

St. Bartholomew's Church

THE HISTORY

Written in 1989 by The Rev. Daniel W. Kreller

Forward

This history depends primarily upon prior histories and the Vestry minutes account for the depth and breadth of this Parish's life. Nor does this history name all of those who through the years have rendered time and valuable services to Christ by their presence and participation in this Church. Those who are named, will, I trust, be viewed by the reader as representative of the many who are not named. Recall that in the Divine Economy those that are unknown will one day be well known and those that are last will be first.

I wish to especially thank Yvonne Ristich for her labors at the word processor that produced this document.

The Seed Planted By the Wayside

(1896 -1914)

St. John suggests in his Apocalypse that every church have its own angel. We might think of such an angel as the prevailing spirit of a particular congregation, which abides over generations and through the changes of times and seasons. If this were so, I would like to believe that the Angel of St. Bartholomew's is an angel of charity, mercy, and good works, for it was charity which gave rise to the congregation of worshippers which eventually became this church. In the earliest days, around the turn of the century, this charity was embodied in two women, Hope Winans and Amanda Hawes. At the turn of the century Ho-Ho-Kus was a very different place from what it is today. Some would call it idyllic, with its rich well-watered and beautiful meadowlands. There were farms still in operation and the racetrack built in 1879 was the site of fairs sponsored by the Bergen County Agricultural Association. It is said that Mrs. Herman De Vore, grandmother of Marge McKenzie, Lavinia Kingsland and Katherine Weyble, who had been active members in recent years, used to always take first prize for darning at these fairs. Well to do city dwellers were also attracted to the pastoral tranquillity of Ho-Ho-Kus and a few built fine summer homes in and around the town. They could enjoy the best of both worlds since the Erie railroad established its passenger

service in the 1870's and it provided an easy commute to the Hoboken ferries.

But there was another side to Ho-Ho-Kus. It was also a mill town. Dams had been built along the Ho-Ho-Kus brook even before the nineteenth century and the waterpower thus harnessed supplied more than enough energy for a half dozen mills. Remnants of the largest dam, built by John Jake Zabriskie, can still be seen opposite the present post office. It created a lake, which was fifty feet deep in places and extended up into Waldwick. The Rosencrantz family was the first to establish a mill to produce cotton goods, which were sold in Philadelphia. Other mills produced silk goods, paper, paints, lacquers, film and, of course, there were several saw and gristmills. The only mill buildings which survive to this day are known as the bleachery and are located at the end of Hollywood Avenue. Those who lived in the area prior to 1950 can remember the brook to be less than charming. It was polluted by many industrial wastes and gave off an odor, which few found compelling.

The mills brought prosperity to a few local families. Three grand homes, the Hermitage, the Rosencrantz house, and the Mansion House (now the Ho-Ho-Kus Inn) testify to the wealth of the mill owners. The mill workers, however, did not fare as well. They lived in small crowded tenant houses provided for them by the mill owners. How many mill workers actually lived in Ho-Ho-Kus is difficult to say. At one time, before the turn of the century, the Rosencrantz and Zabriskie mills employed one hundred hands. In 1900 the population of Ho-Ho-Kus was a mere two hundred persons. Thus, it is probably safe to assume that, along with the farmers, the mill owners, and the summer residents from the city, the mill workers were a significant portion of the inhabitants of the town. It is because of these mill workers that our church now exists.

Episcopalians had been well serviced for many years at Christ Church, Ridgewood, which had been established in 1864. In fact Elijah Rosencrantz was instrumental in its founding, some say because he objected to the Dutch Reformed Church's stance on slavery. Something prompted him to defect from the Old Paramus Church where his family had been members. That church opposed slavery, whereas the Episcopal Church did not. Whatever the reason, in the midst of the Civil War, Christ Church was founded. For years Episcopalians from Ho-Ho-Kus, Saddle River, and surrounding towns traveled to Ridgewood for services. Occasionally, some Pastoral Office would be conducted in Ho-Ho-Kus, perhaps because the Rector of Christ Church lived in the Mansion House from 1885 until 1901. The house was rented to the Christ Church after the owner, John Zabriskie, drowned in the very lake created by his dam. For example, the first recorded Confirmation dates to 1897 when Bishop

Leighton Coleman of Delaware confirmed Lavinia and Bessie Rosencrantz. Presumably, this took place at the Hermitage or at the Mansion House where the Reverend Edward Horace Cleveland resided. The earliest funeral dates to 1895 when Mr. Cleveland buried Bertha Victor, daughter of a prominent Ho-Ho-Kus resident, Orville Victor. The earliest recorded baptism dates to 1894 and the earliest recorded marriage took place in 1898. But apart from such pastoral functions no worship services were held in Ho-Ho-Kus under the direction of the clergy until 1900 or thereabouts.

Much activity was taking place, however. In 1900 Amanda Hawes established a sewing school for young girls in her home at 222 Franklin Turnpike. Pictures of the mill workers, which survive, make plain that most were women and young girls. Education for women, even in the public schools, was hardly a priority at the time Mrs. Hawes's sewing class was, apparently, a combination of sewing instruction and rudimentary schooling, with some moral and religious teaching mixed in. Her pupils were drawn from the families of the mill workers. Six years before, Hope Winans had begun a similar work among the same families. She was a nurse, however, and was first drawn to these families by their poor state of health. Wages for the workers were typically low and most could not afford either proper food or clothing. The workday was long and the conditions of work arduous. Much sickness among the workers and their families was the result. At first, Miss Winans devoted herself to the care of these families by nursing them and collecting food and clothing for them. But soon she enlarged her work to include a Sunday School for, as she observed, "there was much that needed correction as regards morals." In this work she enlisted the aid of Florence Victor, who played the piano. Since Hope and Florence were Episcopalians, the services were conducted from the Prayer Book (1892 version) and held in the afternoon, as was the common practice. At the first service only two boys attended, but by the next Sunday ten children attended, along with several mothers. This Sunday School continued to prosper.

