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INTRODUCTION

". . . Friends, celebrate with us that we may become an epiphany or a manifestation of Christ in our time, . . . but . . . let us remember that it is up to us to become this epiphany in our time."

These were the words of greeting given by Fr. Frank T. Moore on the Feast of the Epiphany, January 6, 1976. This was not to be just another holy day for his congregation. Rather, this service would mark the beginning of a new mission for Episcopalians in Yonkers, New York. On that day, under the leadership of The Rt. Rev. Paul Moore, the Diocese of New York would recognize and bless the consolidation of two long standing Congregations, Christ Church and St. Augustine's, into the Church of the Holy Cross.

But why such a phenomenon? Why would two congregations, who had struggled to survive as independent churches for so long, form one parish? The text of this thesis will answer these questions and many more which will arise.

A survey of the history of the two congregations will show that they were two exclusives originating at the same source; two exclusives which had to leave their mother church and struggle with the political, social and economic tensions of their time. These churches were two exclusives which were forced to combine for the survival of their mission in

Yonkers. They were two strangers who had to get to know each other very slowly and very carefully; two strangers who definitely needed help to get to know each other. The source of that help was the Diocese of New York.

In this work I shall present the discussions of merger and the eventual creation of the Church of the Holy Cross. It is my intention to show that the Diocese of New York had intended to strive with the social movements of the 1960's and end the segregation which existed in Yonkers. In so doing, a joint ministry was initiated which resulted in the unexpected birth of a new church.

Finally, I will examine the three years in which the Church of the Holy Cross has lived its miraculous life. I will present statistics which will prove beyond a doubt that the Church of the Holy Cross is truly the epiphany for which Fr. Moore had prayed.

ACKNOWLEDGEMENT

This thesis is dedicated to Fr. Frank T. Moore for his unceasing support and pastoral care during the past four years of theological study. Without his help and guidance, I would never have been able to overcome the problems of destroyed and missing records.

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TWO EXCLUSIVES BOUND AS ONE
(THE HISTORY OF THE CHURCH OF THE HOLY CROSS)

by
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Chapter 1

NO PARISH CHURCH IS AN ISLAND

No parish church is an island. No parish can live in a vacuum ministering to its own needs and neglecting the social, political and economic factors which envelope it. Any congregation which attempts to do this is doomed to failure. For eighty-five years Christ Church, Yonkers tried to be an island of Anglo-Catholoccity amidst a sea of Protestantism, neglecting the historical trends, the National Church and the Diocese of New York. For this reason, Christ Church was doomed to failure as an independent parish.

Where did it all begin? Well, imagine the scene. A large, impressive stone church stands surrounded by a grassy knoll. On Sunday mornings carriages ride up and well-dressed gentlemen step out to assist their ladies from their elegant vehicle to the family pew. The pew, of course, has been dutifully paid for either by endowment or yearly rent.

Now, imagine a city growing with the Industrial Revolution. A sugar plant, a carpet shop, a hat factory, and a fire arms factory have been opened. The small, quiet village has turned into a bustling city. The population has exploded. But, it had exploded with factory workers, not gentry.

Now, imagine the folk on Sunday. The lower middle

class people wish to worship God too, but they cannot afford to rent, much less endow a pew! Where are they to turn? What are they to do?

In 1867 Caroline Jones found the answer: a free church. There was a growing tendency during this period in our history towards the use of "free churches" as distinct from those with rented pews. The earliest free churches were established as city missions for work among the poor in the larger cities and were supported by the diocese or by missionary societies. The first of the free churches which were self-supporting were the Church of the Holy Communion in New York and the Church of the Advent in Boston, both founded in 1844. The movement grew rapidly after the Civil War, being generally supported by the Anglo-Catholics.¹

Caroline Jones, the daughter of the Senior Warden of St. John's, Getty Square, Yonkers, was one of these benevolent Anglo-Catholics. Having in her mind that the lower middle class of Yonkers needed a place to worship, she met with the Assistant Minister, Lyman Cobb, Jr. Miss Jones gave Mr. Cobb \$1,000. Also, in her will, she gave a plot of land at Ashburton Avenue and Jones Place, to be set aside for a free Episcopal Church. Louisa Jones and Lyman Cobb were the executors of the will and were authorized to sell the plot if it was not suitable for their needs.

A year later, the plot was sold for \$3,000. This sum was added to the previous \$1,000 and a second plot was purchased at the corner of Elm Street and Nepperhan Avenue.

Cobb immediately mortgaged the property and made plans for the construction of a modest church building.

The cornerstone was laid on April 24, 1872. Present at the ceremony were William Langford, St. John's; Davis Richmond Brewer, St. Paul's; Angus M. Ives, Tuckahoe; M. R. Hooper and Lyman Cobb.² The A-frame church was quickly completed. The first service was held on July 14, 1872. Present were William Langford, David F. Banks, St. Paul's; M. R. Hooper and Lyman Cobb. It was a communion service with a sermon by the Rev. Mr. Banks.³

On April 15, 1879, Lyman Cobb requested that the group who met at Elm and Nepperhan be known as Christ Church "in Communion with the Protestant Episcopal Church in the United States of America and the Diocese of New York."

On May 22, 1879, a formal request for incorporation was registered with the Supreme Court of New York State. The request was granted on June 2, 1879.⁴

Almost immediately, the church fell upon financial trouble. The custom was for a church to fill its treasury from endowments and pew rents. Christ Church was a free church and, therefore, had to find another source of income. Before the officials of the church could find such a source, the mortgage was foreclosed for nonpayment. The property was bought by James C. Bell. Lyman Cobb in turn picked up the mortgage in 1880.⁵

This economic rally was only temporary. In 1884 the church was offered for sale and was bought by

Virginia Clark for \$4,800. At the same time, she paid a floating debt of \$700 for the church.

Around Christmas of the same year, Mrs. Clark made another generous offer. At that time, she promised to continue to pay the interest on the mortgage if the Vestry would work to pay off the principle. After having cleared the debt, the property would be put in the hands of the Trustees of Estate and Property of the Diocese of New York. The Vestry agreed to her proposal and, in turn, dedicated themselves to relieving the church of its debt. In 1885, \$500 was repaid to Mrs. Clark. In 1886, \$1,000 was raised; in 1887, \$1,300. Finally, the last \$2,000 was repaid in 1888.

Now that the church was out of debt it could be consecrated. The ceremony was held on the Second Sunday of Advent, December 9, 1888. The Church was consecrated by Bishop Henry C. Potter with the assistance of the Rector, August Ulmann, Archdeacon Mackay-Smith and William S. Snively of Brooklyn.⁶

The deed and all necessary documents were delivered to the Trustees on June 7, 1889. But, Mrs. Clark was careful to protect her investment. Her lawyers attached to the original deed a provision stipulating that should the Diocese be divided, the property would be conveyed to a representative body of the diocese in which the church was located. A further restriction was put upon the future sale of the property. The Vestry and Trustees had the power to sell the property, but any money gained from such a sale was to be

used for the purchase of other property "within the limits of the City of Yonkers" and used for a church. Once these addenda were agreed to, the property was leased to Christ Church by the Trustees. The date was June 8, 1889.⁷

While the debt was being paid and the Diocese of New York was taking control of the property, progress was being made parochially. In August, 1885 August Ulmann, the Rector, requested that the parish be brought into union with the Diocese of New York. This was finally accomplished on November 6, 1888.⁸

In 1889 Mrs. Clark gave another generous gift. A "portable" parish house, a memorial to Mr. Clark's parents, was erected for use by the Sunday School. The deed for this building was immediately turned over to the Trustees of Estate and Property.⁹

During the summer of 1892 the Church was enlarged and repaired at a cost of \$6,000. The seating capacity was increased from 210 to 380 persons. The Parish House was also increased by one-third at a cost of \$4,000.¹⁰

Now in 1892, after twenty years of economic struggle, the members of Christ Church were able to raise almost \$10,000. How were they able to do it? What was their motivation?

The answer can be found by studying what has happened to the Episcopal Church since the end of the Civil War. Now that the war was over the citizens of the United States could turn their enthusiasm back toward their own lives.

Some of this enthusiasm was carried over into their religious values.

The reunion of the nation in 1865 did not necessarily mean a peaceful existence for the Church. Rather, it meant controversy between the Ritualists and low churchmen, while Broad Churchmen attempted to avert schism.¹¹

The church became interested in the possibility of union with other denominations, such as the Swedish Church, Eastern Orthodox, Old Catholics, Polish National Church and the Uniats. Eventually this search for unity led to membership in the National Council of Churches.¹²

With the coming of the Industrial Revolution and its socio-economic problems, Christian social teaching manifested itself in the areas of Indian rights, labor relations, world peace and child labor.

In order to keep up with the progress of the country, the Book of Common Prayer was revised in 1892 and the Constitution of the Episcopal Church was revised in 1904.¹³ These innovations led to the formation of new agencies to carry out the church's work. The woman's communal Order of Deaconesses, the Brotherhood of St. Andrew for men, and the Girls' Friendly Society for young women provided a means of meeting the new problems the church confronted.¹⁴

It was this new phase in the life of the Episcopal Church in the United States which helped the members of Christ Church realize that they must pull themselves together and move forward to begin their ministry in Yonkers.

They were Ritualists, often referred to as an island of Anglo-Catholicity in a Protestant city. They were supporters of Prayer Book and Constitutional revision. They had organizations such as the Brotherhood of St. Andrew and the Girls' Friendly which bolstered the work of the church.

Aware of their special mission, establishing a free church in Yonkers, Ephraim S. Widdemer was able to arouse enthusiasm in his congregation. It was due to his efforts that \$9,400 was raised to pay for the renovations of the buildings.

Charles Artherton Lyon continued to build up the pride and fervor of the congregation. He helped the parish to adopt its Anglo-Catholic ritual which has made the church distinct in its ministry. He achieved this goal by introducing a vested choir of men and boys on Christmas, 1897. The added ritual was met "with highly satisfactory results."¹⁵ From thence, through each rectorship, the parish became more Anglo-Catholic.

The year 1898 was a crucial year for United States diplomacy and interest in the realm of foreign affairs. This was the year of the Spanish-American War, which left the United States a world power, engaged in the race of imperialism.

The United States could no longer look inwardly and dwell upon its domestic problems. The country had been reconstructed from its Civil War (1860-1865) and entered upon a period of domestic growth. The Gilded Age had

brought forth new inventions, political reform, and farm and labor organizations.

This change from isolationism to imperialism affected the Protestant Episcopal Church of America by fostering the creation of missionary districts in the Philippines, Puerto Rico, Hawaii, and the Caribbean.¹⁶

The Episcopal Church could now become involved in social and political affairs. Until the turn of the century the average Episcopal parish was interested in maintaining the status-quo. After 1900, as the Progressive Reform Era came into full swing, the Episcopal Church took an active role in the struggle for social justice.¹⁷

During this reform era, Christ Church grew steadily. Mrs. Clark was not the only one who wished to help establish a free church in Yonkers. Mrs. William F. (Eva) Cochran was also a great benefactor of the church. On April 8, 1901 she presented the church with a parcel of land located at 103 Elm Street, which was to be the site of a rectory. She, like Mrs. Clark, presented the deed to the Diocesan Trustees.

The service was enhanced by the installation of a new organ valued at \$2,400 in January 1902. This was a gift from "several friends interested in the work of the parish."¹⁸

In 1904 the Parish acquired a valuable piece of property adjoining the church. The land, a gift from a generous friend, was hoped to be the site of future Parish buildings.¹⁹ But building was not necessary. On January 28, 1905

Mrs. Cochran gave to the church the building located at 206 Nepperhan Avenue. The value of the property was over \$8,000. After suitable alterations were made, the building was used as the Guild House.²⁰

The deed for the Guild House was also turned over to the Trustees. This deed and that for the rectory contained all the same restrictions which Mrs. Clark had included in the Church and Parish House deeds.²¹

As the United States entered World War I in 1917, most clergy supported the war effort. Some pacifists took abuse from their congregations but the majority of the rectors expressed their gratitude for those Americans who fought to "make the world safe for democracy." When the war was over the Episcopal Church established a war memorial in Paris and urged United States entry into the League of Nations.^{22, 23}

On the home front, the Episcopal Church continued to move on in an attempt to organize itself. Due to an increased importance of the office of the Diocesan Bishop, a ruling was passed that the Bishop could no longer retain his position in a parish upon taking office. Slowly the Bishop became more of an administrator and financial expert. The expansion of his duties also led to a canon which allowed for the election of Suffragan Bishops. New York has had at least one suffragan since the institution of this canon in 1910.²⁴

Prayer Book Revision was again discussed at the General Conventions from 1913-1928. The result was the 1928

Prayer Book which we know so well.²⁵

The movement toward the unity of the Christian denominations continued through the war. Under the direction of the Joint Commission on Church Unity studies were made toward the goal but no firm action was taken.²⁶

After about 100 years of existence the Episcopal Church had spread to the Pacific and beyond its borders. The church had grown and those in positions of leadership realized that their government must expand in order to strengthen the work of the church.

Around 1919 this problem was finally faced. A constitutional amendment was adopted which provided for the election of the Presiding Bishop by the House of Bishops and confirmation by the House of Deputies. As well, a canon was adopted which created The National Council consisting of twenty four members including bishops, presbyters and laymen (some elected by General Convention, some by Provincial Synod) to "administer and carry on the missionary, educational, and social work of the Church of which work the Presiding Bishop shall be the executive head."²⁷

At this time there was also an interest in child psychology and teaching as a science. These fields of study had a profound influence upon the religious education of the Episcopal Church. Classes were systematically organized and teachers were trained. The Christian Nurture Series was written and then adopted by many parishes.²⁸

The Harding administration was known as the time to

"return to normalcy": a time to return to the peace and isolation of the years prior to World War I. This period in history was characterized by liberalism, cynicism and a rejection of Victorian values.

The Church also bore witness to this cynicism and rejection. The Church took no official stand on prohibition, a major issue of the day. There was a slight decrease in the baptized membership of the church on a nation-wide basis. This decline can be explained by the fact that the Church was committed to long standing ideals which were now being questioned, particularly by the youth. The Church tried to regain its lost youth by establishing the Young People's Fellowship, an organization of Christian fellowship for teenagers of both sexes.

A study of the life and mission of Christ Church during the 1920's reveals very little. One can note that the parish followed the general decline of the church in baptisms, confirmations and number of communicants (see Graphs in Appendix).

It seems that the rectors and their congregations were mainly interested in ministering to themselves and forgot that Christ Church had a mission in Yonkers.

The Rev. James Steedman Holland increased the size of the Sunday School. The Rev. John James Bott renovated the church and Guild House again. The Rev. Harry M. Hyatt devoted himself to the spiritual rebuilding of the congregation. But, no efforts were made to deal with the critical

issues facing the national church.²⁹

The prosperity of the Harding and Coolidge administrations was not to last. Hoover faced a disastrous depression and failed to revive the United States economy. Hundreds of thousands of people found themselves hungry and unemployed. But Franklin Roosevelt's New Deal brought the working person to his or her feet again.

As the United States government tried to deal with this economic crisis, the church tried to face the same problem. After the Great Depression, few people had large sums of money with which to endow their churches. As well, each person now paid the income tax. Pew rents became more and more impossible to pay. Many churches had lost all their endowments during the depression and the new lower interest rates cut the parish income almost in half for others.

How was the church to face this situation? There were three possible alternatives. Some built parish houses for church suppers and social gatherings. Other churches held annual fairs to raise money to supplement the budget. Finally, all parishes conducted the Every Member Canvass and adopted the envelope system.³⁰

Like so many other parishes, Christ Church was forced to face the problems of financing their worship and programming. Under the guidance of Lewis R. Howell, the parish decided to combine all the possible alternatives for raising funds to fill the treasury. An Every Member Canvass

was held and the parish adopted the envelope system. The church already had a parish house. It was, therefore, a matter of establishing a policy of having fund raising affairs. Church suppers and fairs were the beginning of such an endeavor. A great deal of work would have to be done to make these affairs successful. Dr. Howell, therefore, organized the Nashotah Club, a woman's organization which would share this burden with the already existing Parish Aid.³¹

Despite his efforts the depression took its toll and membership declined. (See Graphs in Appendix.) When Howell left in November, 1938, the Rev. Charles Kues took over the rectorship. He taught the Faith and foundations upon which the church progressed until August 1, 1939.³²

Economic crisis was not the only problem which the United States had to face during the 1930's. War broke out in Europe in 1939 as Hitler marched into Poland. All attempts at neutrality failed. Financial aid and supplies were sent to Britain. Finally, after the attack on Pearl Harbor on December 7, 1941, the United States entered World War II, a two front war which would effect Americans for the rest of their lives.

Industries and farms immediately turned to wartime production. Eleven million men entered the armed services. Thousands of women joined in non-combatant services. Commodities such as gasoline, coffee, sugar, meat, and butter were rationed. Income taxes were raised and war bonds were

issued to finance the war.

The Episcopal Church was deeply effected by the war effort. Conscientious objectors were supported, prayers for victory and peace were said, missions in Japan were closed. Episcopal chaplains in the armed forces were aided by the National Council. The House of Bishops passed a resolution calling for a new international peace organization.³³

While the church became more and more involved in the war effort, clergy continued to deal with affairs of the church. The hymnal of 1892 was revised in 1940. Bishops were required to retire at age seventy-two. The Episcopal Church joined the Federal Council of Churches.³⁴

As Hitler began to move through Europe, Christ Church called a new rector, the Rev. Llewellyn O. Diplock. He believed that his work at Christ Church would be a "challenge to advance the Kingdom of God in that Parish" and he accepted that challenge enthusiastically. And a challenge it was for Fr. Diplock had to keep a parish together during a second time of doubt and questioning for the Episcopal Church: World War II. His ministry is referred to by many as the "golden era of the Parish." The Chapel of the Centurion was built to commemorate all those who had served in the Armed Forces since World War I. The debt was abolished and modest endowments were established. Most of all the Church became a beehive of wartime activity. The women's groups worked together to sew for the Red Cross and for the organization known as Sewing for Britain. The Parish Hall

was declared an air raid shelter. The church treasurer invested the endowments in United States war bonds to help finance the war. The weekly Messenger was sent to members of the parish who were in the armed forces.

The members of the congregation, however, did not forget that they also had a ministry at home. Fr. Diplock was able to increase the spiritual development of his congregation. As a result, Sunday attendance continued to rise. This led to an increase in pledging to the church which in turn led to an increased contribution to the missions. The youth also became more involved. Each summer a group went away to a camp run by the Board of Religious Education of the Diocese of New York.

Fr. Diplock also added to the Anglo-Catholic atmosphere of Christ Church. Upon his arrival he insisted that the members of the congregation call him "Father" instead of "Reverend." He explained that "all Christians are ministers and therefore reverend, but I am set aside by God as your priest and should therefore be called 'Father'." The people were astonished and many of the older members of the parish refused what he asked. Gradually, however, the people accepted the title. It is interesting to note that no priest since this time has been called "Reverend."

Acolyte training was begun for boys around the age of ten. The use of acolytes, along with genuflecting and blessing oneself, added to the ritual of the Sunday Service and made Christ Church seem all the more Roman. Finally,

on May 2, 1948, Fr. Diplock dedicated a series of stained glass windows which told the life of Christ from the Annunciation through the Ascension.³⁵

The end of World War II was the beginning of a new relationship between the United States and Russia: the Cold War. The Soviet Union would try to advance its Communism into Asia and Europe and the United States would check that advance. Presidents Truman and Eisenhower dedicated their administrations to this problem.

