	% churches voting	Voting yes	Voting no	% voting yes
1000 or more (228)	179	78.5%	168	11	93.9%
500 - 999 (518)	344	66.4%	331	13	96.2%
250 - 499 (990)	668	67.5%	648	20	97%
100 - 249 (1,671)	945	56.5%	883	62	93.4%
50 - 99 (1,022)	492	48.1%	440	52	89.4%
49 or less (1,071)	284	26.5%	251	33	88.4%
Total (5,500)	2,973	54%	2,782	191	93.6%



Jan. 10, 1962

The Council voted to receive the report of the committee and adopt the recommendation included in the report.

It was then unanimously voted by the Council:

"That the Church Council recommend to the next annual meeting of Pilgrim Congregational Church that the question of affiliation with the National Association of Congregational Christian Churches be considered and determined by the members of Pilgrim Church and that at the annual meeting it be determined that the question of affiliation is of such interest and concern to the church that all eligible members should vote thereon by mail."

The Council also voted unanimously that if the above recommendation is adopted at the annual meeting the following procedures shall be recommended. These procedures were recommended by a special committee appointed in anticipation of the above action. Members of this Procedure Committee are: J. E. Montague, chairman, Bruce Buchanan, Howard Clarke, R. H. Neimeyer and Dr. E. I. Parson. The recommended procedures are as follows:

- "1. Immediately after the annual meeting of the church, a letter prepared by the procedures committee be sent to all members of the congregation enclosing information describing the National Association. This letter would also explain the plans for further consideration of the question and the plan for voting.
2. An information meeting be held at the church Monday evening, February 5, 1962, with Rev. Neil Swanson, Jr., Executive Secretary of the National Association, as speaker. Adequate opportunity for questions will be provided following Mr. Swanson's statement concerning the National Association, its purpose, plan of organization, and program. After completion of the question and answer period and the withdrawal of Mr. Swanson there will be a discussion period at which members of the congregation may express opinions pro and con on the question.
3. That the form of the ballot be as follows:

BE IT RESOLVED that the Pilgrim Congregational Church of Duluth hereby becomes a member of the National Association of Congregational Christian Churches.

YES ☐

NO ☐

4. That ballots be mailed to all members eligible to vote under the provisions set forth in Section 3 or Article VII of the Constitution the day following the meeting at which Mr. Swanson speaks.
5. That ballots must be received at the church office by 4:00 P.M. on Tuesday, February 20, 1962."

Respectfully submitted,

Robert F. Eaton, Clerk



Pilgrim Congregational Church

2310 EAST FOURTH STREET  
DULUTH 5, MINNESOTA

MEMO: To Members of Pilgrim Church

FROM: William L. Halfaker

Enclosed is a copy of the report of the Study Committee which was submitted by the Church Council at the annual meeting, January 17.

It was voted by the annual meeting that this report should be sent to all members of the church not in attendance at the meeting.

Mimeographed copies of all the reports submitted to the annual meeting are available at the church and will be mailed to members at their request.

January 19, 1962

COUNCIL

s chairman, the Associate Minister, s, the Board of Christian Education, heads of auxiliary organizations. quired for a quorum.

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The report of the Study Committee as it was received at the special meeting of the Council January 10 follows.



### REPORT OF THE CHURCH COUNCIL

The Church Council consists of the Minister as chairman, the Associate Minister, the Clerk, the Treasurer, the Deacons, the Trustees, the Board of Christian Education, the chairmen of standing committees, and the heads of auxiliary organizations. In all there are 50 members and 20 members are required for a quorum.

Three regular meetings were held during the year on March 7, May 2 and October 2. A special meeting was held January 10, 1962 to receive the report of the Study Committee appointed at the regular meeting, May 2.

At the May 2 meeting the following motion presented by Mr. Roy Moore and amended in part by the Council was unanimously adopted:

"It is proposed that the Church Council appoint a committee to study the alternative courses open to Pilgrim Church with respect to associations or affiliations with other churches for the purpose of furthering the missions effort or other works that may be more effectively accomplished by cooperative effort among churches.

"It is proposed that this Study Committee undertake to determine the various forms of associations that may be had with other churches; the aims, objectives and governing roles of each form of association; the financial and other obligations of membership or affiliation; and any other pertinent information concerning the various alternative choices of association, affiliation or other involvement.

"It is further proposed that the Study Committee prepare and submit a report of such study to the fall meeting of the Church Council, which report may be considered as the basis for a recommendation by the Council to the church membership as to a course of action, if any, for Pilgrim Church to follow in this regard.

"It is further proposed that the Minister, chairman of the Board of Trustees, chairman of the Board of Deacons and chairman of the Board of Christian Education serve on this committee and fill out the remaining membership by selection of representative individual members of the church at large."

The members named in the motion met and completed the membership of the committee as follows: Bruce Buchanan, Howard Clarke, Mrs. G. A. Dinham, Mrs. Josiah Fuller, Mrs. F. C. Jacobson, Mrs. I. L. Karlstad, Ellis Livingston, Norman Moberg, James E. Montague, Roy Moore, R. H. Neimeyer, Dr. E. I. Parson, T. J. Shefchik, Jr., Douglas Walker, and Dr. Halfaker. Dr. Parson was elected chairman and Mrs. Karlstad secretary.

The report of the Study Committee as it was received at the special meeting of the Council January 10 follows.



REPORT OF THE STUDY COMMITTEE TO THE CHURCH COUNCIL

January 10, 1962

This is the report of the Study Committee, established by action of the Church Council at its regular meeting on May 2, 1961. An interim report was made to the Council at its regular meeting of October 2, 1961 and is a matter of record.

The Study Committee met on May 31, 1961 and elected E. I. Parson as chairman and Mrs. I. L. Karlstad as secretary. It was decided that at least four possible courses of action are open to the church and those should be studied by the committee.

- 1) To affiliate with the United Church of Christ, even though we had voted not to approve the constitution.
- 2) To continue our fellowship in the Duluth Association and the Minnesota State Conference on a voluntary basis.
- 3) To affiliate with the National Association of Congregational Churches, which is an organization resulting from a combination of three groups which opposed the merger several years ago.
- 4) To become a community church, independent of any organization. Delegates would not be sent to any fellowship meetings and benevolences could be sent through any church body.

It was felt by the committee that the fourth possible course of action did not require further consideration.

Sub-committees were formed to consider each of the first three proposals. Each sub-committee met on one or more occasions and the committee-of-the-whole met on three occasions to consider these matters and the reports of the sub-committees.

Attached are the reports of each of these sub-committees.

The Study Committee recommends that the Church Council take steps to bring the question of affiliation with the National Association of Congregational Churches before the congregation allowing opportunity for proper and adequate education and discussion by the church membership.

Respectfully submitted,

E. I. Parson, Chairman



Report of Sub-committee 1 assigned to consider:

- " 1) To affiliate with the United Church of Christ, even though we had voted not to approve the constitution."

The sub-committee has met to study this alternative on three occasions, the most recent being in December, 1961. The following report is then offered for consideration by the Committee-of-the-whole.

A restless dissatisfaction in the ineffectiveness of sectarian divisions within Protestant Christianity has manifested itself in the ecumenical movement. The recent meeting of the World Council of Churches, in India, has again pointed world wide Christendom in this direction. The United Church of Christ manifests an extension of the basic fellowship and free church polity of Congregationalism to include the former Evangelical and Reformed Churches.

The United Church of Christ, formed June 29, 1957 by the union of the Evangelical and Reformed Churches and the General Council of the Congregational Christian Churches of the United States, became a functional entity in July, 1961, with the acceptance of the constitution of the United Church of Christ by a vast majority of the Synods of the Evangelical and Reformed Churches and of the Congregational Christian Churches voting, and of the total Synods or Churches of each denomination. The avowed purpose of this union was "to express more fully the oneness in Christ of the churches composing it, to make more effective their common witness in Him, and to serve His Kingdom in the world."

The structure of this union "is composed of local churches, Associations, Conferences and the General Synod." The basic unit of the life and organization of the United Church of Christ is the local church, the autonomy of which has been constitutionally guaranteed in paragraph 21 "as inherent and modifiable only by its own action."

A description of the Associations, Conferences and the General Synod to which the local church is related is stated in the constitution of the United Church of Christ. This has been made available to all members of Pilgrim Congregational Church and does not require reiteration in this report. The officers of the United Church of Christ are delineated in Article 3 of the constitution of the United Church of Christ. The instrumentalities through which the local church may carry out its local and world wide missions continue through the same ones employed in the past, enlarged and enriched by the newly associated churches. The local church will thus have a greater mission, founded in an honorable past and with an enriched heritage. Thus, expansion of its mission on a wider horizon may go forward with increasing force, in accordance with the words of a Pilgrim founder, John Robinson, "God hath yet more light to break forth from His Holy Word."

Following is a list of these instrumentalities:

- Board for World Ministries
- Board for Homeland Ministries
- Council for Higher Education
- Council for Health and Welfare Services
- Council for Christian Social Action
- Council for Church and Ministry
- Council for Lay Life and Work
- Office of Communication
- Stewardship Council

These instrumentalities are counterparts of existing Congregational General Council Committees. Their membership composition and functions are recorded in the constitution and by-laws of the United Church of Christ.



Although Pilgrim Church voted in 1948 that it would prefer not to see the General Council proceed with the proposed merger with the Evangelical and Reformed Church and in December of 1960 voted not to approve the proposed constitution of the United Church of Christ and thereby become a part of the United Church of Christ, the alternative is nevertheless open to the church to become a part of the United Church of Christ at any time it votes specifically to do this. The letter sent to all members of the church in December, 1960 accompanying the ballots pointed out: "If the vote of Pilgrim Church is in the negative, the question of whether Pilgrim Church should join the United Church of Christ or what its future course should be, may be brought up at any future time."