As the Sunday School prospered, the small hall, which had been secured for this purpose, proved inadequate. Thus, the search for more suitable facilities began. The search was happily and quickly concluded when Florence Victor spoke to her father Orville. He had been maintaining, at his own expense, the schoolhouse he and others had constructed when the Ho-Ho-Kus Valley Educational Association was formed in 1871. Orville Victor was a man of some distinction, so much so that the township was named after him in those days. Trained as a lawyer he became an author and editor. His History of the Southern Rebellion brought him great national prominence. He was also the editor of Beadle's Dime Novels. His wife, Victoria, had achieved acclaim of her own

as the writer of Peck's Bad Boy. No doubt, this literate man, and others like him, viewed the local public school, which then met in the present Borough Hall, as lacking the quality necessary for the education of their children. Thus, he along with Elijah Rosencrantz, Joe Jefferson, the famous actor, Richard Hawes, husband to the aforementioned Amanda Hawes, and other notable citizens from the area, started a private school capable of preparing its students for college. Florence Victor's brother attended this school and then went on to graduate with high honors from Lafayette College. At some later date the school ceased to function. In 1901 Orville Victor bought the building at a tax sale for sixteen dollars and ninety-one cents for a term of thirty years. On the document of this sale the building's use was described as a clubhouse, perhaps for the golf association which in 1897 had laid out nine holes on the slopes between Franklin Turnpike and Sheridan Avenue. In 1901 this association abandoned the Ho-Ho-Kus course and leased land in Ridgewood on the site of the present Ridgewood Country Club. Thus, in 1901 the schoolhouse was not in use. This was probably about the time that Hope Winans and Florence Victor were looking for more suitable quarters. Orville Victor consented to their request and the Valley Schoolhouse became the new home of their Sunday School.

It is not quite clear when these good and charitable works, conducted under the direction of Amanda Hawes and Hope Winans, began to converge and coalesce into what was to become the Ho-Ho-Kus Mission Association. Perhaps as early as 1899 the Reverend Edward Cleveland had been invited to conduct services once a month and then twice a month in conjunction with the Sunday School. Such services ministered not only to the children of the mill workers but also to the adult Episcopalians living in the area. Then, in 1903 Amanda Hawes discontinued her sewing school, no doubt because her daughter, Lucy, married Arthur Patton that year. Lucy had helped her mother with the school. After the wedding, which was held at the Hawes house and presided over by Mr. Cleveland, the couple moved into the Tolles house, a noteworthy old Dutch farmhouse that used to stand on Franklin Turnpike. It was in this house on the evening of February 20, 1904 that Mr. Cleveland met with Hope Winans, Amanda Hawes, Arthur Patton and his new bride Lucy Hawes, Martha Hawes, Mrs. Horace Enos, Mrs. J. D. Staples, Mrs. Van Sant, David Cox, and Fred Woodruff to formalize the relationship between Christ Church and the "work in Ho-Ho-Kus." The Ho-Ho-Kus Mission Association was born. Dr. Horace Enos was chosen as the President of the Association and Arthur Patton for Secretary and Treasurer. With about one hundred dollars on hand it was thought that three hundred dollars would be sufficient for the yearly expenses. Solicitation of interested parties was begun and various fundraisers were planned including a fair and a musical. The Association requested that the clergy of Christ Church

conduct morning services on the third Sunday of the month as well as the two afternoon services on the second and fourth Sundays. Paid lay readers were also used to conduct services either in addition to or in the absence of the Christ Church clergy. So things continued for the next ten years.

At least one of our current parishioners can recall those Mission days. Mildred Freund lived in Waldwick in 1911 and, as a girl of four, used to walk down the Turnpike to Sunday School with her older sister. Marge McKenzie, who only this past year moved to North Carolina with her daughter, was baptized in the Mission Chapel on November 18, 1906 along with her three brothers. She was six years old at the time. Her parents, John and Blanche De Vore, had become active members. Blanche, in particular, carried on the charitable works of the congregation and was the treasurer of an aid association whose object was to help anyone in need in this vicinity. Donations received were expended on such items as food, clothing, shoes and shoe repairing, medicine, milk, coal, and loans.

The congregation in those days must have been a diverse lot. It is hard to imagine the ill educated or uneducated mill and railroad workers (from Waldwick), of little social standing or economic means, worshipping together with well educated and well to do mill owners, brokers, and assorted professionals, some of whom had high social standing and reputation. Had the Kingdom of God arrived in Ho-Ho-Kus? One wonders. One wonders if there were not also some tensions due to this diversity which would be played out in the decade to come when a mission congregation of St. Bartholomew's was established in Upper Ridgewood and given the name of St. Elizabeth's. Albeit, Florence Victor reflected happily upon these early days of St. Bartholomew's and in a history she wrote declared: "The beautiful little church was opening its doors to the needs of the heart for the many and stands as a symbol of the seed planted by the wayside which took root and grew."