Domestically, a Fair Deal was extended to all Americans in the form of extended Social Security benefits, low-rent housing, slum clearance, and educational benefits for veterans.

During this period, the Episcopal Church also entered a new era. The first layman sat as President of the House of Deputies in 1946. The first woman deputy was seated in the same year. Three more women were seated in 1949. The marriage canons were strengthened in 1946 and again in 1949. Communion by intinction was allowed by canon law but opposed by Anglo-Catholics. A perpetual diaconate was established. Five and a half million dollars was raised in the parishes for the missions.³⁶

When the Church was right in the midst of its dynamic progress, Fr. Diplock left and the Rev. David Bradley became the rector. From 1950-1957 a great emphasis was placed upon the youth. Sunday School classes continued to fill the Guild Hall. The Young People's Fellowship met in the attic

while the train club met in the basement. The rectory was always open to adult and youth alike.

In October, 1951 Seabury Press began publication. Not only did this company publish prayer books and hymnals but it also sponsored the creation of two church teaching series, the Christian Nurture Series and the Seabury Series. Fr. Bradley immediately chose to incorporate the Christian Nurture Series into the religious education program of the church.

Fr. Bradley also incorporated the use of the Forward Day by Day pamphlets written by the members of the Forward Movement. This movement began in 1934. It came under the auspices of the Presiding Bishop in 1940. From that time the movement grew and spread through the parishes of the country. Fr. Bradley was particularly captivated by the influence these booklets had on the devotional life of the Church. He had a book rack placed in the vestibule and the pamphlets were put on sale to members of the congregation at a minimal cost.³⁷

While the federal government and the Episcopal Church were enjoying prosperity and progress of the Kennedy New Frontier and the Johnson Great Society, Christ Church had a serious problem to deal with. The era of minimal problems was over for Christ Church. The parish was now, in 1960, forced by the State of New York to relocate for the Nepperhan Arterial Highway. This crisis, as it became, consumed most of the ministry of the next rector, the Rev. Robert Holmes.

Relocation had been discussed for several years prior to the actual demolition of the Church in 1969. The discussions date back to June 6, 1959, when the Board of Managers of the Church Extension and Missionary Society of the Diocese of New York suggested that Christ Church take over the buildings of St. Mary's Sherwood Park, which had been recently closed. This site, however, was later reconsidered and rejected by the Board and a second site, located in the Bryn Mawr section of Yonkers was proposed by Dr. Theodore Oxholm, Comptroller of the Diocese of New York. Dr. Oxholm advised Christ Church that the diocese rejected St. Mary's because they were very much interested in seeing Christ Church find a location where it would thrive. Careful study led Oxholm to decide that the Church would not thrive in Sherwood Park. He stated that the Bryn Mawr Site had much more potential because it was not isolated, was easily accessible by car, and was close to public transportation. The property was available at a reasonable cost. There was no church in the area and there was an opportunity for growth. Archdeacon George Bratt of the Westchester Convocation, however, did not recommend the Bryn Mawr Site since St. John's Tuckahoe, St. Paul's and St. Andrew's drew parishioners from that area.³⁸

Having had two possible sites rejected by diocesan officials, Christ Church enlisted the services of the Barton Chapin Real Estate and Insurance Company at 161 North Broadway, Yonkers. In January, 1961, Chapin

recommended four possible sites for an Episcopal Church in Yonkers: Wakefield and Woodlawn Avenue, Shipman and Halstead Avenue, Shipman at Kimball Avenue and Vredenburg Avenue. The Vestry was advised to pick a first and second choice, and report to the Bishop of New York, The Rt. Rev. Horace B. Donegan. Fr. Holmes reported that Shipman at Kimball was the first choice. The second was Wakefield and Woodlawn.³⁹

Tension began to mount and rumors began to spread. In the same letter which advised the Bishop of the Vestry's choices, Fr. Holmes questioned one such rumor that the ultimate closing of Christ Church Parish was the wish and eventual plan of those Departments of the Diocese who could influence the future of our development or disintegration. He went on to say that it was vitally important to not only the parish but to him personally and as their parish-priest. His whole future as a priest of the church was at stake! His work there, he felt, was far from complete and although he had the parish behind him completely, he also had his family to consider, as well.

Bishop Donegan replied that the number one choice had been rejected by Dr. Oxholm. The Comptroller believed that it would not be possible to build anywhere south of the Cross County Shopping Center for less than \$250,000 and it did not seem feasible for a parish that had decreased in membership over the past two years to spend such a sum (see Graph in Appendix for Membership Statistics). While touring the area to examine the chosen sites, Dr. Oxholm had seen a large

residence north of Cross County that could be purchased and used as a chapel. He suggested that the Parish consider such a purchase and if the congregation flourished there a modest church could be built later. The financial situation of the parish was not the only basis for his rejection of the site. Dr. Oxholm had discussed the matter with Dr. George Barrett of Christ Church, Bronxville. Barrett believed that the work in Lawrence Park (the area south of Cross County) was the duty of his congregation, not Christ Church, Yonkers. Dr. Oxholm concluded by saying "Christ Church could hardly hope from its own resources to make any move and that it would be very difficult to justify the expenditure of large sums of diocesan money with Christ Church, Yonkers, as the vehicle."⁴⁰

Bishop Donegan also wrote to Fr. Holmes concerning the rumor he had spoken about. He assured Fr. Holmes that "the Department of Missions was only interested in having every Episcopal Church in Yonkers in the most strategic area in relation to other Episcopal Churches and to potential members who were not being reached."⁴¹

The Diocese of New York had made its decision. Christ Church was not going to be granted diocesan money for relocation. Based upon the limited income and property of the Parish, this would mean that relocation would be impossible.

The Executive Committee of the Department of Missions discussed the problems of Christ Church and how to

try to solve them. Their answer was for the Bishop to advise the Rector and Vestry of Christ Church that they, the Executive Committee, had no further recommendations to make as to the building of a new edifice for Christ Church in Yonkers, but that they thought they should thoroughly explore the possibility of a merger with St. Augustine's Mission. St. Augustine's had a good property with room for expansion.⁴²

Correspondence continued between the Vestry and the Diocese. From this correspondence it became obvious that the urgency of relocation was no longer apparent. The proposed Nepperhan Arterial seemed rather remote. But, the church buildings were in serious physical condition. The Diocese gave this problem serious consideration. But the Vestry was impatient. In a letter dated June 6, 1961, the clerk, Frederick Williams, accused the Diocese of being "bureaucrats" under the influence of "pressure groups."

In a reply dated June 15, 1961, Bishop Donegan scolded Mr. Williams for such an accusation and posed two alternatives to Christ Church: build a modest church south of Cross County Shopping Center or "consider the wisdom of joining forces with another Episcopal church." He went on to say that St. Augustine's Church on Locust Hill Avenue appeared to offer a promising possibility. Here there was the first unit of a new church plant and the land for expansion. He understood from Fr. Holmes that there were people in the area of Christ Church who already went to

St. Augustine's. This suggestion had not been discussed with the Vicar or people of St. Augustine's, but he was willing to do so if Christ Church so desired.⁴³

In July, 1961, Fr. Holmes and the two wardens took Archdeacon Bratt to examine the two other sites proposed by Mr. Chapin. In a memo, the Archdeacon later stated that he "had the feeling they had wasted their time."⁴⁴

Despite this feeling, the Diocese allowed Christ Church to continue searching for a site in the Cross County area. In a letter to the new clerk of Christ Church, Mr. William Wagner, Bishop Donegan stated that Christ Church would not be able to attract to itself sufficient support to absorb the debt which it would have to incur if it moved to the Kimball Avenue area and he could offer no assurance of substantial Diocesan support of a move by Christ Church to any location where he thought it could flourish and where it would not weaken other parishes. If an adequate site in the Kimball Avenue area did present itself, he would consult with the three nearest parishes as to their interest and for their advice. It was possible that one of them might wish to establish a unit there. In that event, he would naturally have to compare its claim and potential with that of Christ Church before he could make any recommendation to the Standing Committee.⁴⁵

Finally, the Parish decided upon the site at Vredenburgh and Kimball Avenue. The three closest Episcopal churches were contacted for their opinions on the move. On

November 21, 1961, this meeting took place. In attendance were Bishop Donegan, Dr. George Barrett, Rector of Christ Church, Bronxville, Jammie Kerr, Warden of Ascension, Mount Vernon, and the Rev. Dudley de Costa Cobham, Rector of St. Clements, Mount Vernon. The Bishop explained that after careful study, Kimball Avenue was the only possible area for the relocation of Christ Church because it was not adequately ministered to. All three clergymen said that they were inclined to protest another parish coming into the area to start new work. They agreed that the "Catholic emphasis openly espoused by Christ Church would be considered not appropriate for that area and was likely to be a disturbing factor." Fr. Cobham brought up the fact that many people commuted from that area to former churches and therefore there was not that great a potential for new membership.⁴⁶

Based upon this meeting with the neighboring clergy, Dr. Oxholm's study of the financial status of Christ Church and the Bishop's feelings about the parish since Mr. William's letter of accusation, Bishop Donegan decided to reject the Vredenburg site.

The vestry was in a quandary. No one could understand why Bishop Donegan "reversed his mind." A special vestry meeting was held on February 2, 1962 to "resolve this situation." The Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of the Diocese of New York and Archdeacon Bratt attended the meeting as Bishop Donegan's representatives. This was a lengthy meeting at which the history of relocation

discussions was reviewed. After this discussion, Bishop Wetmore said that relocation "was never the stated objective of the Diocese and that the Diocese had changed its mind about discussing relocation because of two years of careful study." He mentioned that twenty meetings of the Department of Missions had spoken of Christ Church relocation. The Bishop went on to list the various reasons for the change in the position of the Diocese from cooperation to opposition:

1. The original urgency with regard to the need for change, the arterial, had not developed. Therefore, relocation was not urgent.

2. Two years of consideration by the Bishop, the Board of Managers, researchers, real estate advisors, and the Executive Committee had proved that relocation was impractical.

3. Research and repeated visits and discussions concentrated only on the area of Cross County. No application had been made to the Standing Committee of the Diocese to locate in that area. Therefore, the Diocesan process had not started. Informal discussions with the three closest Rectors resulted in a negative reaction.

4. Christ Church was a proud standard bearer of a Catholic understanding of this Church. "If the door of Christ Church closed there was no church in Yonkers to which parishioners of Christ Church could go." This understanding of the church was not the best one for opening a new church.

5. a) A study of the life of the congregation was

done. Statistics pertaining to baptisms, confirmations, marriages, communicants, and pledges for 1956-1961 were compared to those of 1941-1956. The Diocese was not encouraged by these statistics (see Appendix).

b) There were a number of people writing on the same subject. Confusion had resulted.

c) The Bishop considered Christ Church to be "one of the most uncatholic parishes in the diocese." A parish should have "a high estimation of the role of the bishop, apostolic succession and episcopal hierarchy." The correspondence which had ensued was that of those who did not respect the position of the bishop. The Diocese, therefore, had little confidence in Christ Church.

6. It would cost \$250,000 to relocate. Even if the Yonkers Fund of \$50,000 (money from the sale of St. Mary's and several gifts) were available to Christ Church, it would not be enough. The building fund amounted to \$6,000. Christ Church Securities were valued at \$35,000. A Diocesan subsidy in terms of a gift for missions and aided parishes was rejected because the money of the revolving fund of money from the 175th Anniversary was committed. The Diocese would not compete with commercial lending and was not sure if the Parish could handle a loan, whether it be from a commercial or Diocesan source.

The Rector and Vestry spent a great deal of time trying to apologize for the letter of Mr. Williams dated June 6, 1961. Fr. Holmes explained that the clerk wrote on

his own and not in consultation with the Vestry. A new clerk had been appointed and Mr. Williams had not attended another Vestry meeting since the incident.

Bishop Wetmore responded that this was only one sub-topic under six reasons for reconsideration. The Vestry should not take Mr. Williams actions as a primary motivation on the part of Bishop Donegan. In fact, Bishop Wetmore stated that there was "no ill will or animosity" on the part of the Bishop. Fr. Holmes then asked, "Where do we go from here? We are very concerned because of the situation of our building and we are looking ahead to work in the Diocese of New York."

Bishop Wetmore responded that no diocesan money did not mean that Christ Church could not relocate. It was an independent parish. A site could be found and application made to the Standing Committee. The situation of the buildings at that time did call for relocation or repair. There was no deterrent to relocation. All that the Bishop had made clear was that the Diocese had no money available to help Christ Church.

The Bishop then proposed four alternatives for the future of Christ Church: the congregation could remain where it was, they could relocate, they could join with St. Augustine's Mission or, they could become an aided parish.

Bishop Wetmore was not optimistic about the work of the Church at Elm Street and Nepperhan Avenue. He wished he

could be, but realized it was impossible for the congregation to remain at that location. He was also aware that the Vestry and members of the congregation had no desire to become an aided parish. Since its conception, the church had struggled and always managed without Diocesan Aid. They were determined to let that record stand. In view of the discussions, relocation was impossible.

The only feasible alternative was joining with St. Augustine's. The members of the Vestry, however, rejected the proposal on the grounds that they would "clutter-up downtown Yonkers." This, of course, was reference to the fact that St. Augustine's was only a five minute walk up the hill from St. John's, Getty Square. The members of the Vestry also mentioned that parking facilities were at a minimum at St. Augustine's and since many members of Christ Church commute by car, a great problem would arise. Thirdly, the Vestry noted that there were minimal facilities for Sunday School Classes. Bishop Wetmore emphasized that Bishop Donegan wanted the Vestry of Christ Church to reconsider joining with St. Augustine's. The Vestry decided to open discussion again, but stated that they would give no assurance of changing their position.⁴⁷

Either the Vestry was unable to understand what Bishop Wetmore was telling them or they refused to hear what he was saying. Fr. Holmes continued to discuss a building fund with Dr. Oxholm. On November 29, 1962, a

kick off dinner was held for a new building fund. Sixty parishioners attended. Fr. Holmes attempted to inspire confidence in the congregation to face the "challenge" of building a new church plant. Members were asked to pledge 5 percent of their annual income for the next three years, over and above their pledge to the regular annual budget. What was being asked, in essence, was \$1.00 per week for 156 weeks for each \$1,000 of your annual salary. Volunteers were asked to canvass every family in the parish to obtain this pledge.⁴⁸

Fr. Holmes also discussed with Archdeacon Bratt the possibility of releasing the Yonkers Fund to Christ Church. Finally, in June of 1963, Archdeacon Bratt informed Fr. Holmes that the fund would not be released.⁴⁹

During 1963, 1964, and 1965 the building fund pledges came in. They were not what was hoped for. Approximately \$10,000 was raised. But, as fast as the money came in, the expenses for the maintenance of the church buildings and rectory rose higher and higher.

In December, 1965, Fr. Holmes resigned. Exactly why he resigned is unclear. Was he thinking of his family's future, as he mentioned to Bishop Donegan in 1961? Were the pressures to relocate the Church too much for him? Was the suggestion of joining St. Augustine's a problem for him? Fr. Holmes says it was for his family. There was no future for him in Yonkers and he realized this. His church was falling apart under him. Baptisms, Confirmations, marriages,

communicants, and Sunday School attendance had all dropped drastically. Along with this decline, pledges had dropped. (See Appendix for statistics.)

From January, 1966 to June, 1966, Christ Church had no rector. This was a serious problem which had to be solved quickly. At a conference between the Vestry and Bishop Wetmore on January 10, 1966, the Bishop suggested that a committee be established to meet with Bishop Donegan before considering election of a new rector. The Bishop would guide the Vestry in making a selection. Bishop Wetmore would secure a "supply priest" for the interim. Since Fr. Holmes' resignation, Fr. Charles Brand was conducting Sunday Services. It was suggested that he remain until a new rector was secured.⁵⁰

Christ Church was now a small handful of people who wanted to stay together. They were a group threatened by an arterial highway about which the state still spoke of building. And even if the arterial was not built, the church property was in such bad condition that within ten years the buildings would have been unusable. This being the situation, it was extremely difficult to search for a new rector. What priest would be willing to put his future into such shaky hands? Four months of searching by the Vestry brought several applicants but no one was willing to take the chance and accept the call.

Finally, on April 18, 1966, the Rev. Frank T. Moore of Buffalo, New York came to speak with the Vestry. He had

complete control of the meeting. He asked for background statistics of the church, looked at the buildings, and inquired as to the salary and benefits. After this brief encounter, he said that he would contact Bishop Donegan and give the Vestry his answer in three days. If he accepted the call, he would be in Yonkers by May fifteenth.⁵¹

He returned to St. Stephen's, Woodlawn, where he was staying, to think about the offer. The next day, Alfred Iles, the Senior Warden, called him for his decision. Fr. Moore reminded Mr. Iles that he had said he would contact the Vestry in three days. He would not be pushed into a hasty decision and, furthermore, would not make such a decision without the counsel of the Bishop of New York.

Fr. Moore decided to accept the call to Christ Church. He arrived in May, 1966 and began the ministry which would determine the future of Christ Church.⁵²

Fr. Moore brought several innovations to Christ Church. He began congregational singing in October, 1966 because there was no choir. He also began having a sung Eucharist each Sunday. Women were eligible for election to the Vestry in 1967. However, as a result of the feelings of the men of the parish and the reluctance of women to serve, the first women, Mildred Hanson and Lee Sass, were not seated until 1972. Relocation was no longer a major issue. The \$10,000 building fund had been put into general budget and minor renovations were made in the buildings.

Linoleum was laid in the sacristy. The carpet in the center aisle of the church was cleaned. In the parish house painting and electrical work were done. The kitchen in the rectory was also painted.⁵³

And so went the first year of Fr. Moore's ministry at Christ Church. But, in May, 1967, an interesting turn of events took place. Fr. Moore was called into Bishop Wetmore's office. There was a small problem in Yonkers which the Bishop believed that Fr. Moore could solve. Fr. Charles Taylor of St. Augustine's Mission had just resigned as Vicar. The position was vacant and Fr. Moore was "underemployed." The Bishop proposed that he appoint Fr. Moore as Priest-in-charge of St. Augustine's and possible Vicar while he retained his position at Christ Church. The Bishop conjectured that the people of St. Augustine's would be encouraged to go to churches in their own neighborhoods. Then Christ Church would take over the buildings.⁵⁴

In September the Bishop sent a letter to Christ Church requesting that they select three representatives to meet with representatives of St. Augustine's, Fr. Moore and himself. The purpose of the meeting would be to establish a Program of Shared Ministry for the two congregations. The proposal was discussed at two Vestry meetings and Messrs. Herman Adler, Robert Gehm and Rudy Lear were appointed to represent Christ Church.⁵⁵

The inaugural meeting of the study committee was

held on October 23, 1967. This and succeeding meetings were dedicated to working out an outline of the proposed shared ministry. By mid-December a joint budget, schedule of services and equal division of Fr. Moore's ministry was established.⁵⁶

The shared ministry was ready to begin. And so it did on January 1, 1968. As 1968 began talk of the arterial highway was renewed. Only this time it was not only talk. Christ Church was given six to twelve months to vacate the premises. The nightmare was about to come true.