If Pilgrim Church should vote now or at any time in the future to become a part of the United Church of Christ this would be done with the understanding that its traditional freedom and autonomy is recognized and described in paragraph 21 of the constitution of the United Church which reads as follows:

"The autonomy of the local church is inherent and modifiable only by its own action. Nothing in this Constitution and the By-Laws of the United Church of Christ shall destroy or limit the right of each local church to continue to operate in the way customary to it; nor shall be construed as giving to the General Synod, or to any Conference or Association, now or at any future time, the power to abridge or impair the autonomy of any local church in the management of its own affairs, which affairs include, but are not limited to, the right to retain or adopt its own methods of organization, worship and education; to retain or secure its own charter and name; to adopt its own constitution and by-laws; to formulate its own covenants and confessions of faith; to admit members in its own way and to provide for their discipline or dismissal; to call or dismiss its pastor or pastors by such procedure as it shall determine; to acquire, own, manage and dispose of property and funds; to control its own benevolences; and to withdraw by its own decision from the United Church of Christ at any time without forfeiture of ownership or control of any real or personal property owned by it."

It should be noted that the above statement also recognizes the right of the church to "withdraw by its own decision from the United Church of Christ at any time without forfeiture of ownership or control of any real or personal property owned by it."



Report of Sub-committee 2 assigned to consider;

- " 2) To continue our fellowship in the Duluth Association and the Minnesota State Conference on a voluntary basis."

This report considers the effect of continuing our present affiliations without taking any formal action to either sever these affiliations or join the United Church.

Pilgrim Church is presently a member of the Duluth Association of Congregational Churches and Ministers, and as such, is a member of the Congregational Conference of Minnesota and the General Council of Congregational Christian Churches. Although the General Council has now delegated most of its functions to the General Synod of the United Church, it nevertheless continues to perform certain important functions and provides a continuing fellowship for Congregational Churches.

The membership of Pilgrim Church in the Duluth Association is a voluntary one and will continue unless the Church takes specific action to terminate membership. If it is decided to continue our present affiliation, no further action need be taken.

Continued affiliation with the Duluth Association will in no way result in or imply membership in the United Church. Membership in the United Church can only be obtained by the affirmative vote of Pilgrim Church. Provision has been made in the Constitution of the United Church for continued fellowship with local Congregational Churches without the necessity of membership in the United Church. Article IV, paragraph 19, provides as follows:

"An Association or a Conference of the United Church of Christ may, under such provisions as it deems wise, admit, or continue in fellowship with, any Congregational Christian local church which is not part of the United Church of Christ. The names and statistics of such churches shall be kept separately; their members shall not be counted in determining the number of delegates which the Conference is entitled to send to the General Synod; nor shall any member of such a church be a delegate to the General Synod or hold elective office in that body. No direct or indirect participation by any such local church in, or support of, the work of the United Church of Christ, or of any of its instrumentalities, or of any Conference or Association, shall be construed as making it a church of the United Church of Christ." (Emphasis supplied)



Report of Sub-committee 3.

Among the possible courses of action open to the church suggested to the Study Committee for consideration was the following:

- "3) To affiliate with the National Association of Congregational Churches, which is an organization resulting from a combination of three groups which opposed the merger several years ago."

Whether Pilgrim Congregational Church of Duluth should affiliate with the National Association of Congregational Christian Churches would seem to depend, in the last analysis, on: what is its members' concept of Congregationalism? and how strong is their desire to preserve it? People become members of a church for varying reasons. Many have doubtless joined Pilgrim Congregational Church of Duluth with little, if any, concern as to just what Congregationalism means. It is to be assumed, however, that many are members because they have a reasonable understanding of the meaning of Congregationalism and consciously have chosen it as their desired form of church organization. To such people, that which represents and preserves what has been termed "the Congregational way" is desirable, while that which does not, or is suspected of not doing so, is to be opposed.

It should not be the purpose of this report to define Congregationalism, although some understanding of the term is essential to a conclusion on the question of what this church should do. It is enough to say that the reported study of the Committee on Free Church Polity and Unity, constituted by the General Council and published in 1954, used this quote in defining Congregational polity:

"Congregationalism is that system of church organization which recognizes the equal rights of all believers, the independence and autonomy of the local church, and the association of the churches through voluntary organizations devised for fellowship and cooperation, but without ecclesiastical authority."

It is not the province of this report to categorically state whether the United Church of Christ does, or does not, incorporate and safeguard Congregationalism. It is sufficient to say that while many doubt that it does, none seem to question that the National Association of Congregational Christian Churches represents Congregationalism as we have known and understood it. If for no other reason, then, it represents a fellowship deserving of our earnest consideration if, in making our decision as to what to do, we seek a fellowship which is loyal to our historic faith.

The stated purpose of the National Association is to provide a means by which churches may consult and advise together as churches upon matters of common concern without disturbing or altering their present associations and affiliations (Article II\*). Membership is by churches with each having a vote, and a church may withdraw at any time by its own vote without impairment of its temporal and spiritual rights (Article III). The officers are elected by the delegates, who are selected by the member churches (Article II). Its cooperative relationships and activities develop out of the study and recommendations of commissions created by, and answerable to, the annual meeting of the association. Certain organizations, not structurally a part of the association, offer services upon request. They are:

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The Congregational Christian Church Building Loan Fund, Inc., a Wisconsin corporation

The Christian Life Service League

The Pastoral Relations service of the national office

The National Association Pilgrim Fellowship, an organization for youth

The Missionary Fund contributes to paying the salary of the minister of Pilgrim Father's Memorial Church in London, England, known as the Mother Church of Congregationalism; to the Ahmednagar School of Theology in India; to Piedmont College in Georgia; to Anatolia College in Greece; to the leader of the Travancore Church Council in South India; to a missionary to Tibetans in Darjeling; to Chinese Christian Refugees in Hong Kong and Formosa; to "Operation Sparkplug" in the Kingdom of Jordan.

The Pastoral Relations service informs churches of the availability of ministers. It has assisted 40 churches in securing ministers. It has 107 ministers on its available roster, most of whom are young or middle-aged. A Congregational Center for Graduate Studies is being established.

Its Pilgrim Fellowship operated six summer camps this year. There were two pilgrimages to England and Greece. The group going to England worked with British youths in Southwark Church, oldest Congregational Church in the world. The group going to Greece built a youth room for the church in Alexandroupolis. Another group engaged in a work project at Piedmont College. Another pilgrimage is planned in 1962 to Rotterdam for the International Congregational Council.

Minnesota churches now members of the National Association are Plymouth Congregational of Minneapolis and People's of Bayport. Colonial Church of Edina has joined neither the United Church of Christ nor the National Association.



✓ present 9/27/61  
x 1/3/61

STUDY COMMITTEE

1961

	<u>Bus.</u>	<u>Home</u>
x ✓ Dr. E. I. Parson, Chairman 815 Fidelity Bldg.	RA 2-4415	RA 4-3906
x ✓ Mrs. I. L. Karlstad, Secretary 2120 East 4th Street		RA 4-5147
x ✓ Bruce Buchanan - 800 1st Am. Bank Bldg.	RA 7-8501	RA 4-4159
x ✓ Howard Clarke - Wolvin Bldg. (Ext. 305)	RA 2-8383	RA 4-6185
x ✓ Mrs. G.A. Dinham - 241 Garden St.		RA 4-5204
a Mrs. Josiah Fuller - 4440 London Road		JA 5-3533
x ✓ Mrs. F.C. Jacobson - 2429 E. 3rd St.		RA 4-1142
a Ellis Livingston - 545 Park St.	RA 4-8801	RA 4-0538
x ✓ Norman Moberg - Wolvin Bldg.	RA 2-8383	RA 4-3789
x a James E. Montague - 1000 Alworth Bldg.	RA 2-1411	RA 4-4234
x ✓ Roy Moore - Am. Steel & Wire Division Morgan Park	MA 6-2711	RA 4-2997
a ✓ R. H. Neimeyer - 811 1st Am. Bk. Bldg.	RA 2-6333	RA 4-8797
x ✓ T. J. Shefchik, Jr. - 312 Lonsdale Bldg.	RA 2-3433	RA 4-0159
x ✓ Douglas Walker - 2131 Woodland Ave.	RA 2-3368	RA 4-5515
x Dr. William L. Halfaker		



The people whose names are listed below are among the members of Pilgrim Congregational Church who oppose joining the National Association of Congregational Churches. In the accompanying statement we are sharing with you frankly, but with humility, some of the basic reasons for our stand.