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One Church or Two

(1914 - 1929)

On the afternoon of April 19, 1914 the Reverend Philip C. Pearson, the Rector of Christ Church, made his way to the Ho-Ho-Kus Chapel for the regularly scheduled Sunday service. Unbeknownst to the congregation, he was planning to make a dramatic announcement. The position of Curate at Christ Church was to be eliminated owing to the financial condition of the Parish and this would make it impossible for the clergy to cover the

services at St. Bartholomew's. His plan was to provide paid lay readers to conduct the service. Mr. Pearson's announcement caused an immediate reaction among the membership. Not wishing to be serviced by lay readers only, St. Bartholomew's organized to become a full fledged Parish. Within a week a canvass of the membership secured 48 pledges totaling \$1178.40. With this show of support the Bishop and the standing committee of the Diocese were approached on July 1st with the proposal that St. Bartholomew's become a Parish. Permission was granted unanimously and Bishop Lines gave formal canonical consent on September 14, 1914.

The newly formed Vestry led by its first wardens, W. C. Jesty and F. K. Trask, set to work upon the most pressing concern, namely, to secure a Rector. Several candidates were considered including the Reverend C. A. Thomas of Canonsburg, Pennsylvania. He, however, set down certain conditions for worship, which the Vestry found unacceptable. These were the days of the High Church, Low Church controversies and he was too High Church. Mr. Pearson of Christ Church highly recommended the Reverend Robert J. Thomson of Dover, New Jersey and after traveling to hear him preach the Vestry extended a call to him on September 30th. He accepted the call, resigned his position at St. John's, and began work on November 11th. Obviously, procedures for filling vacancies were much simpler then. The Reverend Robert J. Thomson served as Rector for the next 15 years until his death in 1929.

Mr. Thomson assumed leadership during turbulent times. The War of the Nations, as it was called, engaged the attention of the world during the first years of his tenure and this was followed by the world's financial markets' collapse during the closing years. In between, the influenza epidemic killed millions world wide and new forces of revolution and social change emerged. The records of the Parish from this period give little indication of these events, however. The Parish did invest in War Bonds during and after the conflict and a Lieutenant Darque spoke at the first meeting of the Men's Club on April 20th, 1915. He had just returned from the Philippines where he had served in the Army Aviation corps. Four other members of the Parish also served in World War I, the brothers Bartholomew and Jesse Jackson and Arthur and Nicholas Whritenour. Ho-Ho-Kus itself must have been full of talk about the war since the Fair Grounds were used to quarter horses from the mid-west, which were en route to France. The great epidemic receives even less notice. Unfortunately, the burial records from the period have been lost and the Vestry minutes yield only one reference dated October 7th, 1918. It reads, "Mr. Thomson reported that under instructions from the Board of Health all church services had been discontinued." Yet it does not appear that either the services or other Parish activities were greatly interrupted.

Larger issues may have been engaging the attention of the world in those years, but St. Bartholomew's had its own pressing concerns. The first concern was to secure a more suitable site for the church. Christ Church had purchased Orville Victor's claim to the Schoolhouse for \$300 when the Mission Association was formed. Their rights were transferred to St. Bartholomew's at the time of the Incorporation for the sum of one dollar. The issue of the actual title to the property was always most difficult. Mr. Victor's claim was for thirty years and would expire in 1931. The original title listed no less than 13 directors of the Educational Association. Some had died by 1914 others were impossible to locate. Thus, the Vestry thought it expedient to relocate and in 1918 purchased land on Franklin Turnpike between Sycamore and Elmwood Avenues for the sum of \$4,350. This would have been an ideal location since the Turnpike was heavily trafficked before the construction of Route 17. Plans were drawn for the construction of a new building though they were never realized. A new Rectory was built on the site in 1924 at a cost of \$9,000.

The reason a church was never built on the site can be readily explained. In 1916 Mr. Thomson had agreed with the Reverend Edwin Carson, the new Rector of Christ Church, that the area known as Upper Ridgewood, which was beginning to develop, would be included within the bounds of St. Bartholomew's Parish. Parishioners were much more conscious of Parish boundaries before the automobile became the common mode of transportation. A number of families from Upper Ridgewood were attending and supporting St. Bartholomew's. No doubt these two communities were not so easily wed. The problems were compounded by the lack of adequate facilities in Ho-Ho-Kus. Many activities like the Sunday School and guild meetings were carried on in the homes of Upper Ridgewood parishioners while similar activities were being conducted in Ho-Ho-Kus. An adequate church building and Parish House might have solved these problems, but money was tight during the war years. If a church were to be built it would require the generosity of the wealthier members of the Parish. One such member, Herbert Ten Broeck Jacquelin, was approached concerning the Franklin Turnpike site. He was a partner in one of the oldest firms on Wall Street, Jacquelin and De Cappel, and served on the Board of Governors of the Exchange in 1923. He and his wife Zillah, who was the daughter of the president of the Northern Pacific Railroad, had moved to town in 1900 and had built a fine home by the road that bears his name. Zillah, incidentally, took an interest in historic properties and saved both the Joe Jefferson House and the Mansion House from destruction by purchasing them when they were in disrepair and threatened with demolition. Early in 1922 the Vestry invited Herbert Jacquelin to underwrite a large part of the proposed new building. He declined.

This left the way open to the residents of Upper Ridgewood. At the February Vestry meeting Albert Leonhard, who was one of the wardens, offered to give a tract of land on Fairmount Road plus a sizeable sum toward a building fund if a chapel would be built there. The decision was made to build and the work was greeted with enthusiasm in Upper Ridgewood. Work began in June 1922 and was sufficiently completed by the following June to hold a service of dedication. The chapel was named St. Elizabeth's in memory of Mr. Leonhard's wife, Elizabeth. The total cost of the chapel and its furnishings was about \$45,000. Thus, in June 1923 St. Bartholomew's Parish consisted of a church on Hollywood Avenue in Ho-Ho-Kus and a chapel on Fairmount Road in Upper Ridgewood. Mr. Thomson divided his time between the two.