Once again the parish began to talk of relocation. But now the situation was different. There really was no need for another Episcopal Church in Yonkers and Christ Church had become a "Catholic Club."⁵⁷

A diocesan committee was organized to negotiate with the New York State Department of Transportation about the sale of the property. In September, 1968, the Diocese accepted \$100,000 for the Church and Parish House. It would cost Christ Church \$500 to buy back the stained glass windows, pews and bell. The final settlement, therefore, was \$99,500.⁵⁸

The parishioners were in a quandary again. Not knowing what they should do, the Vestry turned to Bishop Wetmore for advice. The Bishop gave the men three alternatives: merge with some other church, share another church or buy another church. Immediately, the Vestry began to look for a Church to buy. They found that St. Mary's,

High Street, was for sale. A committee was formed to examine the site. The group reported to Bishop Wetmore their desire to purchase the plant consisting of a church that would seat 275 people, a large house with office space, a classroom and two apartments and another three family house. Mr. Anthony Foltz, the building inspector for the Diocese, examined the property. He found it in ill repair and advised the Vestry not to purchase the site.⁵⁹

In the meantime, an invitation from St. Augustine's arrived on September 20. It read:

Because we are concerned over the fact that the members of Christ Church family may soon be temporarily deprived of their physical plant, we, the family of Saint Augustine's Church, would like for you to use the facilities at 81 Locust Hill Avenue as desired, and at the discretion of our priest.⁶⁰

On September 23, 1968, a special Vestry meeting was held with Bishop Wetmore. The purpose of this meeting was to determine what to do now that the letter of settlement on the property had arrived. The Bishop explained that the course of action would depend upon what was the best way for the congregation to continue its mission. Bishop Donegan had no firm answer for the Vestry. Part of the problem was that the title to the property was in the hands of the Trustees of Estate and Property. A discussion followed pertaining to the memorial windows. It was suggested that they be removed as soon as possible.

The Bishop realized that Christ Church could not decide its future in one night. Several discussions on the

subject would have to be held. In fact, the building would probably be vacated before a decision was made. He again offered six alternatives for discussion: rent a secular space on a short term or long term basis, merge with another congregation, share space with another congregation, purchase property, use the rectory as a chapel, or do nothing.

Picking up on the fourth alternative, Fr. Moore mentioned the property at St. Mary's. Again, the three nearest Episcopal Priests would have to be contacted for their opinions as to the possible relocation of Christ Church.

The letter from St. Augustine's was then discussed. Bishop Wetmore asked Fr. Moore if he thought the sharing of facilities would work. Fr. Moore said that he believed it would work as long as he could hold two separate services in the one church. The Bishop asked if it would make a difference if this were a temporary or permanent arrangement? The Vestry answered, "It might!"⁶¹

From the history which has been presented, it is clear that only during the Depression and World War II did Christ Church react to the world beyond Elm Street and Nepperhan Avenue. Only during the ministries of two priests, Lewis Howell and Llewellyn Diplock, did the parishioners reflect upon the world situation and allow its ramifications to engulf them. The rest of the time the

church suffered and struggled trying to make it on its own while the world passed by.

But, soon the outside world which they had tried so desperately to avoid came in and consumed them. Every fiber of their being reacted to this attack. Finally, the world took hold and destroyed their church edifice.

A Church, however, is not merely a building. A church is as strong as its members and the handful of parishioners who remained together after the demolition realized that. With all their zest and love for the Church they hung on to a dream that someday there would be a new Christ Church.

This, however, was hoping in vain. Deep down, they knew that they could not go on as they had in the past. They realized that Christ Church had failed because the members had isolated themselves from the rest of the world. The people of Christ Church had tried to be an island afloat in the midst of a large sea; an entity independent of the clamoring for change from the diocese and the federal government. They had surrounded themselves with a vacuum and, after eighty-five years, they found that they had to give up their struggle. They had to fill that vacuum by joining forces with another parish. They now realized that no parish church is an island.

Chapter 2

PRIDE AND PREJUDICE

The Black American has often felt the pangs and blows of the prejudice and discrimination of the white majority. Brought to this country in slave ships from 1619, the Black person became the property of his master, chained to the plantation for life.

But many Black Americans realized that discrimination was not the way of life for them. These persons had the pride in themselves and their heritage to struggle to achieve their identity.

This was the case with St. Augustine's Mission. These Black Americans had the pride in themselves to fight against the prejudice of the white middle-class and establish a Black Mission in Yonkers.

As the Progressive Era began to move into the realm of social justice, Black leaders began to emerge. Booker T. Washington, for example, said, "Cast down your buckets where you are." The NAACP helped Black Americans do this by guiding them in the search for employment and education. Another leader was not quite so important. Earl C. Gunthorpe, a young seminarian and lay reader, decided to begin St. John's Colored Episcopal Mission in 1909. Gunthorpe worked from October 15 to November 15 of that year gathering a following. They were permitted to meet in

St. John's Chapel on Wednesday evenings. In December the mission moved to a storefront located at 58 North Broadway, Yonkers, New York. On December 26, the first communion service of the new mission was celebrated by the Rev. E. H. Goold. The first baptism was performed in February, 1910 and the first confirmation class was presented by the Rev. J. M. Ericsson on April 17, 1910.

Financial problems caused the mission to lose the lease on the store. They were forced to return to St. John's. A second store was rented on Main Street in 1911. The mission remained there for one year and then returned to St. John's again. In 1913 Gunthorpe was ordained a priest and became the Vicar of the mission until 1914.

The mission remained at St. John's until 1925. It was disbanded until 1930. From 1930-1935 St. John's clergy were in charge of this mission. At times they were allowed to use the church proper for services, but most of the time they were requested to use the chapel. This became more and more difficult since by 1939 the membership had risen to 200.¹

In December, 1944, Archdeacon George Bratt reported that Dr. Newell, Rector of St. John's Getty Square, wished that other arrangements could be made for the housing of St. Augustine's. It was decided by the Board of Managers that a new location should be sought.²

The first site suggested was 8 $\frac{1}{2}$ Lafayette Place; it

was reported, however, that the house was in ill repair and was not suitable for the support of a mission. Dr. Oxholm, comptroller of the Diocese, suggested that 3 Lafayette Place might be a more appropriate site. He proposed that the mission lease the property for one year with the option to buy. Finally, an adequate site was located at 322 Warburton Avenue. The mission took title of the property on January 17, 1946. The cost was \$4,500.³

The mission remained on Warburton Avenue until they were forced to vacate the premises on March 1, 1950. The Building Department of Yonkers claimed that they were not aware that services were being held there until a complaint was received the week before. The church had never applied for a certificate of occupancy.

Fr. Alger Adams, the Vicar, said that when they first started using the building it was a private residence for the priest-in-charge with chapel on the first floor. The congregation had decreased to only ten or fifteen people at the time. Slowly, the congregation grew to forty-five to fifty persons on Sundays with ninety to one hundred on holidays. This seems to have upset the neighbors. The ruling of the building inspector was that the building must be vacated until the church complied with regulations.

A floor plan showing sufficient strength to sustain the load safely had to be filed. Proof of sufficient ventilation, sufficient cellar space, and fulfillment of fireproofing requirements had to be shown. The congregation

planned to hold services each Sunday at 4:00 p.m. at St. John's Getty Square in the church proper instead of parish hall or chapel as in the past. This plan was offered by Lemuel Winterbottom, Rector of St. John's. But, this was only a temporary solution. The plan was to raise \$5,000 a year for a new church.⁴

On May 2, 1950, Fr. Adams wrote to the Rev. Lynde E. Maye, Dean of the Westchester Convocation. He requested that something be done about the plight of St. Augustine's and the situation at St. John's. Several problems had arisen. The mission had to change the hour of their service. The rehearsal for the choir had been shifted. All extra activities were being scrutinized by the Vestry. The problem was definitely not the Rector. Fr. Winterbottom had been extraordinarily kind and considerate in trying to help them. But, it was no secret that many at St. John's were very unhappy about the mission "squatting" in their midst.

Attendance had risen from ten back to fifty on Sundays. Fr. Adams felt that they were "camping out" in a suitcase and were "tolerated" reluctantly by St. John's. He wanted to look for property on which to build.⁵

On May 10, 1950, Fr. Adams advised the Council of Convocation of Westchester that he had located a parcel at 100 Warburton and wanted to build there. The council forwarded this proposal to the Board of Managers on May 12. On June 19, 1950, the Board of Managers found 100 Warburton to be unsatisfactory. But, the mission was to go ahead and sell

322 Warburton Avenue.⁶

The property was sold on September 15, 1950 for \$6,500. One thousand dollars was received upon signing the contract and \$5,500 by certified check, dated September 14.⁷

Finally, a suitable piece of property was located at 81 Locust Hill Avenue. Bishop Donegan broke ground for construction on September 9. Present were the Mayor of Yonkers, New York, Assemblyman Edward T. Innet, Church members, neighboring clergy and ministers, and civic dignitaries. It is interesting to note that St. Margaret's Roman Catholic Hungarian Church, located on Locust Hill Avenue, loaned folding chairs to seat the crowd of an estimated 500 people. The church also sent a twenty-five dollar contribution.

The first Baptism in the new building was that of Denis Meekins on June 15, 1952. The first wedding was Kenneth Smith and Evelyn Lewis on May 20, 1953.⁸

But bad financial times, however, struck again. On May 24, 1955, the Archdeacon informed Fr. Adams that if in six months no definite evidence of achieving self-support was visible, he would be requested to resign as priest-in-charge.⁹

Fr. Adams was determined to relieve the mission of its debt. With this as his prime objective, social affairs were planned to raise the money. With space at a minimum, restaurants and night clubs were used for the functions.

Very quickly, St. Augustine's became known as a "party-going" church. This reputation was appalled by many other Episcopal Churches. Pressure from members of the congregation and the Diocese became unbearable.

Fr. Adams tendered his resignation effective Easter, 1957. The Executive Committee of the Board of Managers accepted his resignation and informed him that if a replacement was found prior to Easter he would have to vacate. On December 11, he was informed that his successor had been chosen and he was to vacate by January 1, 1957.¹⁰

The new Vicar, Fr. John Dingle, now took on the repeated financial crisis of St. Augustine's. He dedicated his ministry to making St. Augustine's an independent parish. Apparently, he failed also. Bishop Donegan decided to terminate Fr. Dingle's connection with St. Augustine's as of June 1, 1958. Charles Poindexter, who had been involved in field work training at St. Augustine's since August, 1957, was to be appointed Vicar, effective upon ordination June 11. The Rev. Herbert C. Banks was appointed priest-in-charge of St. Augustine's from October 1 to June 11, 1958.¹¹

Fr. Poindexter found that the church was in debt to the diocese for \$1,200. He paid off that debt on a basis of fifty dollars per month, beginning January 1, 1959.¹²

Charles E. Taylor was appointed Vicar of the mission on October 3, 1963. Fr. Taylor's ministry was dedicated to the construction of parish hall facilities for church school instruction and social activities. The Committee for

St. Augustine's Church Expansion Needs met with the Vicar and seven members of the Advisory Board on December 1, 1964 to discuss the possibility of constructing such facilities. During a lengthy discussion, the committee expressed "great objection to the furthering of segregated work in the Diocese. Though the Diocese saw fit to give this Church fifteen years ago . . . it did not wish to continue what was the policy at that time." St. Augustine's was being forced into a new phase of its existence: integration.

The Dean of the Westchester Convocation, the Rev. K. Gordon Drescher, asked the Advisory Board, "What efforts had been made to increase the strength of the church outside of the color barrier? Had the congregation ever extended a Christian hand to the white community?" The Board replied that they had placed a sign in front of the church welcoming all the worship. But, Rev. Drescher was not satisfied.

He asked the Board whether they were geographically near Christ Church. Since it was only one and one-half blocks (hills) away, the suggestion was made that:

St. Augustine's consider extending an invitation to the Christ Church congregation to come and worship with them, to enjoy social programs with them, with the ultimate hope that when Christ Church is homeless, the congregation might wish to worship with St. Augustine's. No matter what the response or what rebuff might be received the invitation should be continued.

The Board accepted Rev. Drescher's ultimatum stating that churchmanship was similar: the only objections would be "traditional ones." The construction of a new parish hall at

St. Augustine's had been made contingent upon evangelism to the white community, particularly Christ Church. The committee concluded by stating that "guidance must be organized and well thought out, . . . [this was] a test program that surely [had] a tremendous potential. The Diocese [did not] wish to rush foolishly ahead and fail as a result."¹³

Rev. Drescher reported to the Board of Managers on December 15, 1964. He informed the Board that the Committee had decided "that funds should be provided to accomplish the enlargement of their facilities if they fulfilled their recommendation."¹⁴

On January 15, 1965, the Advisory Board met with Bishop Wetmore to discuss these recommendations. Bishop Wetmore stated that "if St. Augustine's Advisory Board accepted these recommendations, the Church would receive help from the Diocese in order to fulfill them." Each recommendation was discussed in detail, but most time was dedicated to evangelism to the white community. Bishop Wetmore was firm:

We cannot support a segregated Church. We must reach out to all people regardless to color or National origin. The Diocese does not support an all Negro Church . . . St. Francis, St. Martha's and St. Augustine's must serve the community. . . . We will undertake, house by house, block by block, to persuade all people, despite color or National origin to come and worship at St. Augustine's Church. If there are white people in the neighborhood who can be persuaded to come, they should be persuaded.

Discussions then centered around the possibility of

combining with Christ Church. Bishop Wetmore did not press the issue, but suggested that St. Augustine's give the matter serious consideration.

The Advisory Board accepted all of the recommendations of the Bishop and Board of Managers. Fund raising was to begin under the guidance of Mr. Erhic Lee.¹⁵

On July 19, 1965, the Executive Committee of the Board of Managers approved the total cost of \$55,000 for the construction of the parish house addition to St. Augustine's. The building was completed on October 1 and dedicated on December 5. The addition was to be used as one large room or six classrooms divided by folding doors.¹⁶

The building fund was a failure. Six thousand, nine hundred dollars was pledged by the parishioners in 1965. By the end of 1966, only \$300 had been collected. The mission now had an extremely serious problem. The church was in debt to the Diocese again.¹⁷

In mid 1967, Fr. Taylor resigned as Vicar of St. Augustine's. The reasons are unclear but it seems to have been triggered by one silly incident which the parties involved have not discussed. This is all to their credit.

In May, Fr. Frank T. Moore, Rector of Christ Church, Yonkers, was appointed as priest-in-charge of the mission. In January, 1968 he became the Vicar under the Shared Ministry in Yonkers Proposal. From that day on, the mission struggled. Deep within the parishioners, Black awareness grew, as it did with so many Black Americans in the late

1960's. This was the era of Stokely Carmichael and the Black Panthers. The cry, "Black is beautiful" rang in the air. With these words in their ears and their hearts, these Black Episcopalians tried to hold on to their mission. But, they failed. In 1970, the Diocesan system of funding missions was changed and in 1976 St. Augustine's subsidy was to be terminated.¹⁸

Chapter 3

IN UNITY THERE IS STRENGTH

Christ Church and St. Augustine's struggled as independent parishes for many years, but they found that their struggle was in vain. They needed each other in order to survive, financially. These two churches found that in unity there is strength.

The Diocese of New York had decided that cooperation was the answer for the two churches in 1961. But neither parish was ready to admit that merger was the answer. The Diocese, therefore, took its time and planted the idea of cooperation very slowly.

The Comptroller of the Diocese, Theodore Oxholm, seems to be the first one to have suggested such a venture. In his report to the Executive Committee in May, 1961, he suggested that instead of building a new plant in Yonkers, Christ Church "should thoroughly explore the possibility of a merger with St. Augustine's." Bishop Donegan made the same suggestion to the Christ Church Vestry in a letter dated June 15, 1961. The proposal of combining forces was discussed in detail at a special Vestry meeting on February 2, 1962. At that time, Christ Church voiced its objection to such a program.¹

The Diocese, however, did not give up. They decided

to propose the plan to St. Augustine's. The Rev. K. Gordon Drescher, Dean of the Westchester Convocation, made it clear that if St. Augustine's wanted to build a parish hall extension they were to approach Christ Church about combining their efforts. This recommendation was discussed in depth at an Advisory Board meeting and the Board decided to accept the recommendation.²

After the resignation of Fr. Charles Taylor in 1967, the Diocese took firm action. Now the time was right. St. Augustine's was in financial trouble and without a Vicar. Christ Church was also in financial trouble and threatened by the impending demolition of its buildings. In May, 1967, Bishop Wetmore suggested to Fr. Frank T. Moore that he become priest-in-charge of St. Augustine's and possibly the Vicar. A committee was established of representatives from both congregations. A plan for shared ministry was drafted and the program was begun in January, 1968, with Fr. Moore as Rector of Christ Church and Vicar of St. Augustine's.³

The Shared Ministry was operative, under a joint advisory committee, in the two separate church plants from January-October, 1968. Christ Church held its worship service at 9:45 a.m. Then, Fr. Moore and the organist drove over to St. Augustine's for an 11:00 a.m. service. The administrative bodies of the congregations met separately, as did all organizations. Budgets were also completely separate. The only items which were shared expenses were

the organist's salary and Fr. Moore's salary and benefits. These were divided in half between the two congregations. In essence, the two churches were operating as two separate parishes just as they had before. They were merely sharing the services of one priest which lightened the financial burden for both congregations.⁴

The demolition of the Christ Church buildings changed things somewhat. The Advisory Board of St. Augustine's invited the parishioners of Christ Church to share their facilities. This proposal was accepted by the Vestry and on the First Sunday of Advent, 1968, Christ Church began to hold their worship services at 81 Locust Hill Avenue. The services remained on the same schedule. The only time that services for both congregations were held together was on holy days, such as Christmas. An example of such a joint service was the one held on Maundy Thursday, April 11, 1968. This service was a memorial service for the Rev. Martin L. King, Jr., held at Christ Church. Organizations and administrative bodies continued to meet separately. The only change in the Shared Ministry pertained to the budget. Besides dividing the salary of the organist and Fr. Moore's salary and benefits, St. Augustine's paid Christ Church \$150 toward the maintenance of the rectory and Christ Church paid \$150 for rent of the church. This was merely a tokenism and became an act of bookkeeping, rather than actual transaction of funds. Eventually, it was decided that Christ Church would maintain the Rectory and St. Augustine's would maintain

the church.⁵

This was the situation until the summer of 1971. At that time, Fr. Moore tried an experiment which was the suggestion of a few parishioners. Two combined services were held each Sunday at 8:00 a.m. and 10:00 a.m. It was a success. Of course, there were those who complained that the services were too early. But, there were very few complaints about the fact that both congregations were attending the same service. Fr. Moore, therefore, decided that in the fall he would not return to the prior schedule. Since the services were held together, the acolytes, choir, lay readers, ushers, gift bearers, and Sunday School were also combined. Slowly, the two churches were beginning to cooperate.⁶ This system of cooperation continued for three and one-half years.

When The Rt. Rev. Paul Moore, Jr., Bishop of New York, realized that the two congregations were virtually one parish, he called a meeting on November 24, 1974. His sole purpose was to discuss the possibility of the consolidation of Christ Church and St. Augustine's. This was not a totally new idea. The Bishop had suggested the idea to Christ Church on February 14, 1974, and to St. Augustine's on November 17, 1974. According to Bishop Wetmore "it was time to formalize what already existed."

Attending the meeting were Bishop Moore, Fr. Sam Bird, Region II officer, and the members of the Advisory Board and Vestry. Fr. Moore opened the discussions by stating that

St. Augustine's and Christ Church had been together for the last six years. Consolidation would be a matter of survival. Neither parish could survive alone. The question was where do we go from here?