Mr. and Mrs. W.D. Avery  
Mr. and Mrs. John Z. Dahl  
Mr. S. F. Atkins  
Mrs. R. G. Palmer  
Mr. Jesse D. Bradley  
Mr. and Mrs. Kenneth Duncan  
Mr. and Mrs. W. B. Matter  
Dr. and Mrs. V. R. Plumb  
Mrs. E. C. Congdon  
Mr. and Mrs. C. D. Steele  
Mrs. T. F. Phillips  
Dr. and Mrs. F. C. Jacobson  
Mrs. C. L. Thomas  
Mr. and Mrs. Robert H. Engstrom  
Mr. and Mrs. John D. Morrison  
Mrs. M. H. Tibbetts  
Mrs. W. P. Van Evera  
Mr. and Mrs. F. M. Harlow  
Mr. Arthur Roberts  
Mr. and Mrs. T. B. Silliman  
Mr. and Mrs. H. E. Farnam  
Dr. and Mrs. R. L. Heller  
Mr. and Mrs. Keith Brownell  
Mr. and Mrs. Douglas Walker  
Mr. and Mrs. W. A. Soules  
Mrs. G. H. Spencer  
Mr. and Mrs. E. B. Appelquest  
Mr. and Mrs. John T. Adams  
Mr. and Mrs. Robert L. Edgell  
Dr. and Mrs. Gordon C. Amundson  
Mrs. O. L. Berby  
Mr. Roy Magney  
Mr. and Mrs. L. E. Griffith  
Mr. and Mrs. Wm. M. Reynolds



## STATEMENT

We feel that Pilgrim Congregational Church should not stand alone, but that we should join in a fellowship of churches to carry farther and make more effective the work of the Church as we have known it. However the question in our minds at this time is this: Does the National Association of Congregational Churches afford outstandingly good opportunities for extending the Congregational way? It appears to us that it does not do so. If we were to join, our immediate contact with other churches would be somewhat limited inasmuch as at present, there are only two National Association Churches in Minnesota. The instrumentalities of the Association for Missionary work are questionable. The procurement of qualified Ministers would be difficult, and we would have to turn to other sources for such facilities as good Christian-education materials, adequate summer camps and teacher education.

We realize that strength lies not in numbers alone; however the fact remains that out of some fifty four hundred Congregational Churches only about two hundred have so far joined the Association.

We earnestly believe that it is in the best interest of Pilgrim Congregational Church unity to vote against joining the National Association in this election.

We urge you to attend the meeting at the Church on Monday evening February 5th where you can learn more about the National Association. We ask that you give the question your prayerful consideration.



# Pilgrim Congregational Church

2310 EAST FOURTH STREET  
DULUTH 12, MINNESOTA

WILLIAM L. HALFAKER  
MINISTER

JOHN T. BERTSCH  
ASSOCIATE MINISTER

January 24, 1962

MEMO: To the Members of Pilgrim Church

FROM: The Committee on Procedures

At the annual meeting of Pilgrim Church on January 17, 1962, it was decided by vote by the members: (1) that the question of affiliation with the National Association of Congregational Christian Churches be considered and determined by the members of Pilgrim Church; (2) that the question of such affiliation is of such interest and concern to the Church that all eligible members should vote thereon by mail; and (3) that the plan of procedure as recommended by the Church Council and as presented and read at the annual meeting, be followed.

In accordance with the decisions and the plan of procedure referred to above, the Committee on Procedures is enclosing for your consideration a memorandum on the National Association of Congregational Churches.

The procedure for further consideration of the question of affiliation with the National Association of Congregational Churches and the procedure for voting thereon will be as follows:

1. An information meeting will be held at the church Monday evening, at 7:30, February 5, 1962, with Rev. Neil Swanson, Jr., Executive Secretary of the National Association, as speaker. Adequate opportunity for questions will be provided following Mr. Swanson's statement concerning the National Association, its purpose, plan of organization, and program. It will be required that any question seeking such information from Mr. Swanson be submitted in writing either before or at the meeting. After completion of the question and answer period and the withdrawal of Mr. Swanson, there will be a discussion period at which members of the congregation may express opinions pro and con on the question.
2. The form of the ballot will be as follows:

BE IS RESOLVED that Pilgrim Congregational Church of Duluth hereby becomes a member of the National Association of Congregational Christian Churches.

YES \_\_\_\_\_ NO \_\_\_\_\_

3. Ballots will be mailed on February 6, 1962, to each member eligible to vote under the provisions set forth in Section 3 of Article VII of the Constitution (i.e. to each member of the age of 18 or over whose name appears on the current resident membership roll, at his or her address listed therein).
4. Ballots must be received at the church office by 4:00 P.M. on Tuesday, February 20, 1962.



MEMO: To the Members of Pilgrim Congregational Church

FROM: The Committee on Procedures

The material which follows is quoted from two publications of the National Association of Congregational Christian Churches, they being a booklet published in September, 1959 and a memorandum published in January, 1962.

## THE NATURE OF THE NATIONAL ASSOCIATION

### I. Background

The matter of the merger with the Evangelical and Reformed Church has long troubled those Congregationalists who see in the proposal a danger to cherished spiritual freedoms. While much had been said and written, no action of opposition was taken until November 4-5, 1947, when a group of pastors and laymen gathered at Evanston, Illinois, to form an organization called Anti-Merger. As the merger debate intensified, many of the persons affiliated with Anti-Merger joined with others in 1949 to create a new organization known as The Committee for the Continuation of Congregational Christian Churches in the U.S.A.

The Continuation Committee did much work in organizing the opposition to the merger, and helped in raising funds to assist the Cadman Church in its suit against the General Council. But as the years went by and the issues sharpened, it became increasingly clear that mere negative opposition was not enough. An organization of more positive nature, composed of Churches, not individuals, dedicated to basic Congregational affirmations, was needed if the Congregational Way was to survive.

Accordingly, persons who were members of the Continuation Committee and the League to Uphold Congregational Principles, called a meeting to consider the formation of a national fellowship of those Churches which intended to remain Congregational. This meeting was held in Detroit, Michigan, November 9 and 10, 1955. The voting delegates were persons who had been elected by Churches at called Church meetings, and sent to Detroit for the express purpose of forming such a fellowship. Articles of Association were drawn up, incorporating the Scriptural basis of Congregationalism, reaffirming the principles of autonomy of the local Church and the fellowship of the Churches, stating the purposes and mechanisms of the National Association. These Articles were adopted and the National Association came into being.

### II. Articles of Association

#### Preamble

WHEREAS, churches of the congregational order have historically held to certain truths, chief among which are the freedom of the Christian man maintained at all costs and all hazards; the right of the local church to self-government in all matters temporal and spiritual, because of Christ's word that where two or three are gathered together in His name He is in their midst; the fellowship of the churches in the spirit of love, without compulsion or restraint and free from the bondage of creed or ecclesiastical control, and

WHEREAS, the congregational way is one of the great outer and corporate expressions of the inner and individual life, and,

WHEREAS, the needs of our time demand that these timeless principles be revived and given national, as well as local, expression, and,

WHEREAS, the advance in transportation and communication is such that churches a continent apart are now as near together as the contiguous churches of yesterday, and,



WHEREAS, it is desirable that Congregational Christian Churches have an organization embracing the entire nation, of which the members shall be churches, and through which they may take counsel and may realize their common purposes, and advance God's Kingdom: 2

THEREFORE WE, the churches by our delegates here assembled.....do covenant in this national association of Congregational Christian Churches to walk together in the ways which God anciently revealed to our fathers, and in such further ways as He may yet reveal to us, the present form and purposes being hereinafter stated. Amen.

#### Article I. Name

The name of this association shall be the National Association of Congregational Christian Churches of the United States.

#### Article II. Purpose

The purposes of the association shall be:

To provide a means by which Congregational Christian Churches of this nation may, without in any wise disturbing or altering their present associations and affiliations, consult and advise together as churches upon matters of common concern to them, both temporal and spiritual;

To provide this closer fellowship and unity in all spiritual matters among Congregational Christian Churches;

To aid, in such ways as may from time to time be appropriate and proper, the continuance and growth of those Christian purposes and practices which have been the historic and accepted characteristics of Congregational Christian Churches.

In case of necessity to do and perform any and all functions ordinarily and customarily performed by Congregational Christian Associations.

To promote, carry on and supervise such co-operative activities among member churches as to them from time to time may seem wise and expedient.

Upon application therefor by member churches, to provide for them such assistance, whether financial or through advice and consultation or otherwise, as may be proper and expedient.

#### Article III. Membership

Membership in the Association shall be by churches, which membership shall not be considered inconsistent with membership in any other Congregational Christian Association or conferences; in all matters submitted to the Association for consideration, each member Church shall have one vote.

Any Congregational Christian Church may become a member of the Association by congregational action taken at any duly called and held meeting of such church, which congregational action shall then be certified to the secretary of the Association by the Church clerk, at which time such Church shall become a member. Membership may be withdrawn by any member church at any time by like action and certification, without impairment of any of its temporal or spiritual rights as a Congregational Christian Church.

### III. The Structure of the National Association

#### 1. The Ecclesiastical Structure

Simply stated, the National Association is basically a traditional Congregational association; it serves as a means of fellowship and common concern. Its one novelty lies in the fact that it is nation-wide, rather than county-wide or city-wide. In the jet air age, Churches in Maine and California are much closer together in point of time than were the Churches of Salem and Plymouth in 1630. The National Association is not a church in the sense that the term "church" is used of ecclesiastical bodies; it is an association of Churches.



## 2. Organizational Structure

(a) The major committee of the National Association is the executive committee, which serves as the National Association ad interim, correlates the efforts of the several commissions, and assists and directs the executives. The executive Committee cannot exceed or contravene the authorizations of the National Association.

(b) The cooperative relationships and activities of the National Association have developed out of the study and recommendations of a number of commissions. These commissions are created by, and are answerable to, the Annual Meeting of the National Association. They operate with much freedom within the framework of the general purposes of the Articles of Association, and in the area of their specific responsibilities. These commissions are:

Commission on Christian Education  
Commission on Congregational Fellowship  
Commission on the Ministry  
Commission on Publications  
Commission on Women's Work  
Commission on Youth

(c) Another major concern of the National Association is the area of missions. The original Commission on Missions has been transformed into the Missionary Society of Congregational Christian Churches. In 1961 this Society handled approximately \$130,000 for mission projects at home and abroad.