The building of the chapel did arouse considerable anxiety in Ho-Ho-Kus as might be expected. A special committee of the Vestry was appointed in 1923 to examine the possibilities of further extension of the work in Ho-Ho-Kus. But with the population in town slightly fewer than 600 conditions hardly warranted it. Recommendations were made, however, aimed at enhancing the functioning of the Parish as a whole rather than as separate units. Much like a single cell dividing into two with each pursuing its own life, the Church and the Chapel had effectively split and it proved impossible to keep them together. Church and Chapel had separate guilds, the Rector conducted separate Sunday Schools, and separate services which with the assistance of a paid lay reader. For three years the Parish continued in this artificial unity until in 1926 the members of St. Elizabeth's petitioned the Vestry of St. Bartholomew's to become a separate Parish. The Vestry consented and sold the property to the newly formed corporation for the sum of one dollar. They also transferred to it the outstanding indebtedness on the property of \$5,000. On January 1, 1927 St. Elizabeth's became an independent Parish. At the time Mr. Thomson listed 154 members for St. Bartholomew's and 170 members for St. Elizabeth's. Financially, St. Elizabeth's was the stronger of the two and the value of its plant and property was greater. Mr. Thomson continued as the Rector of St. Bartholomew's and the Reverend Charles Armstrong was called to be the first Rector of St. Elizabeth's Church. With St. Elizabeth's forging its own destiny the membership of St. Bartholomew's turned to contemplate their future. In addition to Mr. Thomson very active and devoted families ably led the Church. We mentioned the De Vores previously but the Brown family also deserves notice. Alfred Brown served as Warden and Vestryman during these years and his wife Emily, would in future years, serve as organist. Their children, too, were active in the Parish, singing in the choir and serving in other capacities. Their son Alan would, in his turn, serve on the Vestry.

With such committed lay people it was felt the Church would have a future but what that future might look like was still in doubt.

Title to the Hollywood Avenue property remained unresolved. Thus it seemed expedient to move the Church building to the property on Franklin Turnpike. Indeed, this had been under discussion ever since the property was first purchased. Just as this plan was about to be decided upon a new proposal was made. Estelle Howland sent a letter to the Vestry in October 1927 offering the deed to the property on Sheridan Avenue in lieu of a financial contribution provided that building would commence on the site by January 1st, 1931. Could it be that she had grown weary of the Vestry's inability to set a course? Whatever her motive, her donation with its conditions did determine the future for St. Bartholomew's. The Vestry now had to choose between the options of raising funds or selling property in order to finance construction on Sheridan Avenue. The Diocese was opposed to the sale of property for a very good reason. Ho-Ho-Kus was growing. The developer Harold Cheel had begun to buy land and put up houses in anticipation of the commuters who would drive into Manhattan over the George Washington Bridge which was scheduled to open in 1931. By 1930 the population of Ho-Ho-Kus had grown to 925. The Diocese was convinced that the land on Franklin Turnpike would escalate in value and encouraged the Vestry to hold on to it. This left the option of raising funds within the Parish but before much was accomplished towards this end, Mr. Thomson died on October 4th, 1929 at the age of 68. Fifteen years before he had come to Ho-Ho-Kus to firmly establish a fledgling church. Unwittingly, he established two churches, St. Elizabeth's in Upper Ridgewood and St. Bartholomew's in Ho-Ho-Kus. After having served faithfully so many years he was greatly mourned.

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The Open Door

(1929 - 1939)

I have already made mention of the angels of the churches and I feel it appropriate to do so again. In addressing the Angel of the Church of Philadelphia (Revelations 3:7-13) John is told to write, "I know your works. Behold, I have set before you an open door, which no one is able to shut; I know you have little power, and yet you have kept my word.... hold fast to what you have, so that no one may seize your crown." Philadelphia means the city of brotherly love and it was that kind of affection, which seems to have been operative during the earliest days of St. Bartholomew's as a mission and as a church. Perhaps that is why its

door was kept open and could not be shut though it had little power, and why, after a time, it was crowned with some glory.

The doors of St. Bartholomew's could well have been shut in the period following the death of Mr. Thomson. Two months after his death the Reverend Albert Chillson was called to be the second Rector. He accepted this call with the understanding that he would also serve St. John's, Ramsey, which was then a mission church. During his tenure Mr. Chillson, "Hap" as he was called, served either at St. John's or as a Diocesan Missioner. In fact, for the next twelve years St. Bartholomew's would share its clergy with other congregations. St. Bartholomew's was never a mission during this period, but the Church was not able to support a Rector entirely on its own.

One of the more interesting tasks "Hap" undertook, as Diocesan Missioner while at St. Bartholomew's was to develop a work among the Jackson Whites in the Ramapo Mountains. About the year 1800 the Jackson Whites, a people of mixed race, began to settle in that region. Some say they were the descendants of white Dutch settlers and their black slaves. Others say they were descendants of women a man named Jackson is supposed to have rounded up by force, or pretense, in London and the West Indies, under contract with the Crown to serve as prostitutes for the Hessian soldiers fighting the Revolutionary War. Still others claim the name is derived from the slang word Jacko for a freed Negro slave. When such freed slaves then married whites their descendants were known as Jacko Whites, which soon was corrupted into Jackson Whites. Whatever the truth of their origin, Mr. Chillson began a work among them which no doubt would have pleased those two gracious ladies so instrumental in the founding of St. Bartholomew's, Amanda Hawes and Hope Winans, whose work among the mill hands was of a similar nature. "Hap" had great zeal for all of his missions and was constantly traveling to the Diocesan office to see what goods and furnishings he might acquire for them. Once the Bishop, not so much annoyed as amused, said to him: "When you die we will write this on your tombstone: 'At last the beggar is dead!'"