Fr. Bird stated that it would be a very "realistic and productive experience for both congregations to come together. Each could give something to the other. It could be a more effective way of ministering to the community."

The Bishop proceeded to inform the committee that there would be a ratio of the Vestry for the first one or two years because safeguards were needed for Christ Church's sensitivity. The members of Christ Church were afraid that they would lose their identity if they consolidated. Finally, the Joint Advisory Committee was to search out these sensitivities and take steps toward dealing with them.

The group then agreed to a series of meetings. At these meetings the group would explore what could be done to make a united mission more effective, what steps could be taken towards effective consolidation, how the identity of Advisory Board and Vestry could be kept while meeting together, and the establishment of a budget.⁷

The first of these meetings was held in December, 1974. This meeting was dedicated to examining the joint and separate endeavors of the congregations. It was determined that worship, alms collection, Sunday School, choir, presentation of gifts, altar guild, and lay readers were already joint ventures. Women's clubs, the Men's Club, the youth group, and

the administrative boards of the churches have remained separate. It was also determined that the Episcopal Church Women, Men's Club, stewardship campaign, evangelism and social affairs could be joint ventures.

After the lengthy discussion, Fr. Bird suggested that the committee think of the following questions: Do you feel that you can do your work and minister as Christians separately or together? And, as Christians who are Episcopalians, can you minister separately or would you witness for Christ more strongly as a unified group? Once these questions were answered, Fr. Bird believed that the committee could give serious thought to the racial question, the work of the church, organization, ministering to each other and what it means to be Christians in today's world.⁸

The Third Joint Meeting, held January 5, 1975, was not as productive as the two previous meetings. Two questions were discussed. Should St. Augustine's try to become a Black congregation? And, are we missing something as Christians in a segregated congregation? A lengthy discussion ensued but no decisions were made.⁹

At the February Joint Meeting talk began to center around the diocesan subsidy for St. Augustine's which was to end on January 1, 1976. It was finally realized that neither congregation could exist financially independent of the other. Merger would benefit both financially.

Fr. Bird began to discuss how merger would be made legally effective. The two existing corporations would be

voted out of existence and a new corporation established.¹⁰

At the next few meetings very little was accomplished. The Advisory Board had voted in favor of merger. Christ Church, however, refused to realize that the only alternative to merger was closing the parish. Finally, on April 9, 1975, the Vestry voted. The vote was a tie. As president of the corporation, Fr. Moore had to break the tie. Christ Church was now on the record as favoring merger.¹¹

Now the merger committee had to wait for word from the diocesan lawyer, Fr. James Proud. His directions came on September 19, 1975. There were five requirements for incorporation: (1) name the proposed corporation, (2) decide upon the denomination, (3) determine the number of Vestry members and the methods of their election, (4) list the new Vestry members and, (5) pick the date of the First Annual Meeting.

After a lengthy discussion, the committee decided that the name should be Holy Cross Church. This name was chosen because controversy would ensue if one of the original names, or a combination thereof, was used. Holy Cross was chosen because Christ died on the Cross and the Order of the Holy Cross follows the rule of St. Augustine. The denomination would, of course, remain Episcopalian. The Vestry was to consist of nine members and two wardens. The Vestry would be a rotating body, terms of office to be three years. In order to expedite the rotation progression,

one year, two year and three year members were to be elected immediately. One warden would serve a two year term; the other a one year term. The new Vestry included a two year Warden, Frank Delaney; a one year Warden, Luther V. Garrison, Jr.; one year term Vestry Members, Lucy Sanchez, Lee Sass and Ralph Gulliver; two year term Vestry Members, Mildred Graham, Frances Adler and Juanita Skinner; three year term Vestry Members, Olga Skeete, Arlene Dahl and Andrew Childs.

The Annual Meeting was set for the First Sunday in Advent. A committee was then appointed to work on a budget.¹²

Once these details were worked out, it was a matter of waiting for New York State to recognize the incorporation of the Church of the Holy Cross. As with so many bureaucracies, this took time. Finally, the two parishes began to operate as one on April 5, 1976.¹³

These two congregations struggled from their conception. Christ Church had financial difficulties since its founding in 1872, but it tried to carry on. Unfortunately, the parish had closed itself from the community around it and thereby doomed itself to no future membership and no future life. St. Augustine's tried desperately to establish a Black Mission in Yonkers. They were doomed also because of economic problems.

These two parishes, with the help of the Diocese of New York, got to know each other over a thirteen year period.

They became aware of the fact that they needed each other,
financially. They realized that in unity there is strength.

CONCLUSION

Holy Cross has operated as a parish for three years now. Was merger the answer for these congregations?

Bishop Wetmore has said that it was a "minor miracle" that both congregations accepted the leadership of Frank T. Moore. He also said it was a "strange miracle" that a merger ever resulted from the shared ministry. Merger was the answer for these two congregations. In the eyes of Bishop Wetmore, the merger is "an important success because two exclusives have come together in an overchurched area and prospered."¹

Holy Cross has prospered! The statistics prove it (see Table in Appendix). The number of baptized persons and communicants has risen. The receipts have increased. And, for the first time in years, there is a balanced budget (compare to Graphs of Christ Church and St. Augustine's). The increases are very small, this must be admitted. But, any increase is much better than a decrease.²

The parishioners have taken three years to establish themselves as a new parish. They have taken the time to become a Christian family.

Between October, 1978 and March, 1979, the epiphany came. It was during this period that the Church began to bustle with activity. A Christian Learning Center was opened in October for the children of the neighborhood.

The Senior Members of the parish were honored at a dinner in November. During Advent the parish took part in the Jesse Tree ceremony and the lighting of the Advent Wreath each Sunday. Midnight Mass on Christmas Eve had new vitality. The teenage program has been reactivated. A Bible study group for teens has begun. During Lent there has been weekly devotional study guides and the Stations of the Cross once a week. Plans are being made to beautify the grounds in the spring and refurbish the parish hall and undercroft. But, what is more important, there is a new spirit among the parishioners. Holy Cross means something to them. It has a purpose on Locust Hill Avenue. It has a ministry to that community. The outreach will come. It will take time and patience.

The progress of these six months will continue and The Church of the Holy Cross will grow because it is the epiphany for which Fr. Moore had prayed.

FOOTNOTES

CHAPTER 1

¹William Wilson Manross, A History of the American Episcopal Church (New York: Morehouse-Gorham Co., 1950), p. 305.

²Within the cornerstone was laid a copper box containing a photo of Caroline Jones, a list of the trustees, a prayer book, a Bible, a Church Almanac of 1872, and an extract from Miss Jones' will. When the church was demolished in February, 1969, the only objects in the box were the three books. No one knows what happened to the documents.

³The Journal of the One Hundred and Twenty-Ninth Convention of the Diocese of New York (Brooklyn: Brooklyn Eagle Book Co., 1912), p. 368.; The Journal of the One Hundred and Thirtieth Convention of the Diocese of New York (Brooklyn: Brooklyn Eagle Book Co., 1913), p. 383.; Register of Christ Church, 1878-1908.

⁴Cobb, Lyman, based on personal correspondence between Mr. Cobb and The Rt. Rev. Horatio Potter, April 15, 1879; based on personal correspondence between Mr. Reginald H. Barnes and the Supreme Court of the State of New York, June 2, 1879; based on personal correspondence between Mr. Reginald H. Barnes and all whose these presents may concern, June 9, 1879.

⁵Mr. Cobb was a perpetual deacon of the Episcopal Church. He was also a banker at the First National Bank.

⁶The Journal of the One Hundred and Sixth Convention of the Diocese of New York (New York: J. J. Little and Co., 1889), p. 205.

⁷Based on personal correspondence between the Assistant Secretary of the Trustees of Estate and Property and The Rt. Rev. Horace B. Donegan, January 6, 1961.

⁸Based on personal correspondence between August Ulmann and the Convention of the Diocese of New York, August 4, 1885.

⁹Based on personal correspondence between the Trustees of Estate and Property and The Rt. Rev. Horace B. Donegan, January 6, 1961.

¹⁰The Journal of the One Hundred and Tenth Convention of the Diocese of New York (New York: J. J. Little and Co., 1893), p. 205.

¹¹Manross, pp. 294-304, 306-315; see also Raymond W. Albright, A History of the Protestant Episcopal Church (New York: Macmillan Co., 1964), p. 270.

¹²Manross, pp. 315-318; see also George E. DeMille, The Episcopal Church Since 1900 (New York: Morehouse-Gorham Co., 1955), pp. 53-68.

¹³Manross, pp. 318-321.

¹⁴Ibid., pp. 321-322.

¹⁵The Journal of the One Hundred and Fifteenth Convention of the Diocese of New York (New York: J. J. Little and Co., 1898), p. 220.

¹⁶DeMille, pp. 1-22.

¹⁷Ibid., pp. 42-45.

¹⁸The Journal of the One Hundred and Nineteenth Convention of the Diocese of New York (New York: J. J. Little and Co., 1902), p. 220.

¹⁹The Journal of the One Hundred and Twenty-Second Convention of the Diocese of New York (New York: J. J. Little and Co., 1905), p. 283.

²⁰The Journal of the One Hundred and Twenty-Third Convention of the Diocese of New York (New York: J. J. Little and Co., 1906), p. 285.

²¹Trustees of Estate and Property to Bishop Donegan, January 6, 1961.

²²Manross, pp. 344-346.

²³Ibid.,

²⁴DeMille, pp. 30-31.

²⁵For a list of all the changes in the 1928 Prayer Book, see DeMille, pp. 83-86.

²⁶Manross, pp. 54-56.

²⁷DeMille, pp. 24-27.

²⁸Manross, p. 353.

²⁹Jubilee Book of Christ Church, 1947.

³⁰DeMille, pp. 32-36.

³¹Jubilee Book.

³²Ibid.

³³Manross, pp. 359-362.

³⁴Ibid., pp. 362-363.

³⁵Jubilee Book; Private interview with Dorothy Dahl, March 20, 1979.

³⁶Manross, pp. 362-365, 367-371; Albright, pp. 357-358; The Journal of the General Convention of the Protestant Episcopal Church in the United States of America (New York: Rand McNally, 1955), pp. 146, 148, 226, 231, 258, 271, 274, 286, 287; The Journal of the General Convention of the Protestant Episcopal Church in the United States of America (New York: Rand McNally, 1958), pp. 171, 206, 259, 316, 343; The Journal of the General Convention of the Protestant Episcopal Church in the United States of America (New York: Rand McNally, 1961), pp. 284, 292, 318, 327, 329, 341, 355, 360, 368, 375, 379, 446; The Journal of the General Convention of the Protestant Episcopal Church in the United States of America (New York: Seabury Press, 1964), pp. 215, 220, 258, 279, 283, 294, 304, 307, 308, 311, 315, 342, 347, 359, 365, 366.

³⁷Private interview with Dorothy Dahl, March 20, 1979; Board of Managers, Minutes, January 19, 1960.

³⁸Based on personal correspondence between Theodore Oxholm and Frank Gould, March 10, 1910; Based on personal correspondence between Frank Gould and Archdeacon Bratt, April 14, 1960; Based on personal correspondence between

Archdeacon Bratt and the Board of Managers, April 19, 1960;
Archdeacon Bratt, Report to the Board of Managers,
June 6, 1959.

³⁹Based on personal correspondence between Barton Chapin and Robert Holmes, January 14, 1961; Based on personal correspondence between Robert Holmes and Bishop Donegan, March 6, 1961.

⁴⁰Theodore Oxholm, Memorandum, April 20, 1961;
Executive Committee, Minutes, May 31, 1961.

⁴¹Based on personal correspondence between Horace B. Donegan and Robert Holmes, March 10, 1961.

⁴²Based on personal correspondence between Theodore Oxholm and Bishop Donegan, June 1, 1961.

⁴³Based on personal correspondence between Horace B. Donegan and Frederic H. Williams, June 15, 1961.

⁴⁴George Bratt, Memo, July 5, 1961.

⁴⁵Based on personal correspondence between Horace B. Donegan and William Wagner, November 17, 1961.

⁴⁶Horace B. Donegan, Memo, November 21, 1961.

⁴⁷Special Vestry Meeting of Christ Church, Tape, February 2, 1961.

⁴⁸Building Fund Pamphlet, November 29, 1962.

⁴⁹Based on personal correspondence between Robert Holmes and Archdeacon Bratt, June 8, 1963.

⁵⁰Vestry of Christ Church, Minutes, January 10, 1966.

⁵¹Ibid., April 18, 1966.

⁵²Private interview with Frank T. Moore, February 28, 1979.

⁵³Vestry of Christ Church, Minutes, October, 1966 to May, 1967.

⁵⁴Private interview with Frank T. Moore, March 12, 1979; Private interview with Bishop Stuart Wetmore, March 28, 1979.

⁵⁵Based on personal correspondence between Bishop Wetmore and the Christ Church Vestry, September 6, 1967; Christ Church Vestry Minutes, September 13, 1967, September 18, 1967 and September 25, 1967.

⁵⁶Christ Church Vestry, Minutes, October 23, 1967, November 6, 1967, November 27, 1967 and December 4, 1967; Based on personal correspondence between Bishop Wetmore and the Vestry of Christ Church, November 10, 1967; Based on personal correspondence between Bishop Wetmore and the Vestry of Christ Church, November 11, 1967; Based on the written report "Yonkers Study: Proposal," November, 1967.

⁵⁷Christ Church Vestry, Minutes, February 9, 1968.

⁵⁸Ibid., September 13, 1968.

⁵⁹Ibid., September 13, 1968, September 23, 1968 and October 7, 1968.

⁶⁰Based on personal correspondence between Olive Campbell and Francis Adler, September 20, 1968; Based on personal correspondence between Francis Adler and Olive Campbell, October 9, 1968.

⁶¹Christ Church Vestry, Minutes, September 23, 1968.

FOOTNOTES

CHAPTER 2

¹Private interview with Arthur Hilton, March 12, 1979.

²Board of Managers, Minutes, December 18, 1944.

³Ibid., June 18, 1945; Based on personal correspondence between Theodore Oxholm and Archdeacon Bratt, June 27, 1945; Based on personal correspondence between Frank A. Hughes and Theodore Oxholm, January 10, 1946; Board of Managers, Minutes, January 19, 1946.

⁴Based on personal correspondence between John A. Brady and Theodore Oxholm, March 1, 1950; Herald Statesman, newspaper article dated March 4, 1950.

⁵Based on personal correspondence between Alger Adams and Rev. Lynde E. Maye, May 2, 1950.

⁶Based on personal correspondence between Alger Adams and the Council Convocation, May 10, 1950; Based on personal correspondence between the Convocation of Westchester and the Board of Managers, May 12, 1950; Board of Managers, Minutes, May 15, 1950; Ibid., June 19, 1950.

⁷Ibid., October 16, 1950.

⁸Bulletin of Diocese of New York, October, 1951,
p. 10.

⁹Executive Committee of Board of Managers, May 24, 1955.

¹⁰Ebony, July 5, 1956; Board of Managers, Minutes, December 18, 1956; Executive Committee, Minutes, December 11, 1956.

¹¹Executive Committee, Minutes, May 20, 1958 and September 23, 1958.

¹²Board of Managers, Minutes, November 19, 1958.

¹³Based on a Report given by Gordon Drescher to the Board of Managers on December 15, 1964.

¹⁴Board of Managers, Minutes, December 15, 1964.

¹⁵Advisory Board of St. Augustine's, Minutes,
January 15, 1965.

¹⁶Executive Committee, Minutes, July 19, 1965;
Episcopal New Yorker, February, 1966.

¹⁷Building Fund Records in the Archives of Diocese
of New York.

¹⁸Private interview with Frank T. Moore, March 28, 1979;
Private interview with Stuart Wetmore, March 28, 1979.

FOOTNOTES

CHAPTER 3

¹Based on personal correspondence between Theodore Oxholm and Robert Holmes, March 10, 1961; Based on personal correspondence between Horace B. Donegan and Frederic Williams, June 15, 1961; George Bratt, Memo, July 5, 1961; Based on personal correspondence between Horace B. Donegan and William Wagner, November 17, 1961; Special Vestry Meeting of Christ Church, Tape, February 2, 1962.

²Based on a Report given by K. Gordon Drescher to the Board of Managers, December 15, 1964; Board of Managers, Minutes, December 15, 1964; Advisory Board of St. Augustine's, Minutes, January 15, 1965.

³Based on personal correspondence between Stuart Wetmore and Mrs. Herman Adler, September 13, 1967; Based on personal correspondence between Stuart Wetmore and the Yonkers Study Committee, October 5, 1967; Based on personal correspondence between Stuart Wetmore and Fran Adler, November 10, 1967; Based on personal correspondence between Stuart Wetmore and Allene Crawford, November 14, 1967; Based on the written report "Yonkers Study: Proposal," November 1967; Based on a private interview with Frank T. Moore on February 28, 1979.

⁴Private interview with Frank T. Moore, November, 1978.

⁵Based on personal correspondence between Olive Campbell and Francis Adler, September 20, 1968; Based on personal correspondence between Francis Adler and Olive Campbell, October 9, 1968; Private interview with Frank T. Moore, November, 1978.

⁶Private interview with Frank T. Moore, November, 1978.

⁷Christ Church Vestry, Minutes, February 14, 1974 and November 24, 1974; Advisory Board of St. Augustine's, Minutes, November 17, 1974.

⁸Christ Church Vestry, Minutes, December 1, 1974.

⁹Christ Church Vestry, Minutes, January 5, 1975.

¹⁰Ibid., February 16, 1975.

¹¹Ibid., April 9, 1975.

¹²Based on personal correspondence between James Proud and the Rector and Vestry of Christ Church, September 19, 1975; Christ Church Vestry, Minutes, November 2, 1975.

¹³Holy Cross Vestry, Minutes, April 5, 1976.

FOOTNOTES

CONCLUSION

¹Private interview with Stuart Wetmore,
February 28, 1979.

²Christ Church, Parochial Report, 1975; St. Augustine's,
Parochial Report, 1975; Holy Cross, Parochial Report, 1978.