(d) To carry out basic desires of the Churches, a Corporation for the National Association has been organized. It will have within it certain Divisions, each with its own funds and each with its own Board of Directors. For example, the Missionary Society of Congregational Christian Churches is a Division of this Corporation. The Building Loan Fund and the Congregational Foundation for Theological Studies will soon be Divisions.

## IV. Activities of the National Association

It maintains a national headquarters in Milwaukee and an office in Boston with a staff to carry out program plans.

It assists Churches, both members and non-members, in finding a minister through its Department of Pastoral Relations.

It provides a Missionary Society through which every penny is used for its intended benevolent purpose -- administrative and promotional costs being underwritten through the general budget of the National Association.

It provides a Church Building Loan Fund.

It helps Churches to develop Christian Education programs which fulfill the purposes of the individual Church.

It provides a program of youth activities -- including the National Association Pilgrim Fellowship, regional summer camps, work camps, and youth pilgrimages to foreign countries.

It shares "Stimulating Suggestions" concerning effective programs for women's groups.

It publishes a monthly periodical, The Congregationalist, and numerous leaflets pamphlets, and books on the Congregational Way.

It helps to organize new Congregational Churches.

It makes provision for ministerial training through a unique plan which tailors a study program to the needs, capacities, and goals of each student.



List of the members of Pilgrim Congregational Church to whom ballots were mailed February 6, 1962.

✓ Adams, Miss Hulda R. ✓	✓ Asplund, David ✓
✓ Adams, John T. ✓	✓ Asplund, Mrs. R. R. ✓
✓ Adams, Mrs. John T. ✓	✓ <del>Atkins, Mrs. S. E.</del> ✓
✓ Adams, Jane T. ✓	✓ Atkins, Samuel F. ✓
✓ Adams, William T. ✓	✓ Atkins, Mrs. S. F. ✓
✓ Albenberg, Mrs. Fred B. ✓	✓ <del>Atkins, Mrs. &amp; Mrs. Henry H.</del> ✓
✓ Alexander, LeRoy G., Jr. ✓	✓ <del>Atwood, Mrs. Rachel</del> ✓
✓ Alworth, Mrs. R. D. ✓	✓ Avery, W. Donald ✓
✓ Amundson, Dr. Gordon C. ✓	✓ Avery, Mrs. W. D. ✓
✓ Amundson, Mrs. Gordon C. ✓	✓ Bagley, Charles M. ✓
✓ Amundson, Walter G. ✓	✓ Bagley, Mrs. C. M. ✓
✓ <del>Anderson, Ernest J.</del> ✓	✓ Bagley, Charles M., Jr. ✓
✓ <del>Anderson, Mrs. E. J.</del> ✓	✓ <del>Bagley, Frederick H.</del> ✓
✓ Anderson, Mrs. Lawrence M. ✓	✓ Bagley, Elizabeth C. ✓
✓ Andresen, John C. ✓	✓ Bagley, Mrs. K. S. ✓
✓ Andresen, Mrs. John C. ✓	✓ Bagley, William R. ✓
✓ Appelquest, Edward B. ✓	✓ Bagley, Mrs. W. R. ✓
✓ Appelquest, Mrs. E. B. ✓	✓ Baldwin, Warner F. ✓
✓ <del>Appelquest, Henry C.</del> ✓	✓ Baldwin, Mrs. W. F. ✓
✓ Applequist, Susan K. ✓	✓ Ball, Mrs. John F. ✓
✓ Archer, William J. ✓	✓ <del>Barnes, Arthur P.</del> ✓
✓ Archer, Mrs. W. J. ✓	✓ Barnes, Russell G. ✓
✓ Armstrong, Ralph R. ✓	✓ Barnes, Mrs. R. G. ✓
✓ Armstrong, Mrs. R. R. ✓	✓ <del>Barnes, William A.</del> ✓
✓ Arndt, Mrs. W. F., Sr. ✓	✓ Barney, Dr. L. A. ✓
✓ Arndt, William F., Jr. ✓	✓ Barney, Mrs. L. A. ✓
✓ Arndt, Mrs. W. F., Jr. ✓	✓ Barsness, Norman B. ✓
✓ <del>Arndt, Jean</del> ✓	✓ Barsness, Mrs. N. B. ✓
✓ <del>Artley, Fred M.</del> ✓	✓ Baughan, Mrs. Jay ✓
✓ <del>Artley, Mrs. Fred M.</del> ✓	✓ <del>Bauman, Mrs. Wm. G.</del> ✓
	✓ Bayly, Millen ✓
	✓ Bayly, Mrs. Millen ✓



List of the members of Pilgrim Congregational Church to whom ballots were mailed February 6, 1962.

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58 ✓ Bayly, Elliott J. ✓  
 ✓ Bayly, Patricia J. ✓  
 ✓ Bayly, Robert M. ✓  
 ✓ Beal, Mrs. Charles C. ✓  
 ✓ Beane, Myrtle R. ✓  
 ✓ Beck, E. O. ✓  
 ✓ Beck, Mrs. E. O. ✓  
~~Behrens, A. W.~~  
 ✓ Behrens, Mrs. A. W. ✓  
 ✓ Bellows, Mrs. Norma R. ✓  
 ✓ Bellows, Edwin K. ✓  
 ✓ Belt, Dorothy B. ✓  
 ✓ Belthuis, Lyda ✓  
 ✓ Berby, Mrs. O. L. ✓  
~~Bertsch, John T.~~  
~~Bertsch, Mrs. John T.~~  
 ✓ Bettenhausen, Earl D. ✓  
 ✓ Bettenhausen, Mrs. E. D. ✓  
 ✓ ~~Beverly, Mr. & Mrs. Robert E.~~  
 ✓ Bilger, E. J. ✓  
 ✓ Bilger, Mrs. E. J. ✓  
 ✓ Blodgett, Clara L. ✓  
 ✓ Blu, Mrs. Elmer F. ✓  
~~Bonnell, R. H.~~  
 ✓ Bonnell, Mrs. R. H. ✓  
 ✓ Bonnell, Raymond H., Jr. ✓  
 ✓ Bonnell, Mrs. R. H., Jr. ✓  
 ✓ Bonte, John S. ✓  
 ✓ Bonte, Mrs. J. S. ✓  
 ✓ Bonte, John S., Jr. ✓  
 ✓ ~~Bonte, Ann~~  
 ✓ Bouschor, David ✓  
 ✓ Bouschor, Mrs. David ✓  
 ✓ Boyer, Dr. Samuel H., Jr. ✓  
 ✓ Boyer, Mrs. S. H., Jr. ✓  
 ✓ Boyer, Samuel H. III ✓  
 ✓ Bradley, Jesse A. ✓  
 ✓ Bradley, Mrs. J. A. ✓  
 ✓ Bradley, Jesse D. ✓  
 ✓ Bradley, Duncan ✓  
 ✓ Bradley, James ✓  
~~Bradley, Mrs. Wilson~~  
 ✓ Brain, T. Alan ✓  
 ✓ Brain, Mrs. T. A. ✓  
 ✓ Bray, Philip N. ✓  
 ✓ Bray, Mrs. Philip N. ✓  
 ✓ Bray, Philip, Jr. ✓  
 ✓ Brickson, John W. ✓  
 ✓ Brickson, Mrs. John W. ✓  
 ✓ Brickson, John T. ✓  
 ✓ Briglia, P. A. ✓  
 ✓ Briglia, Mrs. P. A. ✓  
 ✓ Brooker, Warren J. ✓  
 ✓ Brooker, Mrs. Warren J. ✓  
 ✓ Brownell, Keith ✓  
 ✓ Brownell, Mrs. Keith ✓  
 ✓ Buchanan, Bruce ✓  
 ✓ Buchanan, Mrs. Bruce ✓  
 ✓ Buchanan, Mrs. Edward ✓  
 ✓ Buck, Fred W. ✓



List of the members of Pilgrim Congregational Church to whom ballots were mailed February 6, 1962.

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~~Buck, Mrs. Fred W.~~

✓ Buck, Christine ✓

✓ Burdett, Mrs. Robert W. ✓

✓ Burdick, Charles W. ✓

✓ Burg, Mrs. E. F. ✓

✓ Burg, E. Lloyd ✓

✓ Burg, Mrs. E. L. ✓

✓ Burg, Edward L., Jr. ✓

✓ Burg, Mrs. E. L., Jr. ✓

✓ Burlingame, Walter S. ✓

✓ Burlingame, Mrs. W. S. ✓

✓ Burrows, Robert L. ✓

~~Caldwell, Miss Gertrude~~

✓ Cameron, Mrs. W. R. ✓

~~Campbell, John C., Jr.~~

~~Campbell, Mrs. J. C., Jr.~~

✓ Campbell, Robert ✓

✓ Campbell, Mrs. Robert ✓

✓ Cant, Helen E. ✓

✓ Cant, Kenneth S. ✓

✓ Carleton, Hazen ✓

✓ Carleton, Mrs. Hazen ✓

✓ Carpenter, Edna F. ✓

✓ ~~Carpenter, Mr. + Mrs. Eugene~~ ✓

✓ Carpenter, Hubbell ✓

✓ Carpenter, Mrs. Hubbell ✓

✓ Carpenter, James ✓

✓ Carson, Samuel P., Jr. ✓

✓ Carson, Mrs. S. P., Jr. ✓

✓ Cash, F. H. ✓

✓ Cash, Mrs. F. H. ✓

✓ Cavanaugh, Mrs. Ruth ✓

✓ Chamberlin, Thomas W., Jr. ✓

✓ Childs, Mira ✓

✓ Chisholm, A. D. ✓

✓ Chisholm, Mrs. A. D. ✓

~~Clark, Mrs. Harry W.~~

~~Clark, Dennis~~ ✓

✓ Clark, Mrs. Wayne A. ✓

✓ Clarke, Howard P. ✓

✓ Clarke, Mrs. H. P. ✓

✓ Clarke, Alison ✓

✓ Clarke, Robert S. ✓

✓ Clure, Mrs. A. M. ✓

✓ Clure, Thomas ✓

✓ Cochran, W. C. ✓

✓ Cochran, Mrs. W. C. ✓

✓ ~~Cochran, William~~ ✓  
✓ ~~Cochran, M. Patricia~~

✓ Coleman, O. L. ✓

✓ Collins, Dr. A. N. ✓

✓ Collins, Mrs. A. N. ✓

✓ Collins, Emmons W. ✓

~~Collins, Mary~~

✓ Collins, Stephen W. ✓

✓ Collins, Mrs. Stephen ✓

✓ Combs, Catherine M. ✓

✓ Congdon, Mrs. E. C. ✓



List of the members of Pilgrim Congregational Church to whom ballots were mailed February 6, 1962.