About the time Mr. Chillson arrived in town another man, Charles Millett, also arrived. He was soon recommended to fill an unexpired Vestry term and thus began a long and fruitful ministry. Charles Millett exemplifies the kind of stalwart lay leadership that guided St. Bartholomew's during some difficult days. Rea, as he was typically called, continued to serve on the Vestry until 1941 when he was inducted into the Navy. Even then the Vestry did not accept his letter of resignation but granted him a leave of absence with the expectation that he would resume his duties again after the war. His son, Robert, has also been an active member and has served

on the Vestry in recent years. His grandson, Thomas, was confirmed on April 2 in this Anniversary year.

In 1930 the Vestry together with Mr. Chillson began to address the pressing issue of the gift of land on Sheridan Avenue. Building on the property would have to begin by January 1st, 1931 in order for the gift to be claimed. It was decided that it would be more expedient to build a Parish House rather than a church on the property. To this point St. Bartholomew's never had a Parish House and this lack was sorely felt. In those days more so than now the church was the center of social activities and without a Parish Hall social functions were greatly hampered. Consider, for example, that at some gatherings the meal was cooked on open fires built on the lawn beside the church. Mrs. Howland agreed that such a building would meet her terms. In of \$16,000 was secured by the Vestry and work on the new Parish House was begun. The building was completed by April 1931 and dedication services were held on the 11th of that month. The entire project cost \$12,051 and so an additional \$2,500 of the mortgage money was used to pay off the outstanding indebtedness on the Franklin Turnpike property. The Parish now owned a Church on Hollywood Avenue, a Parish House on Sheridan Avenue, and a Rectory on Franklin Turnpike. It was not the most convenient arrangement but in terms of facilities St. Bartholomew's was better off than it had ever been.

These were not the best of times to be in debt, however. The Great Depression had arrived and many were experiencing hard times. Contributions to the Church were inevitably affected. In February 1937 Mr. Chillson resigned in order to take up new duties in Pompton Lakes. By April of that year the bank was threatening to foreclose on the new Parish House since the mortgage payments were in arrears. Charles Millett, in the absence of a Rector, had the unpleasant task of presiding over a Vestry meeting at which the entire Franklin Turnpike property including the Rectory was turned over to the bank for the sum of one dollar in exchange for release from the debt which at the time was \$10,000. As difficult as this decision must have been for all concerned it guaranteed the Parish would continue. Its door would not be shut.

In June of that year the Vestry extended an invitation to the Reverend C. Alfred Voegeli to become the third Rector. This he agreed to do while retaining at the same time his position as Vicar of St. Andrew's in Harrington Park. Mr. Voegeli served St. Bartholomew's for slightly over one year before resigning in order to become the Dean of the Cathedral at Ancon in the Canal Zone. Five years later he was consecrated Bishop and served as the Missionary Bishop of Haiti and the Dominican Republic.

Mr. Voegeli thus became the first former Rector to be elevated to the office of Bishop.

With Mr. Voegeli's departure the Parish hit a low point. For nine months the Church was serviced by neighboring Rectors and supply priests. The Diocese was supportive during this period and Bishop Stearly sent Canon W. O. Leslie to pay frequent visits in an attempt to provide encouragement. But at the end of the decade of the 1930's the future of St. Bartholomew's must have looked uncertain at best.

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The Crown of Glory

(1939 - 1968)

"Hold fast to what you have, so that no one may seize your crown," the Angel of the Church in Philadelphia was told. St. Bartholomew's did hold fast despite the fact that events in the world were taking a turn for the worse. The world was moving from economic depression to military aggression. The Second World War was at hand.

On July 1st, 1939, the Reverend Robert J. Sudlow was called from St. Paul's Church, Yuma, Arizona, to become the fourth Rector. Like Mr. Chillson and Mr. Voegeli before him, the Mr. Sudlow was assigned other duties as well. This time the Rector of St. Bartholomew's serviced the Church of the Epiphany in Allendale. Bishop Washburn sent him to these two places with the admonition that unless they showed some signs of life he would shut both down and direct their members to attend services at Ridgewood or Ramsey. As it turned out Bishop Washburn did not appreciate the changes that were already underway. The population of Ho-Ho-Kus had actually grown significantly after the opening of the George Washington Bridge. It had increased by three quarters in the decade of the thirties and totaled 1626 in 1940. The statistics of the Parish began to reflect this growth beginning in 1939. By 1942 Mr. Sudlow could be supported by St. Bartholomew's alone and the Reverend Edwin Carson took charge of the work in Allendale. A new Rectory was built in 1942 on Hollywood Place just around the corner from the Church.

Again the issue of the Church's location was much debated. Some favored moving the Church to Sheridan Avenue and placing it next to the Parish House. Others favored reappointing the Parish House in order to make it the Church. Entering the debate some new lay leaders emerged including John Weyble, Hector McKenzie, and Al Walden. But as eager as the parishioners were to resolve this issue, most people's minds were on the

progress of the war in Europe and the Pacific. At least nine men from the Parish went off to war. Their names appear in a photograph taken in 1942 of a little shrine set up in the Church, which enabled the Parish to remember them in Prayer. Charles Millett, Eugene Andrick, Theodore Nason, Robert Watson, Alan Brown, Eugene Weiss, Jr., Harry Weiss, John Weyble, and Glendon Alfast are the men listed. Even the Rector could not stay out of the action and in May 1945 he resigned in order to assume duties in the U. S. Army Chaplain Corps.