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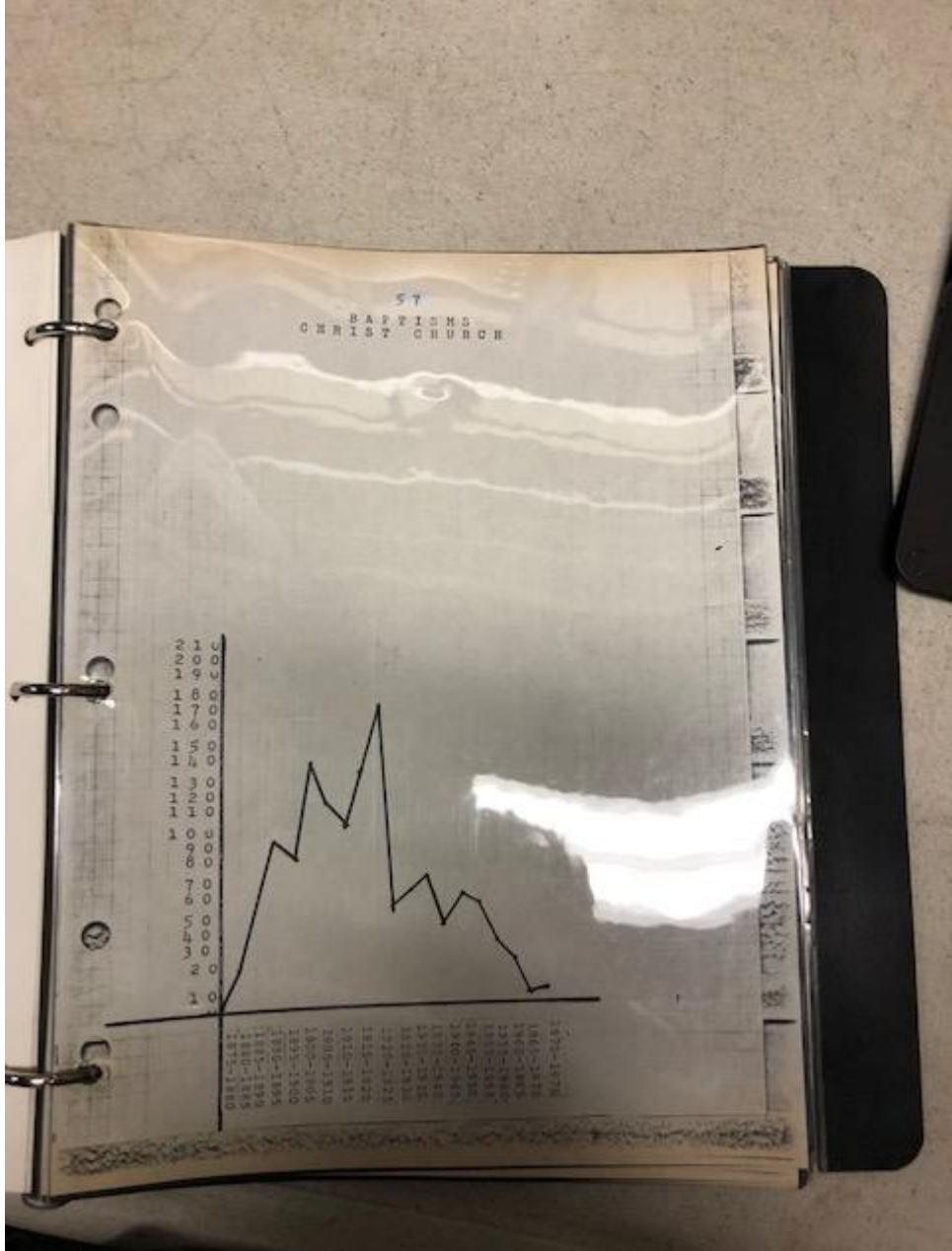
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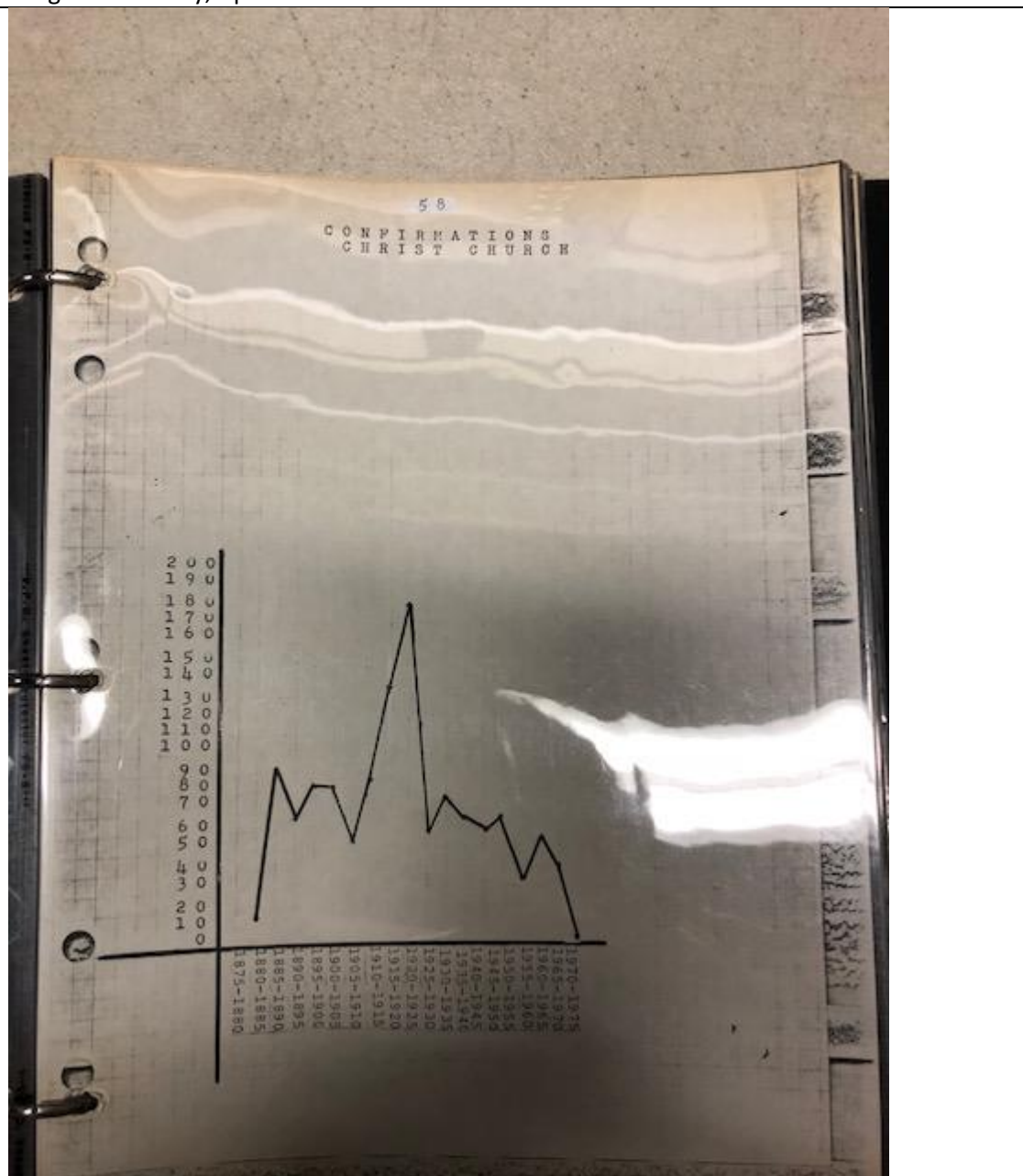
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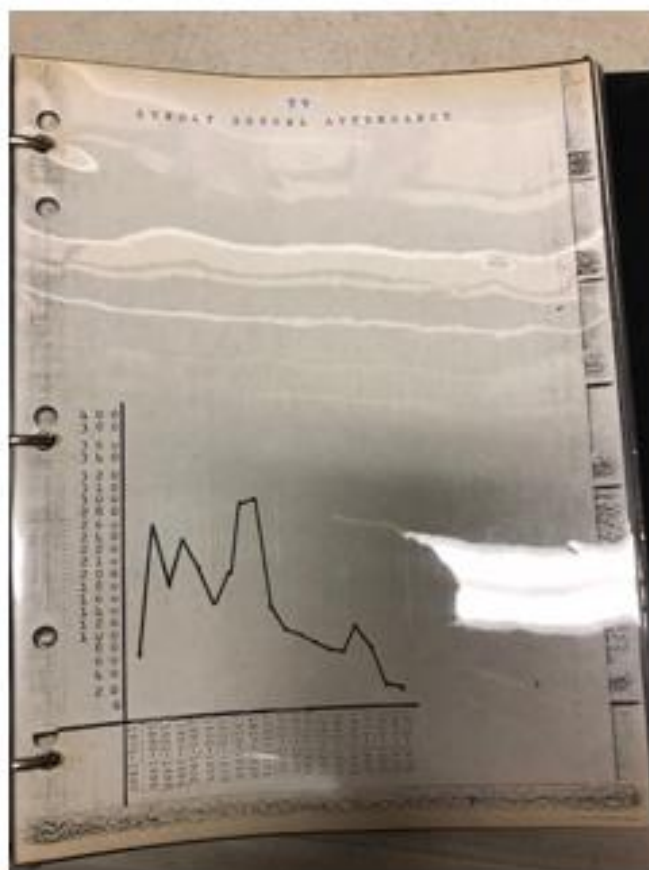
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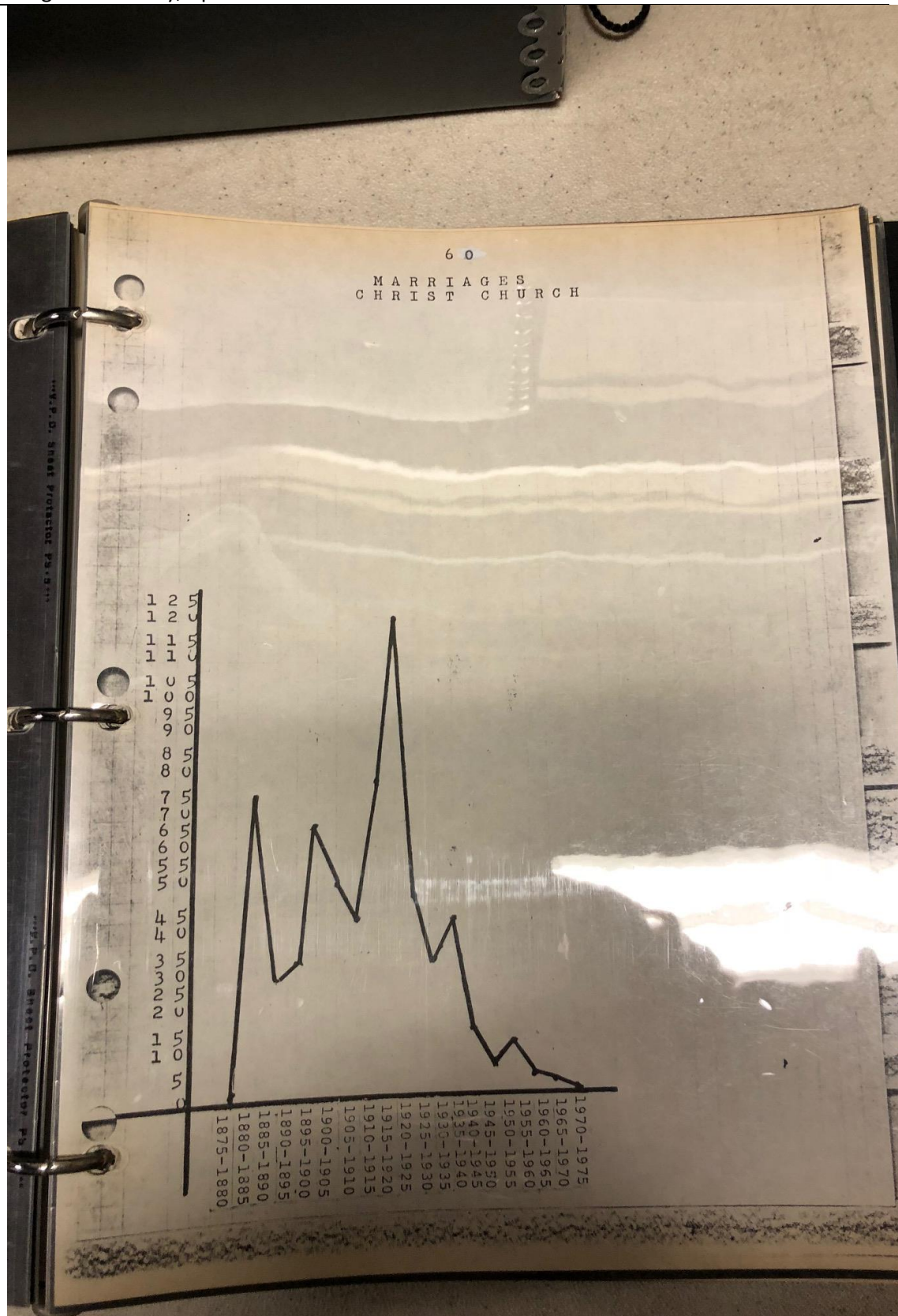
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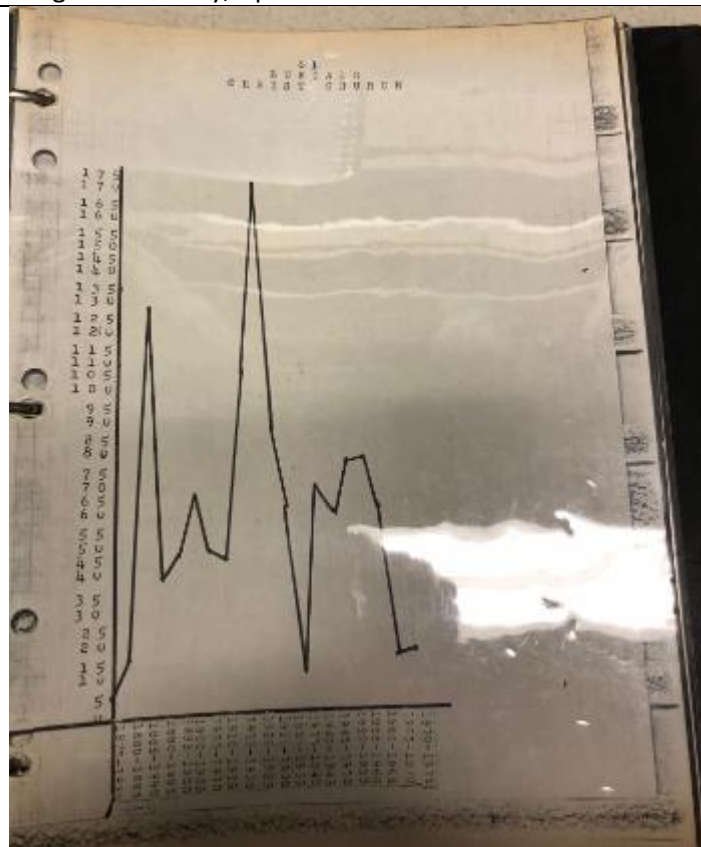
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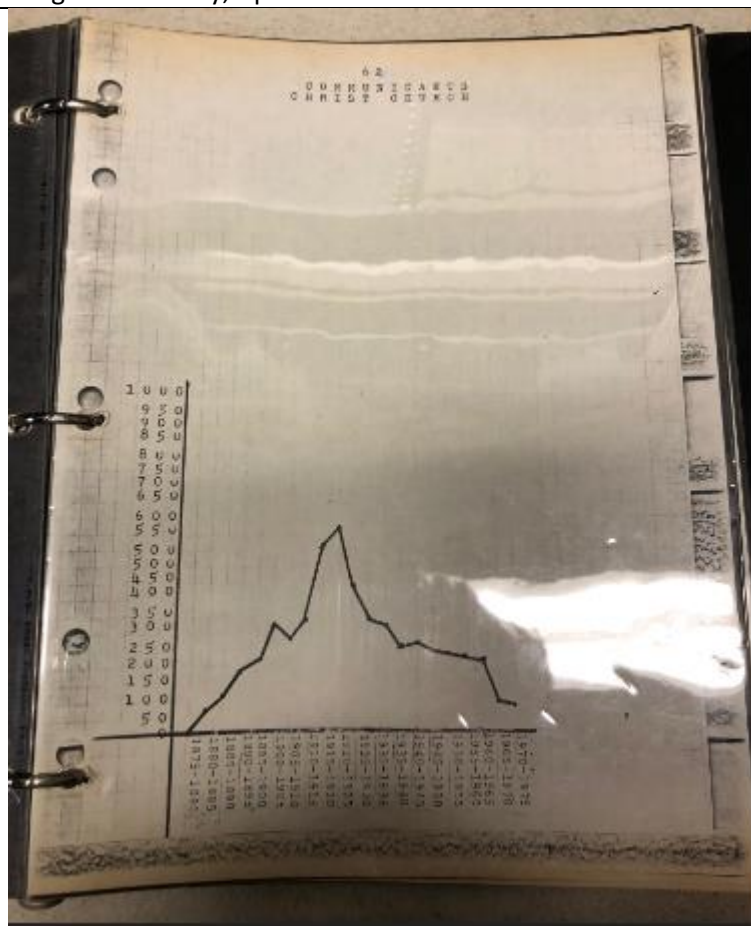
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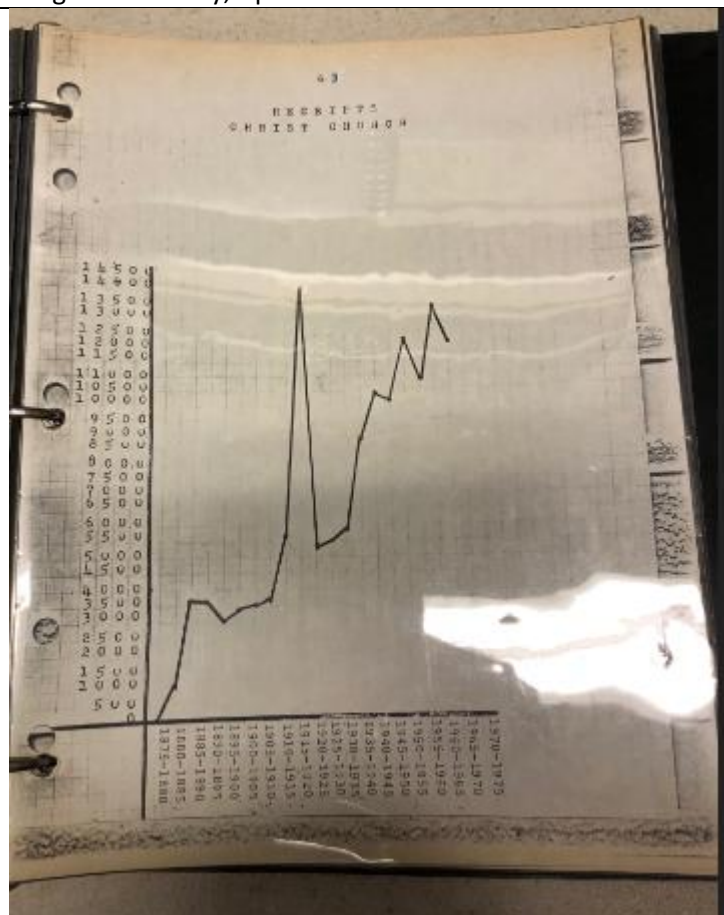
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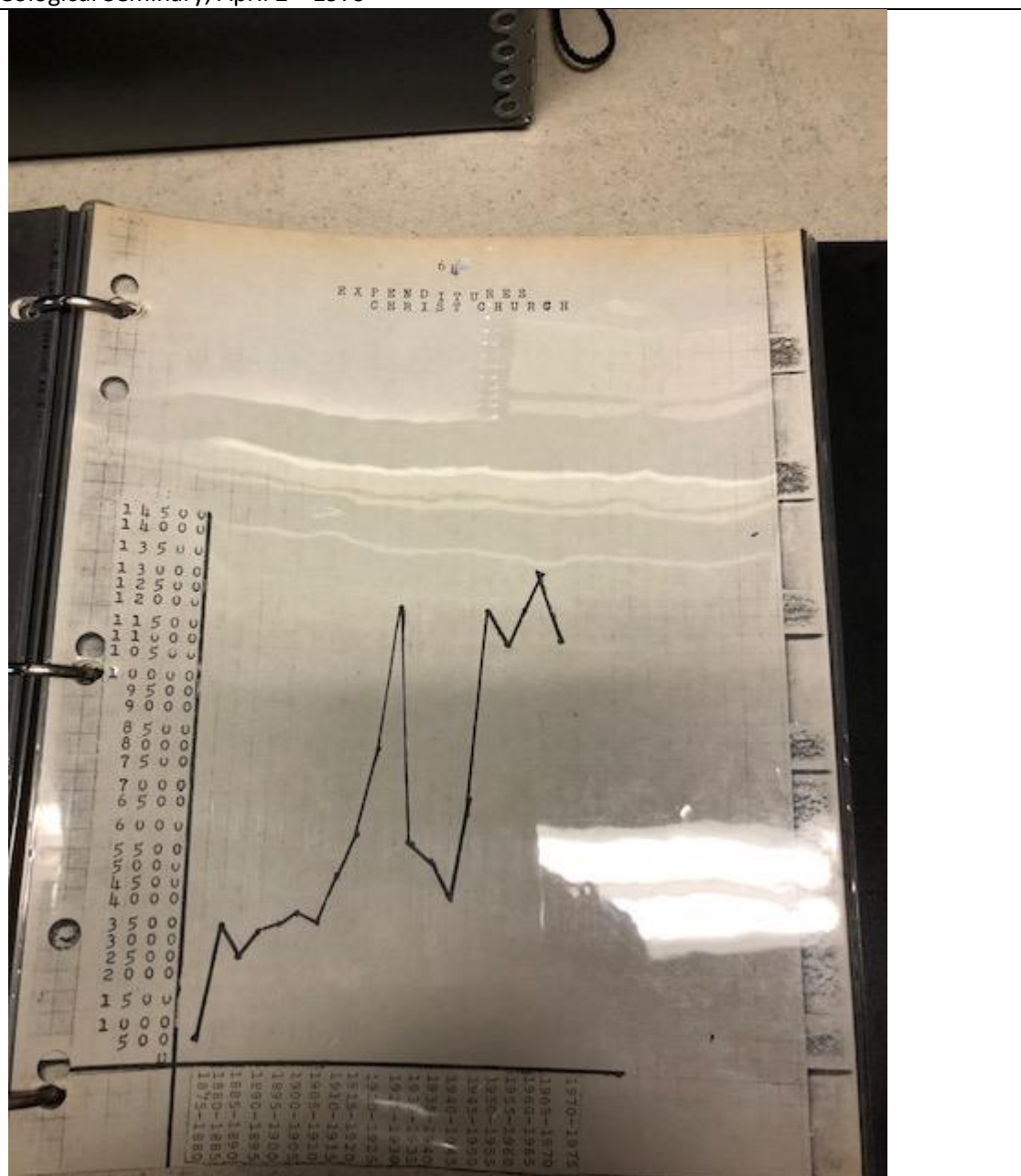
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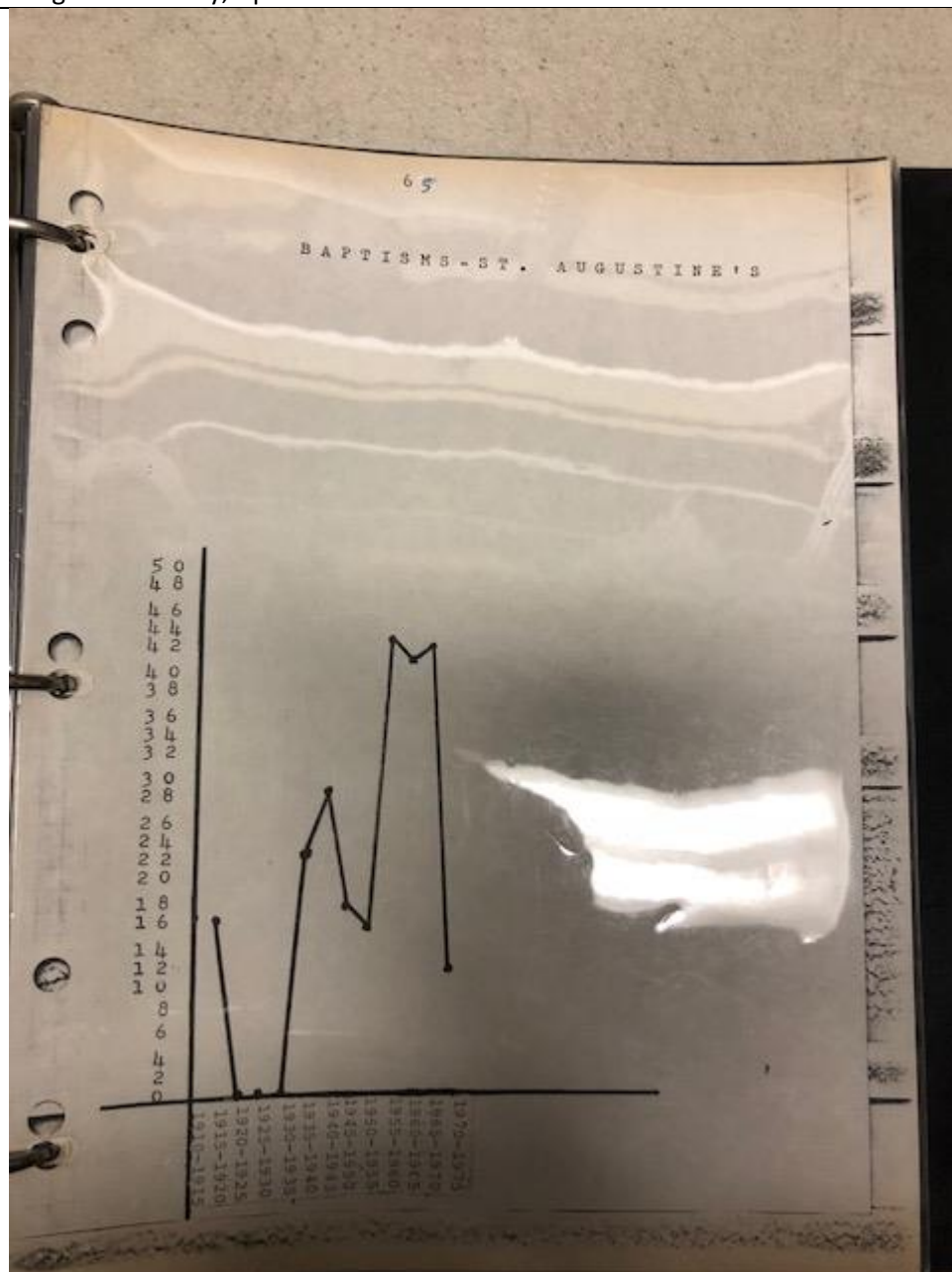