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✓ Corbett, Mrs. R. J. ✓	✓ Durham, Mrs. R. L. ✓
✓ Currier, William G. ✓	✓ Eagles, Archie M., Jr. ✓
✓ Currier, Mrs. William G. ✓	✓ Eagles, Mrs. A. M., Jr. ✓
✓ Dahl, Mrs. A. J. ✓	✓ Eaton, Robert F. ✓
✓ Dahl, John Z. ✓	✓ Eaton, Mrs. Robert F. ✓
✓ Dahl, Mrs. John Z. ✓	✓ Edgell, Robert L. ✓
✓ Dahl, Ruth ✓	✓ Edgell, Mrs. Robert L. ✓
✓ Dalton, John ✓	✓ Edson, C. Lindsley ✓
✓ David, Mrs. L. C. ✓	✓ Edson, Mrs. C. L. ✓
✓ Decker, Mrs. T. L., Sr. ✓	✓ Edson, Harvey ✓
✓ Decker, Theodore L., Jr. ✓	✓ Eklund, Owen M. ✓
✓ Decker, Mrs. T. L., Jr. ✓	✓ Eklund, Mrs. O. M. ✓
<del>✓ Dempster, Mr. &amp; Mrs. B. C. ✓</del>	✓ Eklund, Mrs. O. V. ✓
✓ DeVaney, Fred D. ✓	✓ Elston, Mrs. F. C. ✓
✓ DeVaney, Mrs. Fred D. ✓	✓ Elston, Richard ✓
✓ Dickerson, John M. ✓	✓ Elwell, Mary I. ✓
✓ Dickerson, Mrs. John ✓	✓ Engstrom, Robert H. ✓
✓ Dinham, Dr. George A. ✓	✓ Engstrom, Mrs. Robert H. ✓
✓ Dinham, Mrs. George A. ✓	✓ Ensign, Dr. William J. ✓
✓ Dinham, Kathleen ✓	✓ Ensign, Mrs. William J. ✓
✓ Doan, Mrs. T. W. ✓	✓ Everhard, Frank T. ✓
✓ Doolittle, Mrs. L. E. ✓	<del>✓ Everhard, Mrs. Frank T. ✓</del>
<del>✓ Dyer, Mrs. Virginia ✓</del>	✓ Farnam, Henry Earl ✓
✓ Dunbar, Percy G. ✓	✓ Farnam, Mrs. H. E. ✓
✓ Dunbar, Mrs. Percy G. ✓	✓ Farnam, Douglas ✓
✓ Dunbar, William C. ✓	✓ Fawcett, Dr. Keith R. ✓
✓ Dunbar, Mrs. W. C. ✓	✓ Fawcett, Mrs. K. R. ✓
✓ Duncan, Mrs. Helen ✓	✓ Fawcett, John B. ✓
✓ Duncan, Kenneth ✓	✓ Fifield, Dr. Malcolm M. ✓
✓ Duncan, Mrs. Kenneth ✓	



List of the members of Pilgrim Congregational Church to whom ballots were mailed February 6, 1962.

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✓ Fifield, Mrs. Malcolm M. ✓	✓ Gemuenden, William D. ✓
✓ Filipi, Mrs. Paul F. ✓	✓ Gemuenden, Mrs. William ✓
✓ Finch, George C. ✓	✓ Gessner, Lester ✓
✓ Firmine, Mrs. E. L. ✓	✓ Gessner, Mrs. Lester ✓
✓ Fischer, Mrs. Robert ✓	<del>Gessner, Donald</del>
✓ Fochs, Mrs. Arnold ✓	<del>Gessner, James</del>
✓ Forsan, Arthur H. ✓	✓ Gibson, Clelland A. ✓
✓ Forsan, Mrs. A. H. ✓	✓ Gibson, Mrs. C. A. ✓
✓ Foster, Charles ✓	✓ Gibson, C. A., Jr. ✓
<del>Foster, Mrs. Charles</del>	✓ Gibson, John H. ✓
✓ Fox, Wilbur M. ✓	✓ Gilbert, Margaret B. ✓
✓ Fox, Mrs. W. M. ✓	✓ Gillespie, Dr. Malcolm G. ✓
<del>Franz, Norman G.</del>	✓ Gillespie, Mrs. M. G. ✓
<del>Franz, Mrs. Norman G.</del>	<del>Gillespie, Malcolm E.</del>
<del>Franz, Elizabeth</del>	<del>Gillespie, Mrs. Malcolm E.</del>
<del>Franz, Susan R.</del>	✓ Glendenning, John M. ✓
✓ Fride, Edward T., Jr. ✓	✓ Glendenning, Mrs. John M. ✓
✓ Fride, Mrs. Edward T., Jr. ✓	✓ Glendenning, John M., Jr. ✓
✓ Frost, Philip J. ✓	<del>Glendenning, Carter</del>
✓ Fryberger, Herschel B., Jr. ✓	<del>Gobel, Dr. Fredarick L.</del>
✓ Fryberger, Mrs. H. B., Jr. ✓	<del>Gobel, Mrs. Fred L.</del>
✓ Fryberger, Herschel ✓	✓ Gold, Carl L. ✓
✓ Fryberger, William ✓	✓ Gold, Mrs. Carl L. ✓
✓ Fuller, Dr. Josiah ✓	✓ Good, Carl J. ✓
✓ Fuller, Mrs. Josiah ✓	✓ Good, Mrs. Carl J. ✓
✓ <i>Fuller, Nathaniel</i> ✓	✓ Good, Carolyn ✓
✓ Fulton, Mary V. ✓	✓ Goodman, A. Laird ✓
✓ Galvin, Mrs. J. W. ✓	✓ Goodman, Mrs. A. L. ✓
✓ <i>Gaylord, Mrs. E. M.</i> ✓	✓ Graff, Carroll F. ✓
<del>Gemuenden, Peter</del>	
✓ Gemuenden, Thomas ✓	
✓ " <i>Mrs. Thomas</i> ✓	



List of the members of Pilgrim Congregational Church to whom ballots were mailed February 6, 1962. 6

✓ Graff, Mrs. Carroll F. ✓	✓ Harrold, Mrs. J. D. ✓
✓ Grandy, John ✓	<del>Hartley, Mrs. C. J.</del>
✓ Grandy, Mrs. John ✓	✓ Hartley, Mrs. Guilford ✓
✓ Griffith, Leonard E. ✓	<del>Hartley, Roger</del>
✓ Griffith, Mrs. L. E. ✓	✓ Hatch, L. R. ✓
✓ Griggs, Richard L. ✓	✓ Hatch, Mrs. L. R. ✓
✓ Grindy, Clifford ✓	<del>Hatch, Susan</del>
✓ Grindy, Mrs. Clifford ✓	✓ Hatch, Thomas ✓
✓ Gross, Mrs. A. W. ✓	✓ Hedenberg, G. A. W. ✓
<del>Hagmeyer, Capt. &amp; Mrs. Wm</del>	✓ Hedenberg, Mrs. G. A. W. ✓
✓ Halfaker, William L. ✓	✓ Hedenberg, William ✓
✓ Halfaker, Mrs. William L. ✓	✓ Hedenberg, Mrs. William ✓
<del>Halfaker, James</del>	✓ Heimbach, C. M. ✓
✓ Halfaker, Alvin J. ✓	✓ Heimbach, Richard B. ✓
✓ Halliday, Phillip V. ✓	✓ Heimbach, Mrs. R. B. ✓
✓ Halliday, Mrs. Phillip V. ✓	✓ Heimick, Mrs. P. F. ✓
<del>Hammer, Donald</del>	✓ Hellan, Anna K. ✓
✓ Hanft, Mrs. Philip ✓	✓ Heller, Robert L. ✓
✓ Hanson, Mrs. J. W. ✓	✓ Heller, Mrs. Robert L. ✓
<del>Hanson, Ralph S.</del>	✓ Hemenway, E. L. ✓
<del>Hanson, Mrs. R. S.</del>	✓ Hemenway, Mrs. E. L. ✓
✓ Harlow, Frederick M. ✓	✓ Hemenway, E. Leslie, Jr. ✓
✓ Harlow, Mrs. F. M. ✓	✓ Hemenway, Margaret ✓
<del>Harlow, Fritz</del>	✓ Herbert, Axel H. ✓
<del>Harlow, Mary G.</del>	✓ Herbert, Mrs. Axel H. ✓
✓ Harris, John M. ✓	✓ Hieb, Orvin M. ✓
✓ Harris, Mrs. John M. ✓	✓ Hieb, Mrs. Orvin M. ✓
✓ Harris, O. E. ✓	<del>Hebe, Mrs. E. H.</del>
✓ Harris, Mrs. O. E.	✓ Hoeg, Mrs. Dwight ✓
✓ Harrison, Harriet J. ✓	
✓ Harrold, Joseph D. ✓	



List of the members of Pilgrim Congregational Church to whom ballots were mailed February 6, 1962.