The war in Europe was already over when Mr. Sudlow entered the Army and before the next Rector, the Reverend Wallace Pennepacker, came to St. Bartholomew's the war in the Pacific had ended as well. He became the fifth Rector in the fall of 1945. Even before the Mr. Pennepacker's arrival the Vestry had decided to build a new Church next to the Parish House and to that end plans were drawn and a Building Fund established. Contributions were slow in coming, however. Consequently, by the spring of 1948, sentiment had swung back in favor of moving the existing Church from its site on Hollywood Avenue. In the fall of that year the building was moved and partially reconstructed with the addition of a foyer and sanctuary. The cost of this project was about \$13,000 and was borne by securing another mortgage. For thirty years there had been talk of moving the Church and now, at last, it was accomplished. A young couple who had just moved into Waldwick came to shop in Ho-Ho-Kus the day the Church was moved and determined then and there to become members. Angus and Thail Simpson testify that if the Church was picked up and moved more often it would attract other new members.

In those days, Alice Child, whose son was about to become the Rector of St. Bartholomew's used to read the Parish newsletter with interest. St. Bartholomew's was a busy place, she can recall. Perhaps her observation can give us insight into profound changes that were taking place in both church and society. The focus of activity and vitality was shifting from the city to the suburbs. Alice lived in Paterson with her husband Charles, who was the Rector of Trinity Church. Their son Judson was a curate at the prestigious St. Paul's Church. But the traditional constituents of these and churches like them in other cities were beginning to leave for the greener pastures of suburban communities. So dramatic was this migration that some have suggested the church, which had been very strong in the cities, was literally taken captive by the suburbs with the consequence that the suburban churches went into a deep decline. But the urban church's decline meant the suburban church's rise. St. Bartholomew's was one such suburban church on the rise in the late 1940's. It was beginning to benefit from the influx of people, not only into Ho-Ho-Kus, but also into Waldwick and the surrounding towns. It would soon benefit from another source of growth as these new residents, with the cares and

preoccupations of the war years behind them, settled in to raise their families in peace. The baby boom was gaining momentum.

Upon Mr. Pennepacker's resignation, and a brief tour by the Reverend Arthur J. Torrey, who served as interim, the Reverend Charles J. Child, Jr. was called to be the sixth Rector of St. Bartholomew's in April of 1951.

There is always debate as to whether events make the man or the man makes the events, but in the case of Mr. Child the man and the events seemed to be in perfect harmony and complicity. At the time of his call he had the offer of another Parish, which was well endowed. When he sat down to discuss the matter with Bishop Washburn, the Bishop set out the options for him saying, "Either you can go to a Parish where you will be comfortable and everything will be easy or you can go to a Parish where you will have to work." Being a man of great energy he chose the work. Such vitality was well suited to the burgeoning suburbs. When he came he was also young; too young some thought, not even being thirty years of age. But the suburbs were young then and his age proved to be an asset. Nor was he married, which some considered a detriment, though it proved to have certain advantages. The Parish became his family, and he gave himself over to the care of it, as he would to his own life, for indeed he viewed it as his life. Needless to say, the Parish thrived under his leadership, given the happy coincidence of the man and the times.

The Parish statistics, during his tenure, reveal some of the story. On average there were 27 baptisms and 29 confirmations per year. At times over 300 children were enrolled in Sunday School, and 40 children sang in the youth choir. After his father retired from his position at Trinity Church, Mr. Child invited him to come and assist at St. Bartholomew's. Thus, for a time services were held simultaneously in the church and in the Parish House at 9:15 a.m. These were in addition to the services held at 8 a.m. and 11 a.m. Complaints about overcrowding were chronic. Two major building projects were undertaken to alleviate some of the cramped conditions. Another newcomer to the Parish, George Clark, offered his architectural expertise in planning and overseeing these projects. The first project, begun in 1954, enlarged the Church. The old chancel and sanctuary were demolished, the nave extended, and a new chancel and sanctuary added. Suitable new furnishings were purchased, including an altar, altar rail, dorsal, choir pews, light fixtures, prayer books, hymnals, and other items. A sacristy and new rear entrance were also added. At the same time, eight classrooms were added to the Parish House to help alleviate crowding in the Sunday School. On April 2, 1955 dedication services were held and the congregation rejoiced in its larger and more beautiful home. The design of the enlarged and refurbished church reflected Mr. Child's style of churchmanship. His orientation was

more toward the "High Church" views than previous Rectors. Consequently, the altar was placed within a sanctuary, three steps above the level of the chancel, which was itself, elevated two steps above the nave. It became, therefore, the central focus of the building. Above the altar was suspended a beautifully carved Christus Rex and behind the altar a tabernacle was placed. Reservation of the sacrament was a practice that had fallen out of use but was now restored. Five years after the dedication of the church, another dream was fulfilled when a new pipe organ was installed. This greatly enhanced the music of the church, something Mr. Child took a keen interest in. Some years later he would serve on the commission, which revised the Hymn Book and produced our current Authorized Version, entitled The Hymnal 1982.