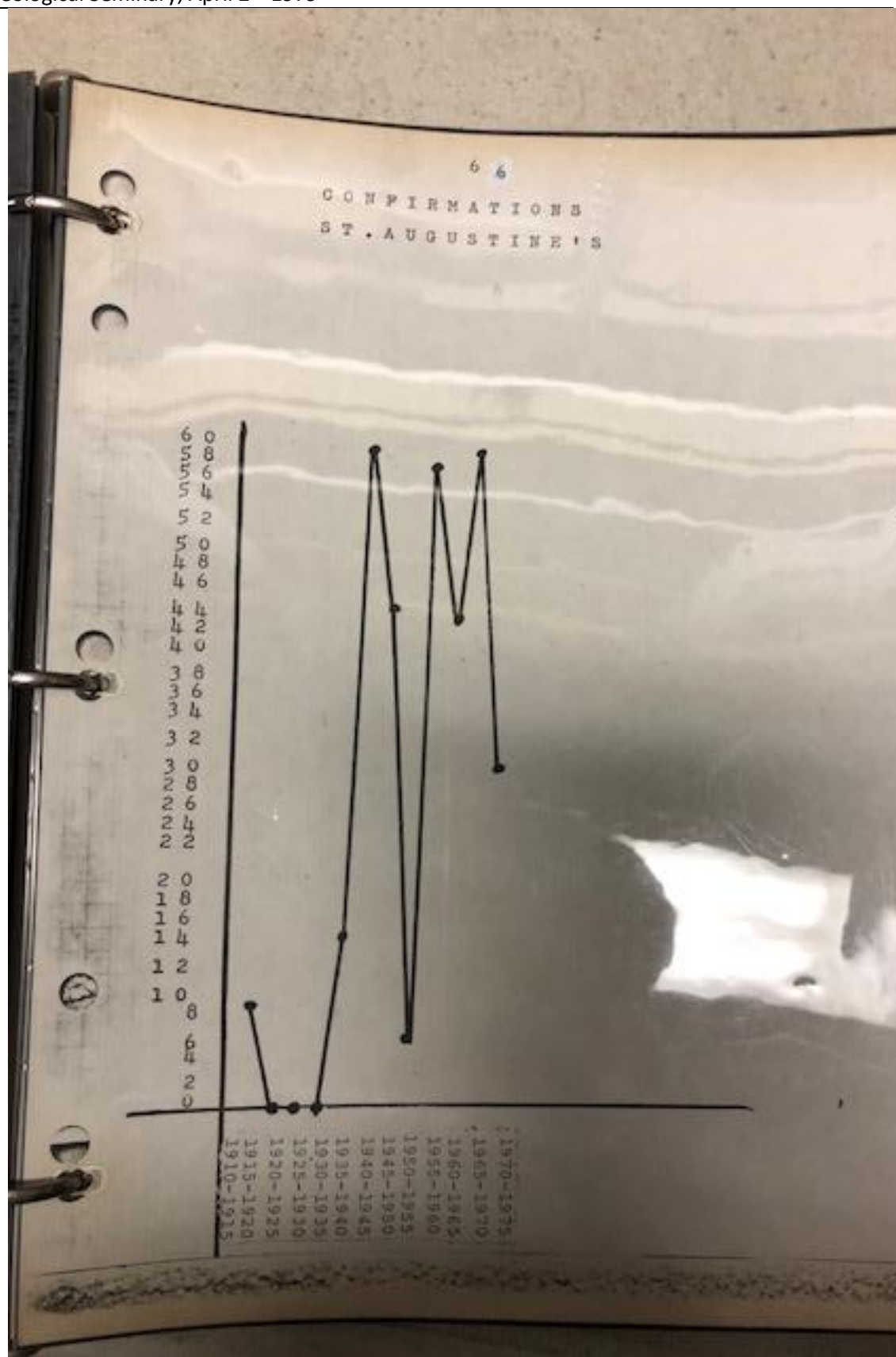
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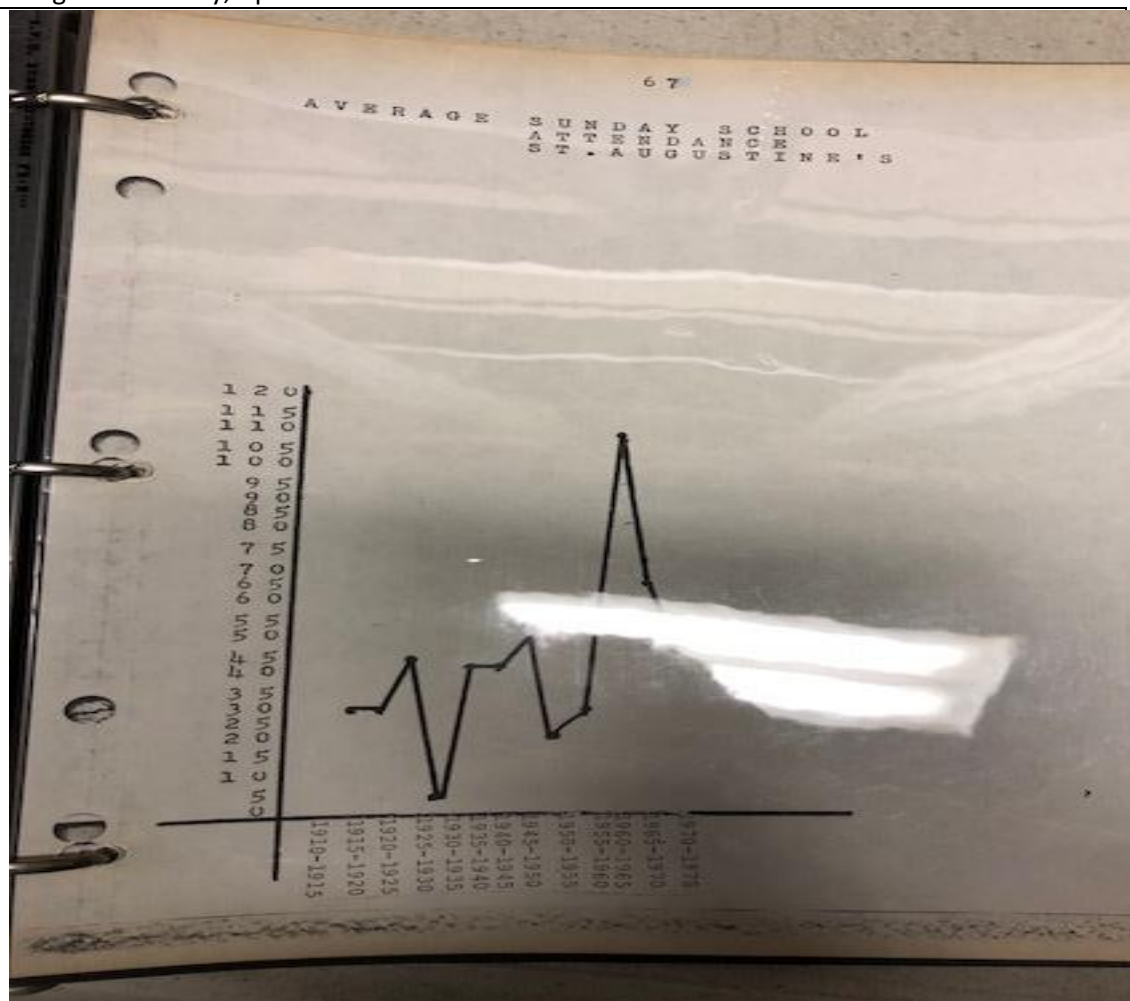
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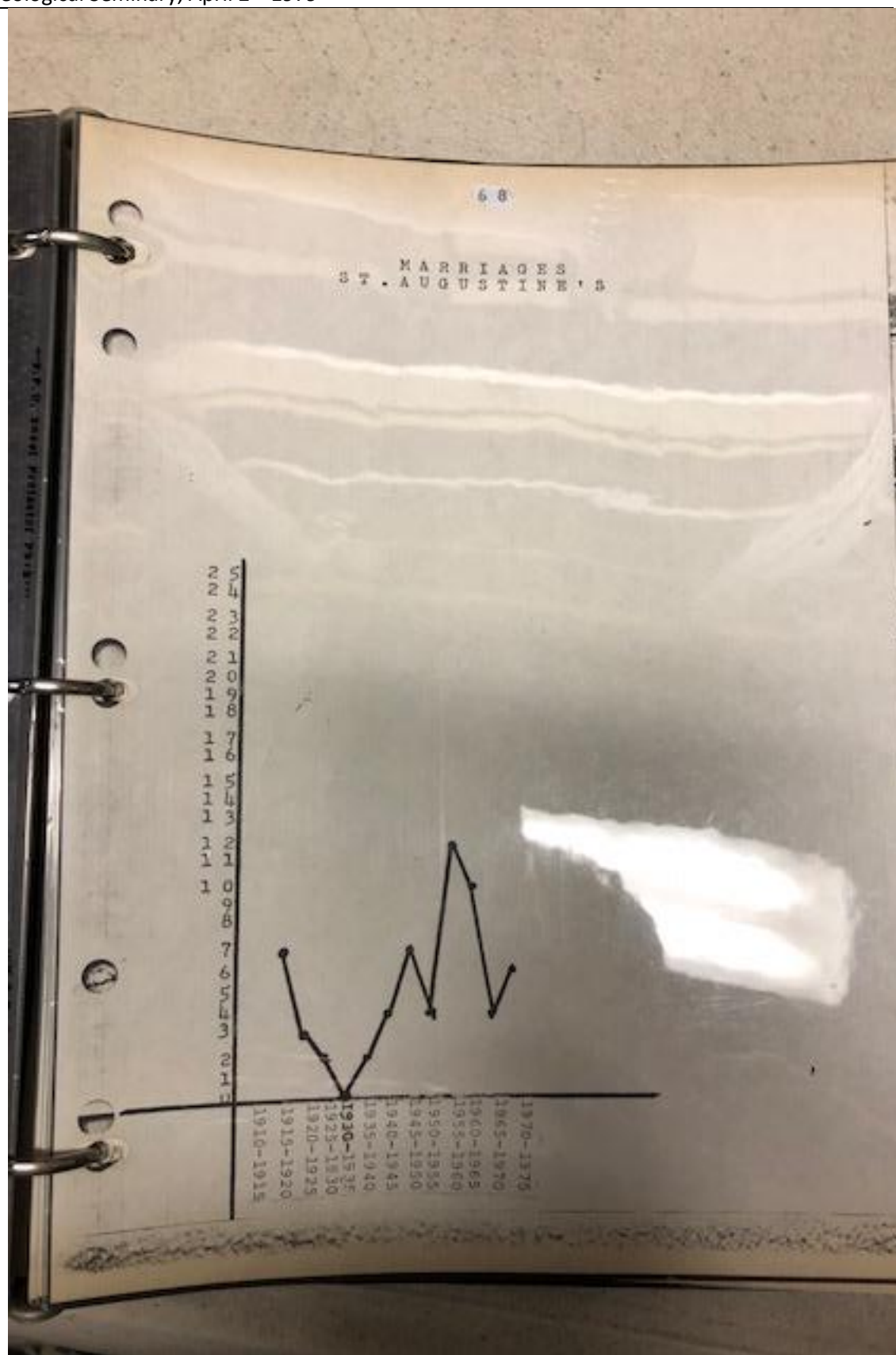