7

✓ Hoff, John E. ✓	✓ Jackson, Mrs. Robert C. ✓
✓ Hoff, Mrs. John E. ✓	✓ Jacobson, Dr. F. C. ✓
✓ Hoff, John E., Jr. ✓	✓ Jacobson, Mrs. F. C. ✓
✓ Hoff, Mrs. John E., Jr. ✓	✓ Jacobson, Susan ✓
✓ Holgate, George S. ✓	✓ Jacobson, Ann ✓
✓ Holgate, Mrs. George ✓	✓ Jenks, Edna M. ✓
✓ Holgate, Philip C. ✓	✓ Jensen, Mark ✓
✓ Holgate, Mrs. P. C. ✓	✓ Jenswold, John D. ✓
✓ Hollingsworth, Avis ✓	✓ Jenswold, Mrs. John D. ✓
✓ Holst, Harry ✓	✓ Johns, Miss Elsie ✓
✓ <del>Hommes, Elizabeth</del> ✓	✓ Johnson, Amos A. ✓
✓ Honigman, Karl F. ✓	✓ Johnson, Mrs. Amos A. ✓
✓ Honigman, Mrs. Karl F. ✓	✓ Johnson, Christina ✓
✓ Honigman, Steven L. ✓	✓ Johnson, Mrs. F. Arthur ✓
✓ Honigman, Karl W. ✓	✓ Johnson, Kenneth A. ✓
✓ Hood, Robert H. ✓	✓ Johnson, Mrs. Kenneth A. ✓
✓ Hood, Mrs. R. H. ✓	✓ Johnson, Robert W. ✓
✓ Hood, David R. ✓	✓ Johnson, Mrs. R. W. ✓
✓ <del>Hood, Pamela</del> ✓	<del>Johnson, Robert W. (2-5-46)</del>
✓ Hornby, H. Dorothy ✓	✓ Johnson, Romaine ✓
✓ Hotchkiss, Robert W. ✓	✓ Johnson, Mrs. Romaine ✓
✓ Hotchkiss, Mrs. R. W. ✓	✓ Johnson, Thomas ✓
✓ <del>Howard, Mr. + Mrs. Roy E., Harland, Alva Ann</del> ✓	✓ Johnson, Verne D. ✓
✓ Hunt, Mrs. R. F. ✓	<del>Johnson, Mrs. Verne D.</del>
<del>Hunt, Thomas</del>	✓ Johnston, Norman C. ✓
✓ <del>Hurri, Mrs. Mary Bradley</del> ✓	✓ Johnston, Mrs. Norman ✓
✓ Hutchinson, Mrs. W. A. ✓	✓ Joppa, Everett L. ✓
<del>Ilse, Clark A.</del>	✓ Joppa, Mrs. E. L. ✓
<del>Ilse, Mrs. Clark</del>	✓ Josephs, Mrs. Leonard R. ✓
✓ Imsdahl, M. J. ✓	✓ Josephs, Robert L. ✓
✓ Imsdahl, Mrs. M. J. ✓	✓ <del>Josephs, Victoria (11-28-45)</del> ✓
✓ Jackson, Robert C. ✓	

List of the members of Pilgrim Congregational Church to whom ballots were mailed February 6, 1962.

8

✓ Joyce, Mrs. Thomas ✓	✓ LeMasurier, Donald D. ✓
<del>Junkert, Robert D.</del>	✓ LeMasurier, Mrs. Donald D. ✓
<del>Junkert, Mrs. Robert D.</del>	<del>Leraan, John</del>
✓ Kalkbrenner, H. Otto ✓	✓ Lewis, Alfred J. ✓
<del>Kalkbrenner, Mrs. H. O.</del>	✓ Lewis, Mrs. Alfred J. ✓
<del>Karlstad, Irvin L.</del>	✓ Linquest, Martin E. ✓
<del>Karlstad, Mrs. I. L.</del>	✓ Linquest, Mrs. M. E. ✓
<del>Kent, James E.</del>	✓ Little, Mrs. C. A. ✓
<del>Kent, Mrs. James E.</del>	✓ Livingston, Ellis N. ✓
✓ Kimball, Anna May ✓	✓ Livingston, Mrs. Ellis ✓
<del>Kimball, Mrs. E. L.</del>	<del>Lounsbury, Dale</del>
<del>Kitts, Mrs. T. J.</del>	<del>Lounsbury, Mrs. Dale</del>
✓ <del>King, Mrs. Arthur W.</del>	✓ Lubratovich, Mirko ✓
<del>Klanderma, Clayton J.</del>	✓ Lubratovich, Mrs. M. D. ✓
✓ Klein, Mrs. Harry ✓	✓ Lubratovich, Michael D. ✓
<del>Knapp, Frank N.</del>	✓ Lubratovich, Paul ✓
✓ Knapp, Mrs. F. N. ✓	<del>Lundquist, Ray W.</del>
✓ Knowlton, Joan E. ✓	✓ Lundquist, Mrs. R. W. ✓
<del>Knowlton, Lee</del>	✓ MacArthur, Amelia ✓
✓ Knowlton, Ralph S. ✓	✓ MacArthur, Laura ✓
✓ Knowlton, Mrs. Ralph S. ✓	✓ Macaulay, George M., Jr. ✓
✓ Kohlby, Thomas S. ✓	✓ Macaulay, Mrs. George M., Jr. ✓
✓ Kohlby, Mrs. Thomas ✓	✓ MacDonald, Donald C. ✓
✓ Kohler, Mrs. Alice ✓	✓ MacDonald, Mrs. Donald C. ✓
✓ Kohlhaas, Mrs. C. L. ✓	✓ MacDonald, Gillette ✓
✓ Laird, Dr. Arthur T. ✓	<del>MacDonald, Dale</del>
✓ Laird, Mrs. A. T. ✓	✓ Macfarlane, Ann H. ✓
✓ Lee, Theodore J. ✓	<del>MacGregor, Mrs. Lane</del>
✓ Lee, Mrs. T. J. ✓	✓ MacLeod, Mrs. R. J. ✓
✓ LeMasurier, Mrs. Dalton A. ✓	



List of the members of Pilgrim Congregational Church to whom ballots were mailed February 6, 1962.

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- |                                    |   |
|------------------------------------|---|
| ✓ MacRae, Gordon C. ✓              | ✓ McCabe, Thomas M. ✓                       |
| ✓ MacRae, Mrs. Gordon C. ✓         | ✓ McCarthy, Mrs. T. F. ✓                    |
| ✓ Magner, Mrs. Ralph B. ✓          | ✓ McClearn, Mrs. H. J. ✓                    |
| ✓ Magney, Dr. Fred H. ✓            | <del>McCoy, Mrs. C. V.</del>                |
| ✓ Magney, Mrs. F. H. ✓             | ✓ McCune, Mrs. J. F. ✓                      |
| <del>Maer</del>                    | ✓ McDonald, Mrs. A. S. ✓                    |
| ✓ Magney, Roy T. ✓                 | ✓ McDonald, Mrs. R. B. ✓                    |
| ✓ <del>Magney, Mrs. Roy T.</del> ✓ | ✓ McEwen, Miss Audrey ✓                     |
| ✓ Maier, Mrs. B. H. ✓              | ✓ McGillivray, Mrs. Margaret ✓              |
| ✓ Maney, Mrs. James E. ✓           | ✓ <del>McHaffie, Mrs. O. L.</del> ✓         |
| ✓ Mann, Floyd J. ✓                 | ✓ <del>Meining, Mrs. Henry</del> ✓          |
| ✓ Mann, Mrs. Floyd J. ✓            | ✓ <del>McKish, Mr. + Mrs. Donald A.</del> ✓ |
| ✓ Marsden, Ralph W. ✓              | ✓ Meldahl, Mrs. M.M. ✓                      |
| ✓ Marsden, Mrs. Ralph W. ✓         | ✓ Mellin, John A. ✓                         |
| ✓ Marshall, Caroline ✓             | ✓ Mellin, Mrs. John ✓                       |
| ✓ Marshall, Julia N. ✓             | ✓ Mickelsen, Mrs. J. G. ✓                   |
| ✓ Martin, Quinton ✓                | ✓ Mickelsen, Robert H. ✓                    |
| ✓ Martin, Mrs. Quinton ✓           | ✓ Mickelsen, Mrs. Robert H. ✓               |
| ✓ Martin, Thomas R. ✓              | ✓ <del>Mickelsen, Robert B.</del> ✓         |
| ✓ Matter, Willard B. ✓             | ✓ Mielke, Morris V. ✓                       |
| ✓ Matter, Mrs. W. B. ✓             | ✓ Mielke, Mrs. Morris V. ✓                  |
| ✓ Matteson, Mrs. H. J. ✓           | ✓ Miller, Mrs. A. H. ✓                      |
| ✓ Matteson, Robert ✓               | ✓ Miller, Mrs. B. B. ✓                      |
| <del>Matzke, David</del>           | <del>Miller, Marilyn</del>                  |
| <del>Matzke, Judith</del>          | ✓ Miller, Mrs. Katherine ✓                  |
| ✓ Matzke, Walter W. ✓              | <del>Mitchell, Mrs. Osear</del>             |
| ✓ Matzke, Mrs. Walter W. ✓         | ✓ Mitchell, Wildey ✓                        |
| ✓ Maxfield, Mrs. L. M. ✓           | ✓ Mitchell, Mrs. Wildey ✓                   |
| ✓ Mayall, Mrs. R. L. ✓             | <del>Moeborg, Norman A.</del> ✓             |
| ✓ Mayall, Robert L., Jr. ✓         | <del>Moeborg, Mrs. Norman A.</del> ✓        |
| ✓ Mayall, Mrs. R. L., Jr. ✓        | ✓ Moeborg, Robert N. ✓                      |
|                                    | ✓ Montague, James E. ✓                      |

*moved to  
Pittsburgh*

List of the members of Pilgrim Congregational Church to whom ballots were mailed February 6, 1962.