Despite the tremendous growth in the Parish, the finances were always stretched thin during these years. What was lacking in receipts from regular pledging and collections, was made up for by numerous fund raising activities. These were, of course, a social outlet for the various groups in the Parish as well. Countless events were organized including suppers, dinners, luncheons, fairs, bake sales, bridge parties, auctions, circuses, parades, minstrel shows, concerts, operas, flea markets, fashion shows, and bundle teas. The one fundraiser, which has proved to be the most enduring is the Antiques Show, held in the fall of the year. Begun in 1956, it is now in its 34th year of operation. Among the many workers on this event over the years, Thail Simpson, in particular, deserves special credit, having begun with it and continued to this day. Since St. Bartholomew's inaugural show, this form of fundraiser has been widely imitated by other churches in the area. Finances were a problem for many churches in the suburbs. Typically, these churches were relatively young, had little or no endowments, and few wealthy benefactors. Fund raising was one solution to the problem, but at the time another solution was beginning to be discussed. In 1959 the National and Diocesan Conventions addressed the issue of stewardship and, for the first time, the tithe was promoted as the standard of Christian giving to Church and Charity. In the last thirty years this emphasis has borne fruit to the extent that giving has increased despite a declining membership.

What with all of the necessary expansion of building and programs, the regular church budget could support little outreach work. But still the vision for the needs of others was kept alive at St. Bartholomew's, in large part through the work of the Women's Guild. They supported the Seaman's Church Institute and the food pantry and clothing shop at Grace Van Vorst, Jersey City. That in itself indicates how the times had changed. Grace Van Vorst had been one of the cardinal parishes of the Diocese, supported by a large, relatively affluent congregation. That congregation had moved on, however, and another smaller, poorer congregation took

its place. The vision of the Women's Guild extended overseas as well as they also raised funds to support the rural missionary and charitable endeavors of the Church in South Africa.

Despite the apparent outward success of the church in these times, there were some inner undercurrents of anxiety. In 1961 the St. Andrew's Guild, a men's club, sponsored a discussion entitled "Is Our Church Living Up to Modern Times?" One of the significant issues that was coming to the fore was the role of women in the church. Women had served in many capacities but seldom in leadership roles. In the past, it had been considered unseemly for women to exercise authority. St. Bartholomew's took a step forward toward recognizing women in 1962 by electing Mae Cordes as the first vestrywoman in its history. She served as stewardship chairperson. Curiously she was always referred to as a vestryman in the minutes, indicating that present concerns for inclusive language had not yet entered anyone's consciousness. Other issues within society were also beginning to impact the Church, especially racism, as the cries for justice and equity were beginning to be voiced through the Civil Rights Movement. The Cuban Missile Crisis was a frightening reminder of the Cold War tensions and the threat of nuclear annihilation. Then, too, more reports were being aired concerning a tiny Asian country that few had ever heard of before Vietnam. Toward the end of the 1960's, all of these movements and anxieties seemed to coalesce into great social unrest, which, especially among the youth, prompted many to challenge every authority. Religious authorities were not excepted and, much to the bewilderment of the clergy, not to mention the parents, young people adopted a different credo which can be summarized in three words: sex, drugs, and rock and roll. Many a shepherd was certain that the wolves had come to scatter the flock and devour the sheep.

It was at this juncture, in 1967, that the Reverend Judson Child, Jr. resigned in order to accept a call to become the Canon Pastor at the Cathedral of St. Philip in Atlanta. St. Philip's was, and still is, one of America's premier Episcopal Congregations. He had served the longest tenure of any Rector to date at St. Bartholomew's. The Parish was thriving when he handed in his resignation, for it had not yet begun to feel the effects of those forces and events mentioned above. That would soon change. The times were changing when he arrived at St. Bartholomew's; the times were changing when he left. He was certainly fortunate to have led this Parish in what many look back upon as the best of times. We cannot, however, discount Mr. Child's abilities in the least. His abilities were recognized by all. In 1960 he was invited to study at St. Augustine's College in Canterbury, England. The Vestry granted him a leave of absence for one year, and the Reverend D. Allen Easton, a native of Scotland, became the Priest-in-Charge during his absence. Mr. Child was

elected by the Diocese to represent it at the Anglican Congress held in Toronto, Canada, in 1963. That same year he was urged to allow his name to be placed in nomination for Suffragan Bishop of the Diocese. He refused, however. Fifteen years later, though, he was elected the Suffragan Bishop of Atlanta, and only recently, January 1, 1989, retired as the Bishop of Atlanta. Even in retirement, he is much called upon to serve his Diocese, The National Church, and his beloved Alma Mater, the University of the South.

The Troubled Waters

(1968 – 1989)

The Troubled Waters is an ambiguous title for the final chapter of this history, which recounts the last 21 years. It is purposely ambiguous for it is, in this writer's view, too soon to assess the impact of events we are still living through. On one hand, the title suggests dangerous or turbulent times. The recent history of St. Bartholomew's, and indeed the whole Episcopal Church could be viewed this way, as a church in trouble. The story that comes to mind is of the Disciples crossing the Sea of Galilee by night when a sudden storm arose. Jesus was asleep in the boat. When it looked as if the boat would founder, the disciples awoke him with the cry, "Master, do you not care if we perish!" On the other hand, the title can suggest a therapeutic turmoil or troubling of the waters. Here the story that comes to mind is of the invalid who, for thirty-eight years, lay by the pool of Bethesda. When Jesus asked him, "Do you want to be healed?", the sick man answered, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going, another steps down before me." It was believed an Angel of the Lord went down at certain seasons into the pool, and troubled the water: whoever stepped in first, after the troubling of the water, was healed of whatever disease he had. But Jesus said to him, "Rise, take up your pallet and walk. "At once the man was healed, and he took up his pallet and walked. So, which is the case. Are we foundering in the waves, with Jesus seemingly indifferent to our plight? Or, are the waters being stirred up to our greater benefit and health?