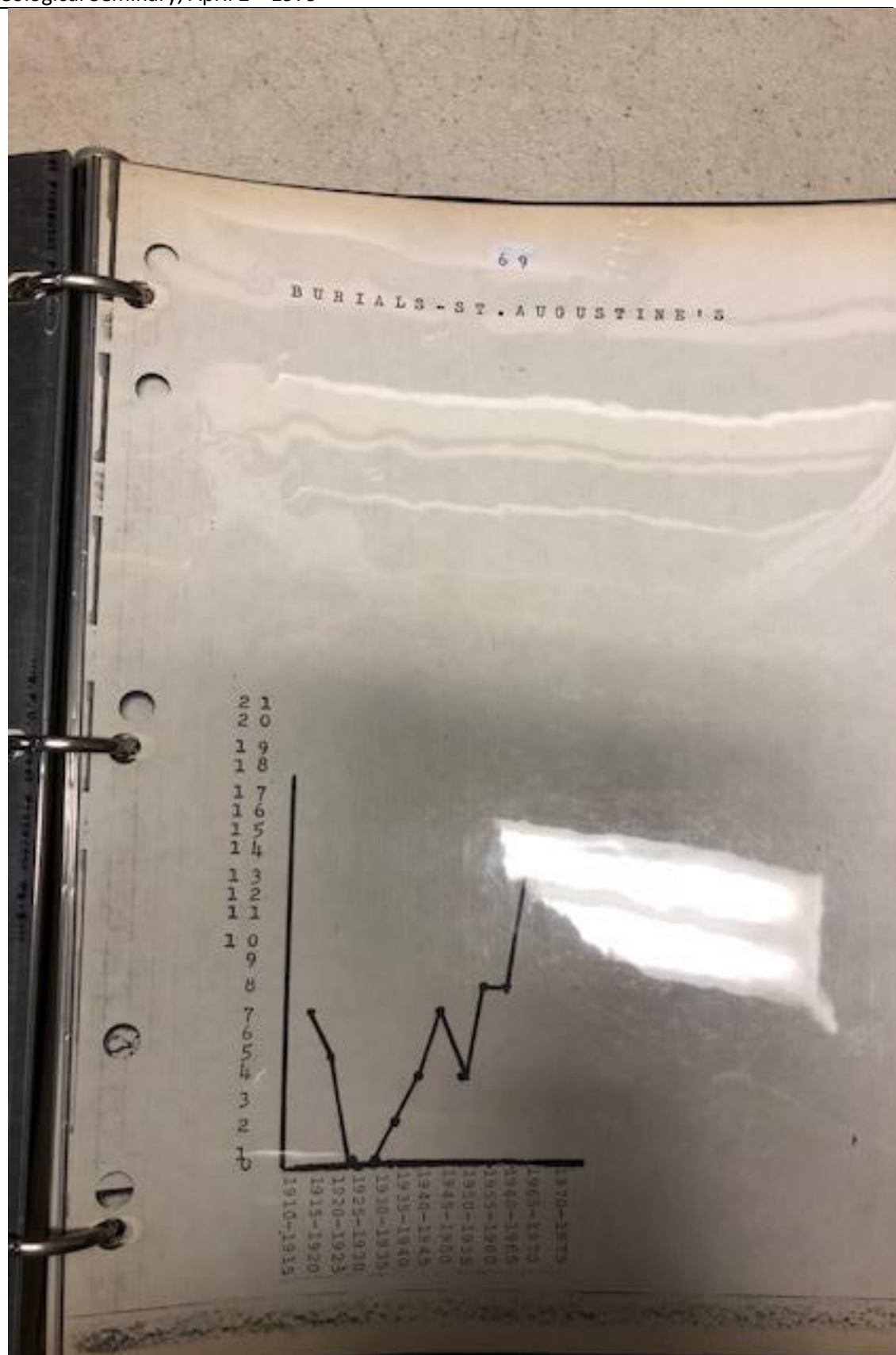


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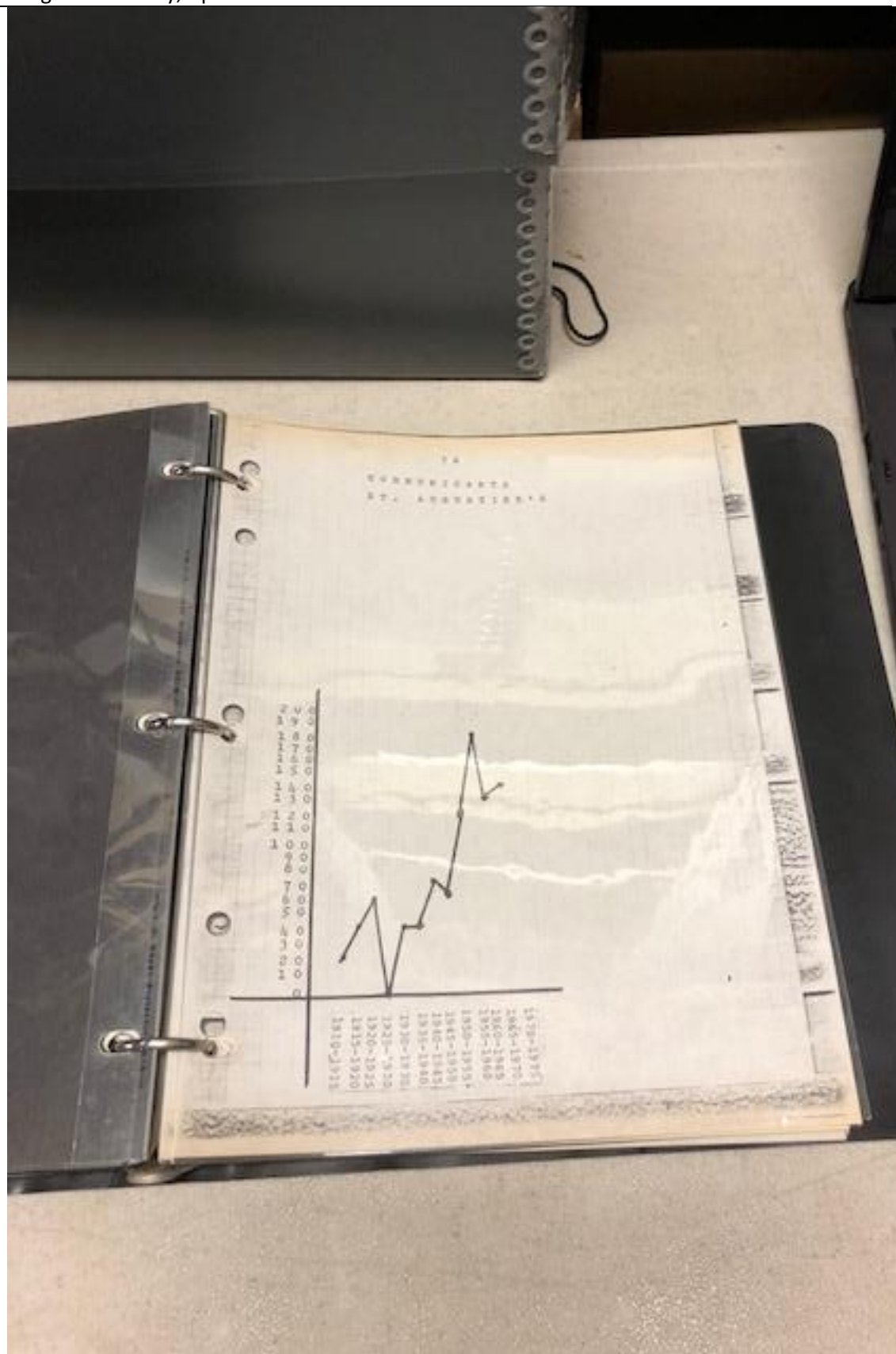