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✓ Montague, Mrs. J. E. ✓	✓ Niss, Mrs. Wallace ✓
✓ Moore, LeRoy W. ✓	✓ Nordal, Herbert L. ✓
✓ Moore, Mrs. LeRoy ✓	✓ Nordal, Mrs. H. L. ✓
✓ Morrison, John M. ✓	<del>Nordal, Nevin</del>
✓ Morrison, Mrs. John M. ✓	<del>Nordal, Mrs. Nevin</del>
✓ Morrison, Robert M. ✓	✓ Norman, Warren B. ✓
✓ <i>Morrison, Donald M.</i> ✓	✓ Norman, Mrs. Warren ✓
✓ Morrison, John D. ✓	✓ Norman, Carol ✓
✓ Morrison, Mrs. John D. ✓	✓ Nutting, Dr. R. E. ✓
✓ <i>Morher, Mr. + Mrs. Dennis</i> ✓	✓ Nutting, Mrs. R. E. ✓
✓ <del>Muhenen, Mrs. Hilda</del>	<del>Oberg, Mrs. A. G.</del>
<del>Naslund, Mrs. Stanley</del>	✓ O'Dell, Harold ✓
✓ Neimeyer, Harry (R. H.) ✓	✓ O'Dell, Mrs. Harold ✓
✓ Neimeyer, Harry T. ✓	✓ Olin, Mrs. David ✓
✓ Neimeyer, Peter ✓	✓ Olsen, Peter ✓
✓ Nelson, Mrs. Helge ✓	✓ Osterland, Roy T. ✓
✓ Nelson, John P. ✓	✓ Osterland, Mrs. Roy T. ✓
✓ Nelson, Mrs. J. P. ✓	✓ Osterplan, Mrs. John ✓
<del>Nelson, Knute</del>	✓ Otis, Paul F. ✓
<del>Nelson, Mrs. Knute</del>	✓ Owens, Robert M. ✓
✓ Nelson, Phyllis ✓	✓ Owens, Mrs. Robert M. ✓
✓ Nelson, Rowland H. ✓	<del>Paddack, Mrs. L. E.</del>
✓ Nelson, Mrs. R. H. ✓	✓ Palmer, Ray G. ✓
✓ Nelson, Rolland ✓	✓ Palmer, Mrs. Ray G. ✓
✓ Nelson, Mrs. Rolland ✓	✓ Parker, A. E. ✓
<del>Newman, William A.</del>	<del>Parker, Mrs. A. E.</del>
<del>Newman, Mrs. William A.</del>	✓ Parson, Dr. E. Irvine ✓
✓ Nichol, Mrs. Edith ✓	✓ Parson, Mrs. E. I. ✓
✓ Nichol, James C. ✓	<del>Parson, Gail</del>
✓ Nichol, Mrs. James C. ✓	
✓ Niss, Wallace ✓	



List of the members of Pilgrim Congregational Church to whom ballots were mailed February 6, 1962.

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✓ Parson, Gary ✓	<del>Priest, Philip</del>
✓ Parson, Jill ✓	✓ <del>Priest, Donald</del> ✓
✓ Patch, Dr. O. B. ✓	✓ Prince, Milton ✓
✓ Patch, Mrs. O. B. ✓	✓ Prince, Mrs. Milton ✓
✓ Patch, Dan ✓	✓ Prine, Mrs. Bertha ✓
✓ Patch, Keith ✓	✓ Prine, Miss Olive ✓
✓ Pearce, Clyde ✓	✓ <del>Prine, Mrs. S. M.</del> ✓
✓ Pearce, Mrs. Clyde ✓	✓ Quigley, Mrs. T. Q. ✓
✓ Pearsall, W. G. ✓	✓ Radford, Samuel G. ✓
✓ Pearsall, Mrs. W. G. ✓	✓ Radford, Mrs. Samuel G. ✓
✓ Pennie, Mrs. D. F. ✓	✓ <del>Rappana, Mrs. Mrs. Archie W.</del> ✓
✓ Pennie, Robert ✓	✓ Rask, Peter ✓
✓ Peterson, Lloyd ✓	✓ Rask, Mrs. Peter ✓
✓ Peterson, Mrs. Lloyd ✓	✓ Rauschenfels, Erich ✓
<del>Peterson, Willard</del>	✓ Rauschenfels, Mrs. Erich ✓
<del>Peterson, Mrs. Willard</del>	<del>Rawn, Mrs. Hannah</del>
✓ Phillips, Mrs. T. F. ✓	✓ Raymond, Theodore M. ✓
✓ Pietila, Loren J. ✓	✓ Raymond, Mrs. T. M. ✓
✓ Pietila, Mrs. Loren J. ✓	<del>Raymond, T. M., Jr.</del>
✓ Plumb, Henry H. ✓	✓ Rayn, Hollis B. ✓
✓ Plumb, Valworth R. ✓	✓ Rayn, Mrs. H. B. ✓
✓ Plumb, Mrs. V. R. ✓	✓ Reed, Arlington K. ✓
✓ Plumb, Gerald ✓	✓ Reed, Mrs. A. K. ✓
✓ Pollard, Dr. William S. ✓	✓ <del>Reed, John</del> ✓
✓ Pollard, Mrs. William S. ✓	✓ Reynolds, William M. ✓
<del>Porter, Miss Viola</del>	✓ Reynolds, Mrs. William M. ✓
<del>Potter, Donald</del>	✓ Rhode, Richard H. ✓
<del>Potter, Mrs. Donald</del>	✓ Rhode, Robert B. ✓
✓ Priest, Mrs. Vanita ✓	✓ Rhode, Mrs. Robert B. ✓
	✓ Rhode, Peter ✓
	✓ Rice, Franklin S. ✓
	✓ Rice, Mrs. F. S. ✓
	✓ Richards, Miss Mabel ✓

List of the members of Pilgrim Congregational Church to whom ballots were mailed February 6, 1962.

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✓ Robb, J. A. ✓	<del>Shefehik, Charles M.</del>
✓ Robb, Mrs. J. A. ✓	✓ <i>Shefehik, Mr. &amp; Mrs. David R.</i> ✓
✓ Roberts, Arthur ✓	✓ Shefehik, Mrs. T. J., Sr. ✓
✓ Roberts, Mrs. Arthur ✓	✓ Shefehik, Thomas J., Jr. ✓
✓ Roberts, Henry ✓	✓ Shefehik, Mrs. T. J., Jr. ✓
✓ Rogers, Ruth Alta ✓	✓ Shively, Harold O. ✓
<del>Roper, Mrs. John</del>	✓ Shively, Mrs. Harold O. ✓
✓ Rouse, Ray H. ✓	✓ Silliman, Thomas B. ✓
✓ Rouse, Mrs. R. H. ✓	✓ Silliman, Mrs. Thomas B. ✓
✓ Rouse, Ray H., Jr. ✓	✓ Skillings, Mrs. David N. ✓
✓ Russell, Mrs. Clinton ✓	✓ Skillings, David N., Jr. ✓
✓ Savin, Bennett S. ✓	✓ Slack, Dr. William J. ✓
✓ Savin, Mrs. B. S. ✓	✓ Slack, Mrs. William J. ✓
<del>Schaeffer, Susan</del>	✓ Smith, Mrs. C. W. ✓
✓ Schmidt, Robert G. ✓	✓ Smith, Eleanor ✓
✓ Schmidt, Mrs. Robert G. ✓	✓ <i>Mr. +</i> Smith, Mrs. A. Nicol ✓
<del>Schuyler, Harold S.</del>	✓ Smith, Robert M. ✓
<del>Schuyler, Mrs. Harold S.</del>	✓ Smith, Mrs. Robert M. ✓
<del>Seguin, Robert E.</del>	✓ Smith, Jeffrey ✓
<del>Seguin, Mrs. Robert E.</del>	✓ <i>Smith, Donald</i> ✓
✓ Seitz, Jack ✓	<del>Sneed, Dr. Robert J.</del>
✓ Seitz, Mrs. Jack ✓	<del>Sneed, Mrs. Robert J.</del>
✓ Selle, Mrs. Erwin S. ✓	✓ Sneve, Peter ✓
✓ Sellwood, Mrs. Fred ✓	✓ Sneve, Mrs. Peter ✓
✓ Sellwood, Jack ✓	<del>Seules, William</del>
✓ <i>Sellwood, Barbara</i> ✓	<del>Seules, Mrs. William</del>
✓ Sellwood, Margaret ✓	✓ Southworth, Russell E. ✓
✓ Sellwood, Mrs. Myra ✓	✓ Southworth, Mrs. Russell ✓
✓ Seymour, Miss Helen ✓	✓ Spalding, Mrs. George C. ✓
✓ Shearer, Jessie ✓	✓ Spencer, Mrs. George H. ✓
	✓ Spencer, George H., Jr. ✓



List of the members of Pilgrim Congregational Church to whom ballots were mailed February 6, 1962.