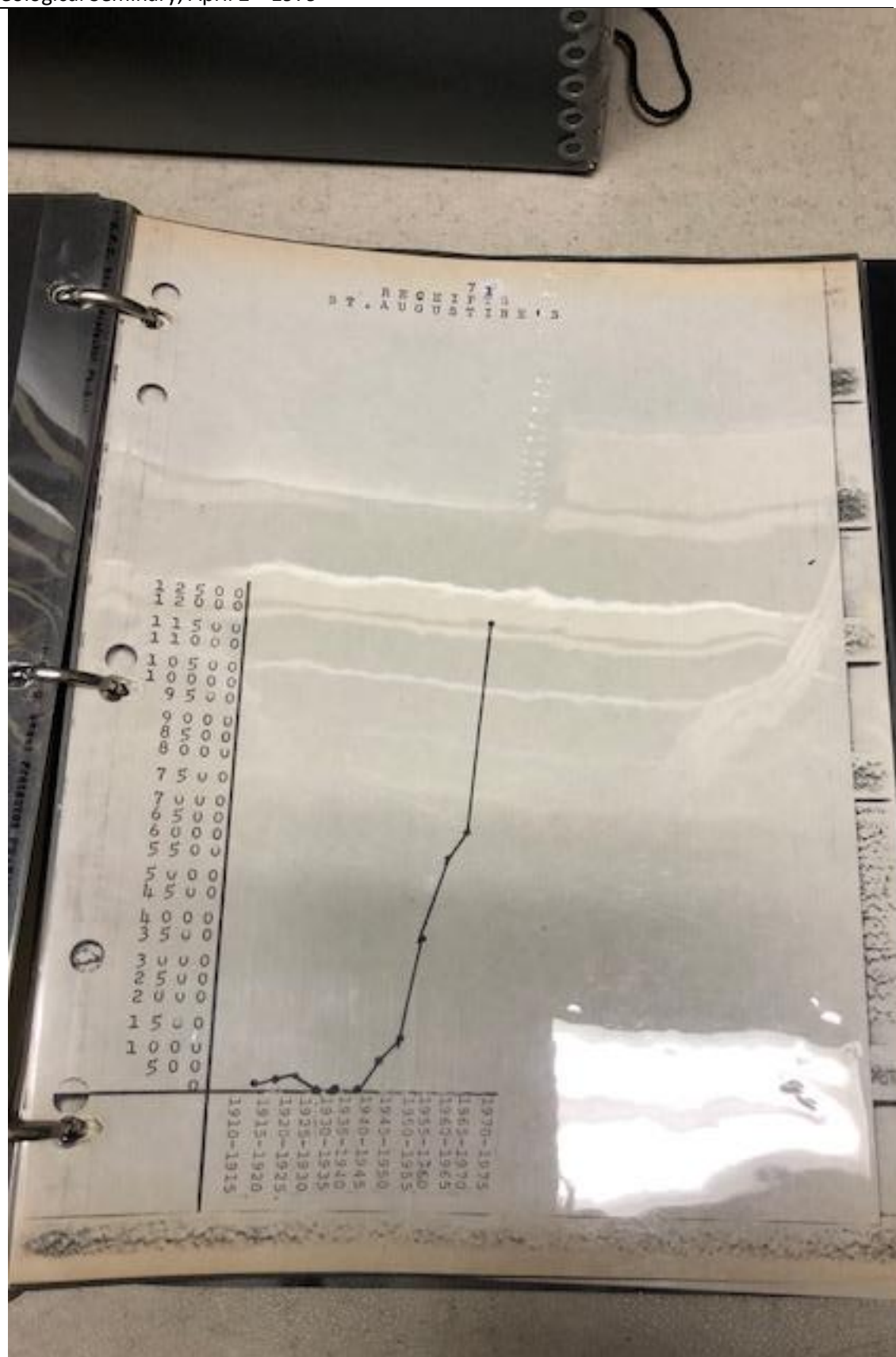




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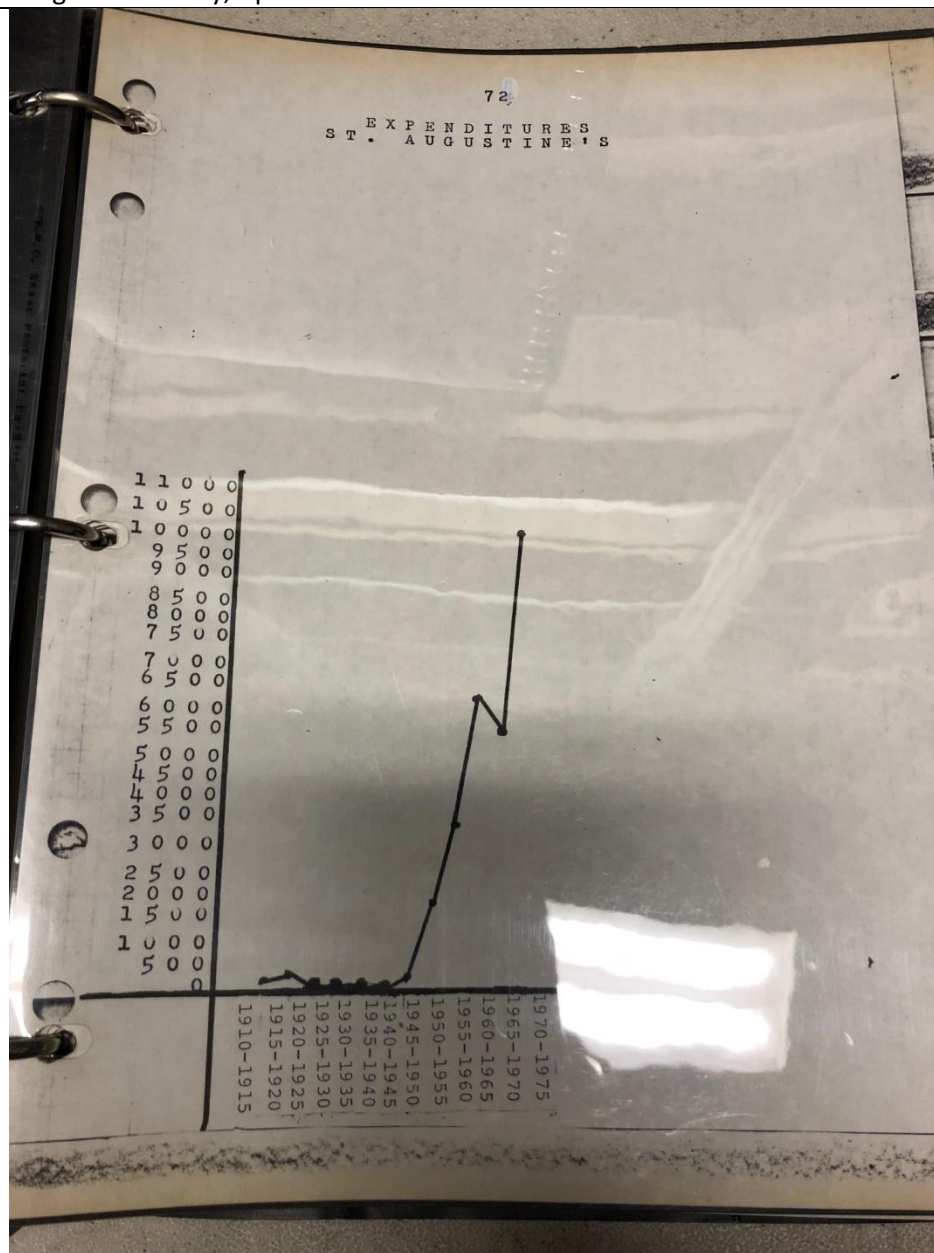
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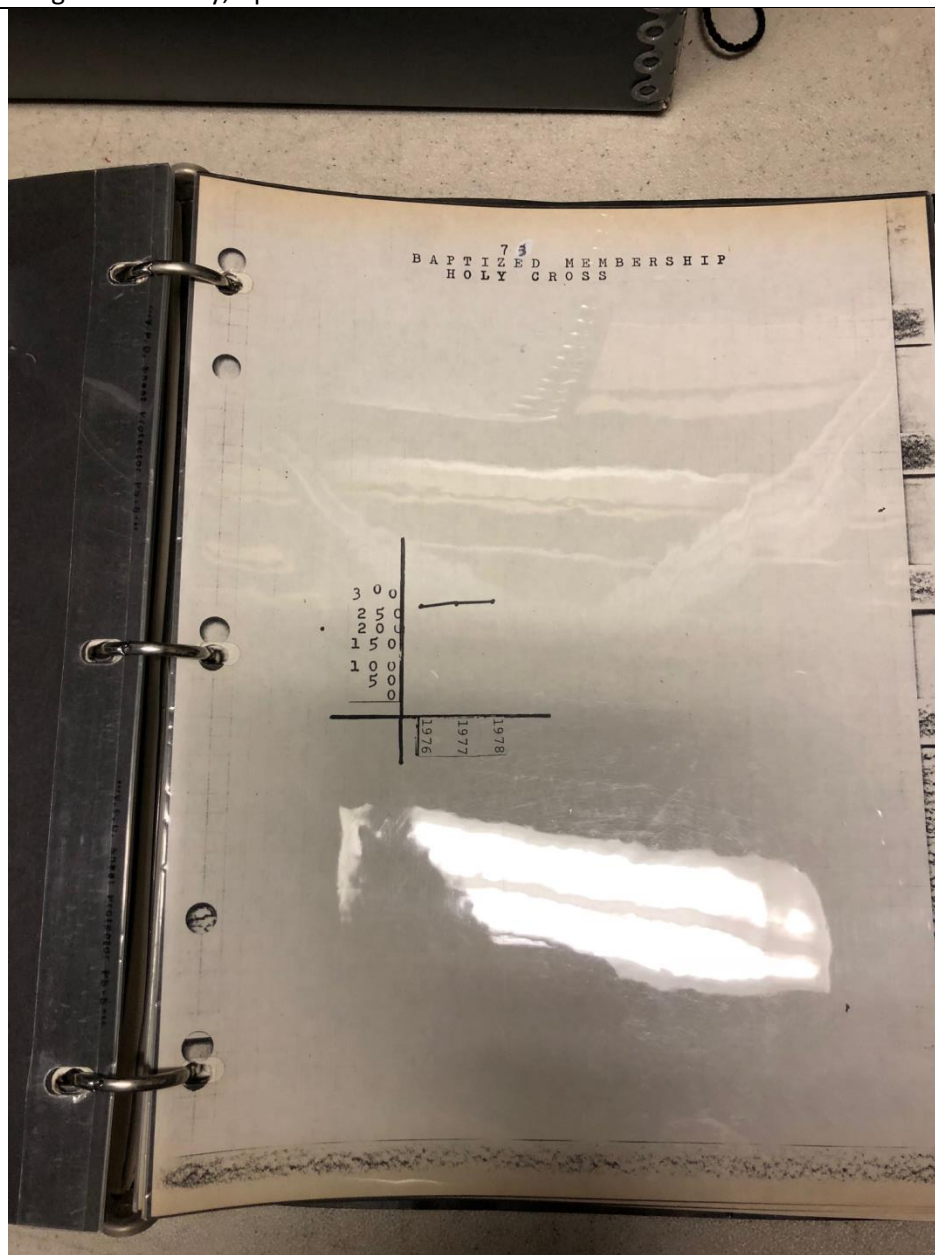
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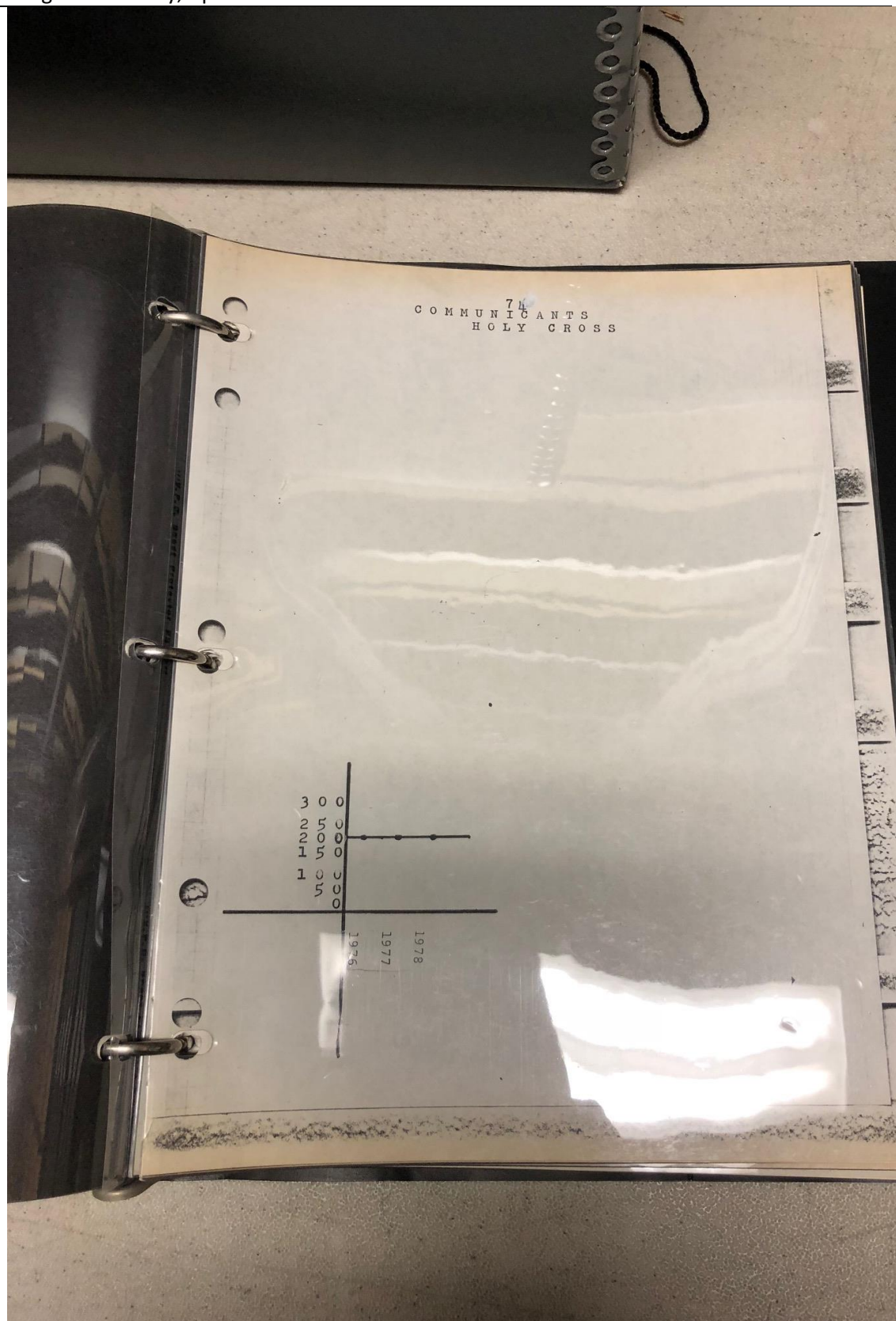
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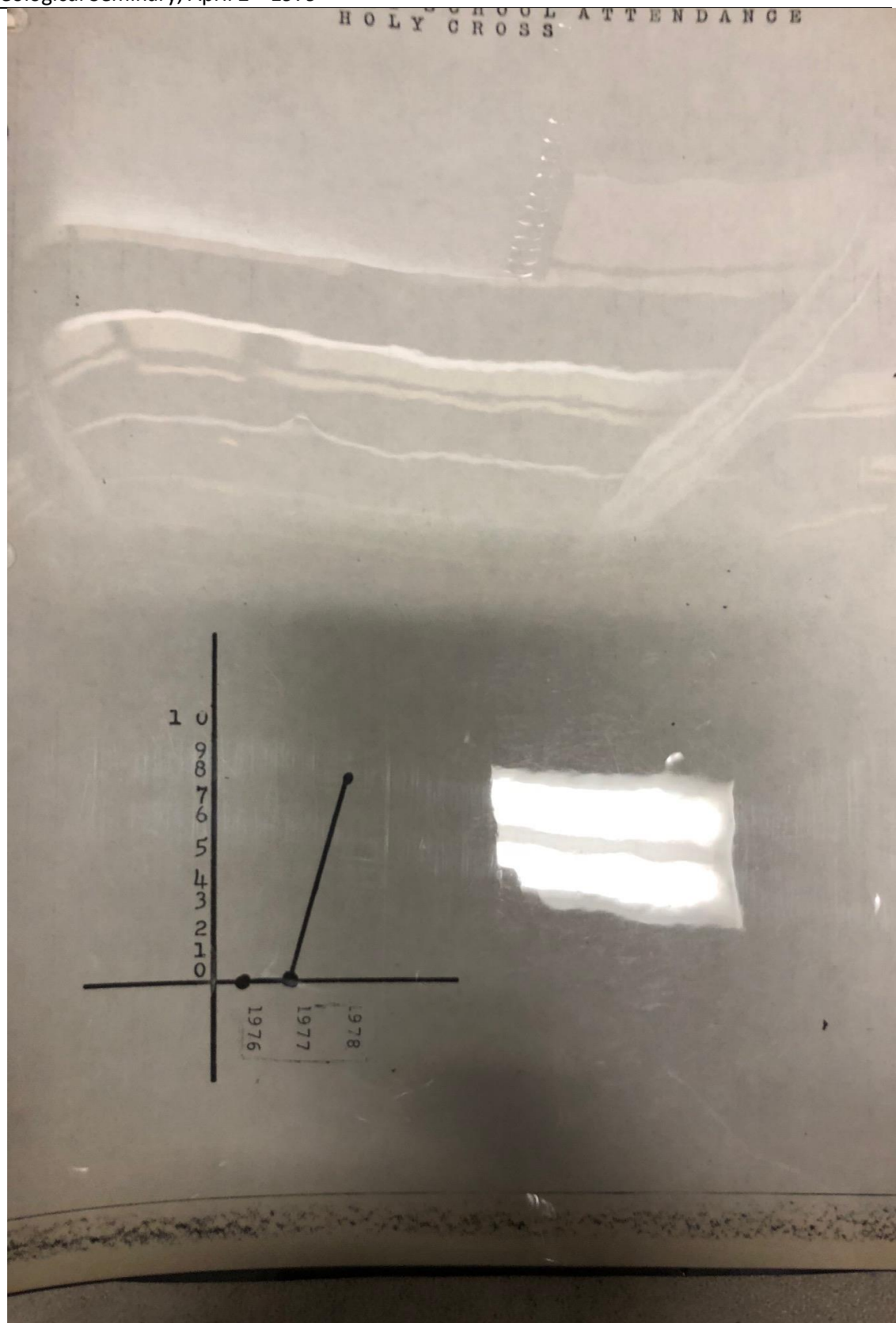
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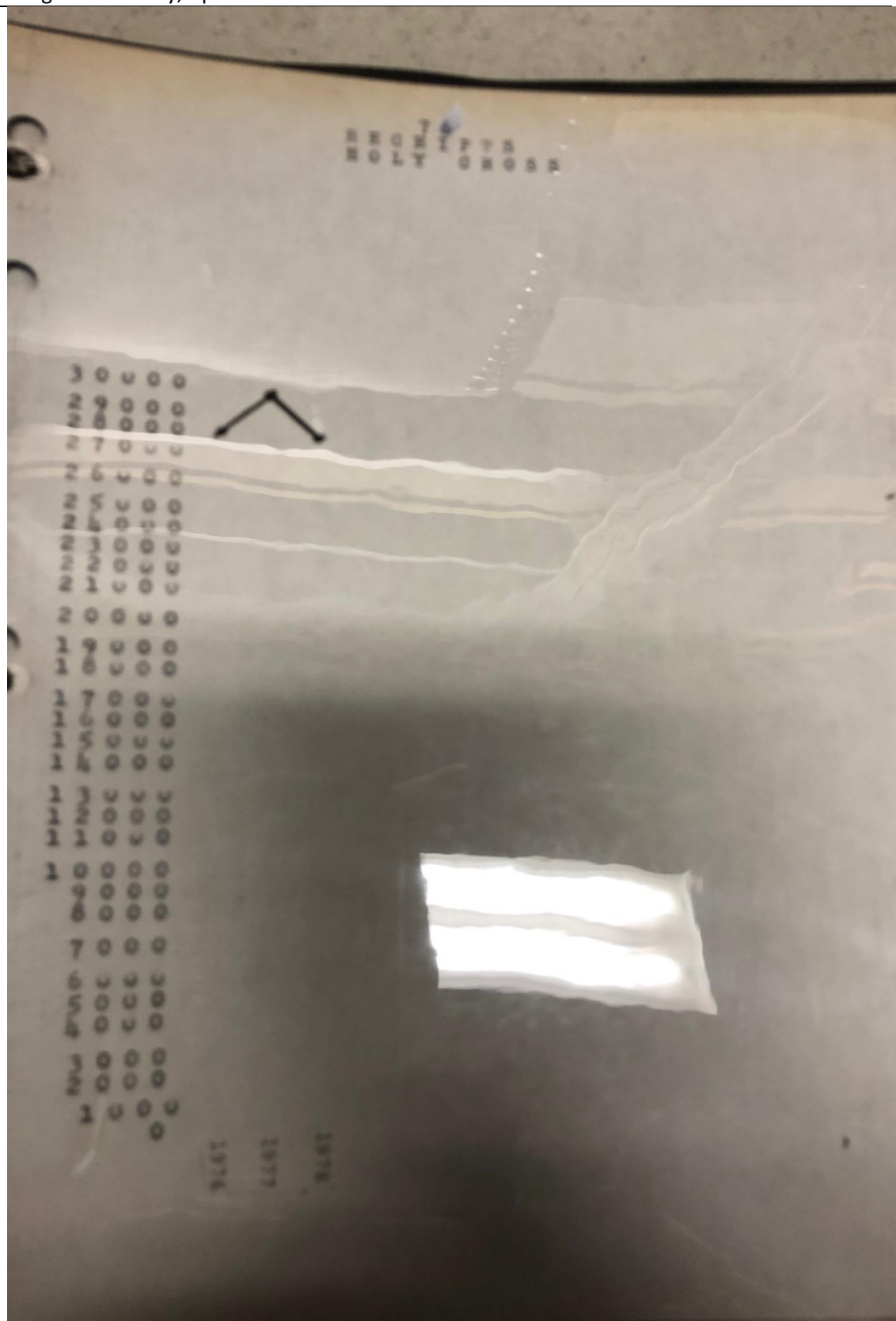
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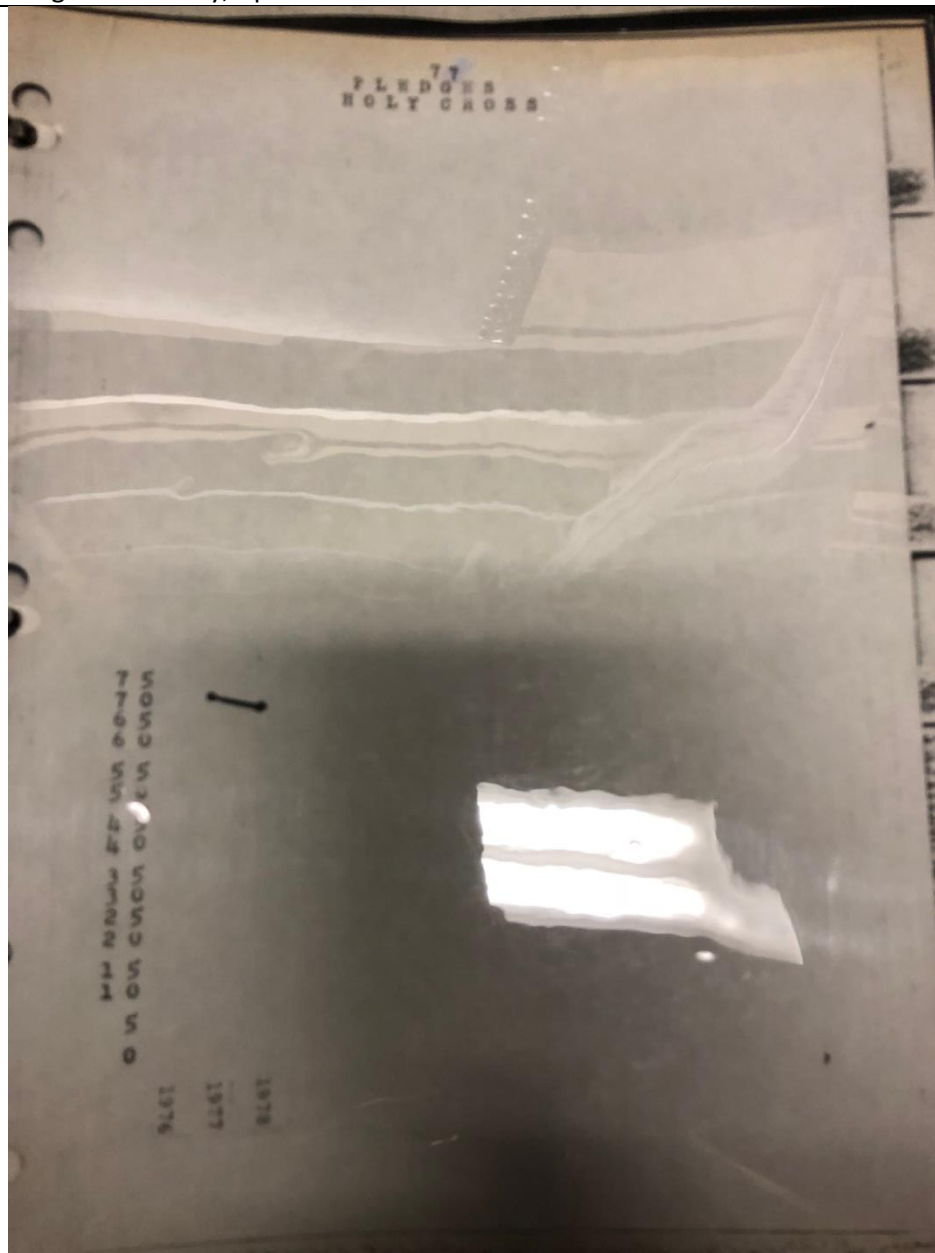
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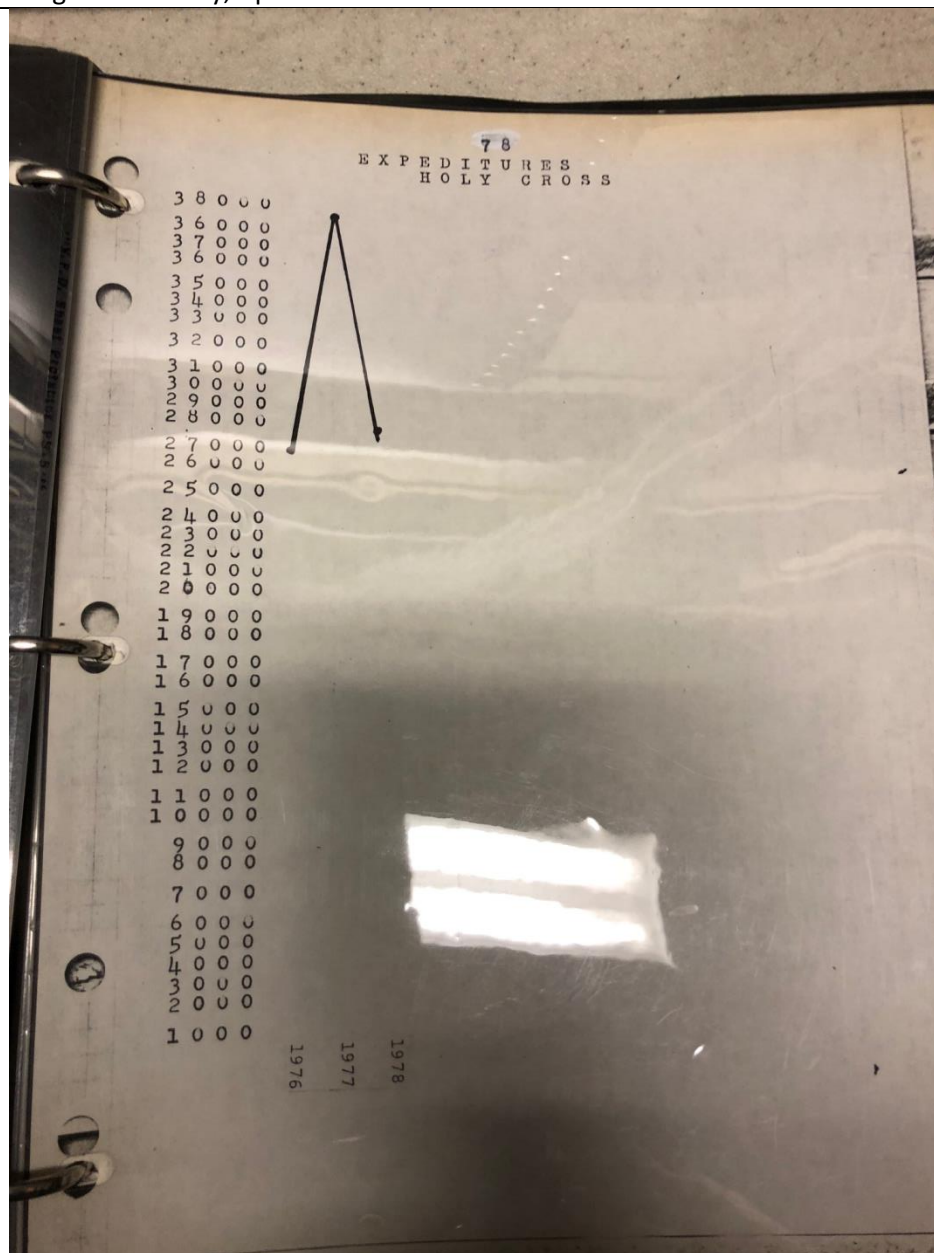
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Table 1
Comparison of St. Augustine's and Christ Church
Statistics for 1975 Against Holy Cross 1978

	Christ Church and St. Augustine's (1975)	Holy Cross (1978)
Baptized Persons	252	255
Communicants	211	213
Pledge and Plate	\$14,433	\$13,591
Receipts	\$21,044	\$28,130
Disbursements	\$21,899	\$28,037

Table 2
Rectors of Christ Church

1872-1879	Lyman Cobb
	Reginald Heber Barnes
	S. S. Lewis
Ministers	Samuel Moore
	Charles Ferris
in	William Hyde
	R. S. Carlin
Charge	James Haughton
1886-1888	August Ulmann
1890-1896	Ephraim S. Widdemer
1896-1913	Elias Atherton Lyon
1913-1918	James S. Holland
1918-1927	John James Bott
1927-1930	Harry M. Hyatt
1931-1938	Lewis R. Howell
1938-1939	Charles Kees
	Llewellyn
	David
	Robert
1975	Frank T. Mc

Table 3
Vicars of St. Augustine's

1909-1915	Uriel F. H. Gunthorpe
1916-1924	F. W. Elligor
1925-1930	Discontinued
1930-1935	St. John's Clergy
1936-1937	Denzill Angus Carty
1938-1939	Thomas Wilson Stearly Logan
1940-1944	Hugh Hutson Henry
1945-1947	Arnold Montrose Ross
1947-1956	Alger Leroy Adams
1957-1958	John Hausmann Dingle
1958-1963	Charles Lutha Luis Poindexter
1963-1967	Charles Edward Taylor
1975	Fran

Table 4
Bishops of The Diocese of New York
(1855-Present)

1855-1861	(Horatio Potter was Provisional Bishop)
1861-1887	Horatio Potter
1887-1908	Henry Potter
1908-1919	David Hummell Greer
1919-1920	Charles S. Burch
1921-1946	William Thomas Manning
1947-1950	Charles Gilbert
1950-1972	Horace B. Donegan
1972-Present	Paul Moore, Jr.

Table 5	
Presiding Bishops of the Protestant Episcopal Church of the United States of America (1852-Present)	
1852-1862	T. C. Brownell (Thomas Church)
1865-1868	John Henry Hopkins
	Benjamin Bosworth Smith
	Alfred Lee
	John Williams
	Thomas March Clark
-1923	Daniel Sylvester Tuttle
1923-1924	Alexander C. Garrett
1924-1926	Ethelbert Talbot
1926-1930	John Gardner Murray
1930-1931	Charles Palmerston Anderson
1932-1937	James De Wolf Percy
1938-1947	Henry St. George Tucker
1948-1958	Henry Knox Sherrill
1959-1964	Arthur Lichtenberger
1965-1973	John Elbridge Hines
1974-Present	John Allin