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✓ Spencer, Mrs. George H., Jr. ✓	✓ Swanby, Melvin C. ✓
✓ Spicer, Mrs. Frank W.	✓ Swanby, Mrs. Melvin C. ✓
<del>Spieer, Richard G.</del>	✓ Swanby, Melvin Calhoun ("Jr.") ✓
<del>Spieer, Mrs. R. G.</del>	✓ Swanby, Mrs. Melvin Calhoun ✓
✓ Sponsel, Mrs. C. T. ✓	✓ Swanson, Robert M. ✓
✓ Staple, Flora ✓	✓ Swanson, Mrs. Robert M. ✓
✓ Starin, Harold S. ✓	✓ Swanstrom, John E. ✓
✓ Starin, Mrs. Harold ✓	✓ Swanstrom, Mrs. John E. ✓
✓ Stark, James T. ✓	✓ <i>Jack Swanstrom</i> ✓
✓ Stark, Mrs. James T. ✓	✓ Swanstrom, Julie ✓
✓ Starkey, Robert J. ✓	✓ Swanstrom, Dr. Robert L. ✓
✓ Starkey, Mrs. Robert J. ✓	✓ Swanstrom, Mrs. R. L. ✓
✓ Starkey, Susan ✓	✓ Syck, Roderick L. ✓
✓ Steele, Carroll ✓	✓ Syck, Mrs. R. L. ✓
<del>Steele, Mrs. C. D.</del>	<del>Syck, John</del>
✓ Stensland, Anna Lee ✓	<del>Syck, Lawrence</del>
✓ Stephenson, Conrad ✓	✓ Taylor, Alonzo W. ✓
✓ Stephenson, Mrs. Conrad ✓	✓ Taylor, Mrs. A. W. ✓
✓ Stephenson, Scott ✓	✓ Taylor, A. W., Jr. ✓
✓ Stevenson, Mrs. George R., Jr. ✓	✓ Taylor, Mrs. A. W., Jr. ✓
✓ Storberg, Carl G. ✓	<del>Taylor, John P.</del>
✓ Storberg, Mrs. Carl G. ✓	<del>Taylor, Mrs. John P.</del>
✓ Stout, Mrs. F. E. ✓	✓ Tengquist, Verner M. ✓
✓ Stout, Fred E., Jr. ✓	✓ Tengquist, Mrs. V. M. ✓
✓ Stratton, Lawrence D. ✓	✓ <i>Tengquist, Barbara</i> ✓
✓ Stratton, Mrs. Lawrence D. ✓	✓ Tenney, Frank C. ✓
<del>Strom, Mrs. Robert R.</del>	✓ Tenney, Mrs. F. C. ✓
✓ Stubenvoll, William G. ✓	✓ Thoirs, Florence ✓
✓ Stubenvoll, Mrs. William G. ✓	✓ Thoirs, Miriam ✓
	✓ Thomas, Mrs. C. L. ✓
	<del>Thomas, Miss Edith</del>

List of the members of Pilgrim Congregational Church to whom ballots were mailed February 6, 1962.

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<del>Thomas, Miss Irene</del>	✓ Weld, Glen ✓
✓ Thomas, John Ivey ✓	✓ Weld, Mrs. Glen ✓
✓ Thomas, Mrs. John I. ✓	✓ Welles, George W. III ✓
✓ Tibbetts, Mrs. Mark H. ✓	✓ Weyl, Kenneth C. ✓
✓ Tomlan, Charles E. ✓	✓ Weyl, Mrs. Kenneth C. ✓
✓ Tomlan, Mrs. Charles E. ✓	✓ Weyl, Tom ✓
✓ <del>Tomlan, Thomas</del> ✓ <i>Tover, Mrs. &amp; Mrs. Erling</i>	<del>Wheeler, Mrs. Bert N.</del>
✓ Trueblood, Mrs. Inez ✓	<del>Wheeler, Dr. Daniel W.</del>
✓ <del>Jurner, Barbara</del> ✓	✓ Whittemore, Merrill ✓
✓ Underdahl, Lennie C. ✓	✓ <i>Page Whyte</i>
✓ Underdahl, Mrs. L. C. ✓	✓ Wilkinson, Mrs. Charles L. ✓
✓ Van Evera, Mrs. William P. ✓	✓ Williams, C. Tyler ✓
✓ Von, Mrs. Arthur ✓	✓ Williams, Mrs. C. T. ✓
✓ Von, David ✓	<del>Wilson, George L.</del>
✓ Voss, Mrs. Fred J. ✓	✓ Wilson, Mrs. G. L. ✓
✓ Voss, Charles E. ✓	✓ Woodbridge, Mrs. R. M. ✓
<del>Wahl, Edward F.</del>	✓ Wyard, Willis D. ✓
✓ Wahlgren, Mrs. H. E. ✓	✓ Wyard, Charlotte A. ✓
✓ Walker, Donald F. ✓	✓ Yates, Robert ✓
✓ Walker, Mrs. D. F. ✓	✓ Young, Allen A. ✓
✓ <del>Walker, Donald F., Jr.</del> ✓	✓ Young, Mrs. Allen A. ✓
✓ Walker, Douglas ✓	✓ Young, Dr. Thomas O. ✓
✓ Walker, Mrs. Douglas ✓	✓ Young, Mrs. T. O. ✓
<del>Walker, Mrs. James W.</del>	✓ Zentner, David ✓
✓ Walker, Miss Helen M. ✓	✓ Zentner, Mrs. David ✓
✓ Wallace, Martha ✓	<del>Zuger, Mrs. J. R.</del>
✓ <del>Wandmaker, Dr. &amp; Mrs. John J.</del> ✓	✓ <i>Zentner, Werner J.</i>
✓ Ward, Mrs. Voorhees L. ✓	✓ <i>Zentner, Mrs. W. J.</i>
✓ Watts, Mrs. George W. ✓	
✓ <del>Wedlund, Mr. &amp; Mrs. Gerald J.</del> ✓	
✓ Weitzel, Harold C. ✓	
✓ Weitzel, Mrs. Harold C. ✓	
✓ Welch, Arthur B. ✓	
✓ Welch, Mrs. Arthur B. ✓	
* <i>Erling Zoner</i>	



Pilgrim Congregational Church

2310 EAST FOURTH STREET  
DULUTH 12, MINNESOTA

WILLIAM L. HALFAKER  
MINISTER

February 6, 1962

JOHN T. BERTSCH  
ASSOCIATE MINISTER

TO THE MEMBERS OF  
PILGRIM CONGREGATIONAL CHURCH:

By action taken at the annual meeting of its members on January 17, 1962, it was decided that Pilgrim Congregational Church reach its decision on the question of affiliation with the National Association of Congregational Christian Churches by having its eligible members vote by mail. At the meeting, in accordance with the provisions of the constitution of Pilgrim Congregational Church, the Clerk was directed to mail on February 6, 1962, to each member of the age of 18 or over whose name appears on its current resident membership roll, at the address listed therein, the enclosed ballot, ballot envelope, and mailing envelope.

The Committee on Procedures, which has previously mailed you information on the subject, points out that the sole question put by the ballot is that of affiliation with the National Association and that, regardless of whether a majority of the ballots are cast for or against membership in the National Association, the vote at this election does not sever Pilgrim Church's present associations and affiliations with the Duluth Association of Congregational Churches and the Minnesota Congregational Conference. The Articles of Association of the National Association of Congregational Christian Churches provide that churches may become members "without in any wise disturbing or altering their present associations and affiliations."

In order that your ballot may be counted, you must observe the following instructions:

- (1) You should mark your ballot and seal it in the enclosed envelope marked "Ballot Envelope". This envelope should have no mark on it indicating your identity.
- (2) The "Ballot Envelope" with the ballot enclosed should be sealed in the enclosed envelope marked "Mailing Envelope" which must be endorsed by your signature (handwritten, not typed, printed or rubber-stamped) and must be mailed or delivered to the Pilgrim Congregational Church office so as to be received at the church office by 4:00 P.M. on Tuesday, February 20, 1962.

Immediately after 4:00 P.M. on February 20, 1962, the ballots will be opened and the vote canvassed under the direction of the Clerk and the result of the balloting will be declared and recorded. Any such member of Pilgrim Church may be present when the vote is canvassed.

Robert F. Eaton  
Clerk, Pilgrim Congregational Church

B A L L O T

BE IT RESOLVED that the Pilgrim Congregational  
Church of Duluth hereby becomes a member of the  
National Association of Congregational Christian  
Churches.

YES ☐

NO ☐



BALLOT ENVELOPE

From:

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Pilgrim Congregational Church  
2310 East Fourth Street  
Duluth 12, Minnesota

MAILING ENVELOPE



PILGRIM CONGREGATIONAL CHURCH  
Duluth, Minnesota

NOTICE OF SPECIAL BUSINESS MEETING

Monday, February 26, 8:00 P.M.

A special business meeting of the church will be held Monday evening, February 26, at 8:00, to consider recommendations from the Board of Trustees for allocation of benevolences from the budget for 1962.