During the tenure of the Reverend Hayward Levy, Jr., who was called to succeed the Reverend Judson Child, Jr., it seemed to many that the boat of the Church was beginning to sink beneath the waves. This, I hasten to add, had little to do with Mr. Levy's abilities. It had everything to do with the times. He served St. Bartholomew's until 1977 and in his letter of resignation to the Parish he summarized those years this way. He wrote, "The ten years we have shared have spanned what many describe as the

most troubled and threatening period in the history of the Episcopal Church. The Church's "boom" years of the 1950's and early to mid 1960's ended with a suddenness that mystified and demoralized countless congregations nation wide. Many barely survived; many died. St. Bartholomew's is alive and busy doing the work of Christ."

The sudden decline, of which Mr. Levy speaks, is reflected in the Parish statistics. From a peak, in 1965, church attendance fell off steadily, until it was well under half of what it had been by 1978. Sunday School enrollment fell to less than one third of its former high. In 1968 there were serious proposals being made to enlarge the Church. By 1978 there was no need for expansion. One statistic moving counter to the pattern of decline was the number of young people. This group was growing as the children born in the 50's and 60's were coming of age. In 1971 St. Bartholomew's could boast the largest youth group in the Diocese. Recalling those days of the "counter culture" and "hippies", one wonders whether this was a blessing or a curse to the Rector and to those who assisted him with the youth programs. But if the children were growing up, their parents were also growing older. St. Bartholomew's, like the Church and nation as a whole, began to reflect an aging population. The average age of parishioners began to increase in the 1960's and this trend continues to this day.

While concerned members searched around to find reasons for the Church's decline, it became all too easy to focus upon specific issues, which were being hotly debated. One such issue was the so-called "Special Fund" which was promoted by the General Convention in 1970. This program package was an attempt to respond to the social inequities brought to light by the Civil Rights Movement. It paralleled the political programs of the Johnson Presidency dubbed, "the Great Society." Some saw this as the culprit –a too political liberal social agenda which was diverting the Church from its spiritual focus. Another issue was Women's ordination. Only eleven years after St. Bartholomew's elected its first woman vestry person, the Diocesan Convention was discussing Women's ordination, and in a vote taken in 1973 approved of it. One year later, in Philadelphia, three Bishops ordained eleven women to the priesthood in an irregular service. The General Convention soon ratified their action, however. Fifteen years later, in this very year, the woman who was the crucifer at that service in Philadelphia was elected the Suffragan Bishop of Massachusetts. Thus, the Reverend Barbara Harris became the first woman to be consecrated Bishop in the Anglican Communion. Still another issue was the revision of the Prayer Book. Beginning in 1971, Trial Liturgies were introduced as the great experiment began to find a suitable liturgy to replace the 1928 Prayer Book. Not everyone thought it needed to be replaced, of course, or even, for that matter, updated. Many

debates focused upon the use of more contemporary language, but in reality many other changes were introduced through this revision. The typical Sunday worship looked and sounded different before and after the revisions. Before the revisions, a priest led the congregation through the worship and celebrated communion at a high altar, with his back to the congregation. After the revision, a table was set down before the altar, and the priest stood behind it, facing the congregation, to celebrate Communion. He (or she) was assisted by male and female lay readers that also led significant parts of the service and helped to administer the communion. The congregation made many more responses throughout the liturgy, and were encouraged at "the Peace" to greet one another. The revisions changed the language somewhat, but they also changed the mood, or feel, of worship.

Worshippers were, in effect, being asked to change roles. Where formerly, the worshippers were spectators, they were now being invited to become participants. Not everyone was comfortable with this shift. Many priests, also, were not comfortable for it meant their role, too, was changing. Nevertheless, by 1979 the Trial Liturgies, honed by numerous revisions, became the approved liturgy for the whole church.

Was the boat sinking because of one or all of these issues? If it was, there were still many in the boat determined to set the sails and continue on. One indication of this determination was the first National Conference on Evangelism held in Memphis, Tennessee in 1972. St. Bartholomew's sent Mr. Levy as a delegate. This conference represented the first stirrings of interest in reviving the ancient commission of the church to go into the world and make disciples. Interest has only grown since then, so much so that the General Convention held in 1988 declared this year, 1989, a year of prayer and study for Evangelism, and the 1990's as the Decade of Evangelism. A related concern for the nurturing of the existing members began to arise at the same time, and so in 1976 the Vestry established the Neighborhood Plan. This plan attempted to address the question of how a worshipping community committed to the faith, can also become a caring community to one another. Twelve small neighborhood groups were established throughout the Parish, which met for discussion and worship. It is clear the members and Vestry of St. Bartholomew's were struggling with the sudden decline, and under Mr. Levy's leadership trying to stay afloat. Some new lay leaders emerged during this period, who ably assisted him, including Bill Smethurst, Bob Stone, Hugh MacDonald, and Toby Winiarski.

One hopeful sign was that in 1968 a Christian Concerns Committee was formed whose purpose was to respond to the social ills then afflicting this country and the world. George and Helen Clark were instrumental in

its founding and Pat Avery headed it for several years. Over a six-year period nearly \$30,000 was raised by the committee and distributed locally, nationally, and internationally. The Dunbar School in Liberia, Africa, was a recipient of one grant as was the Epiphany Mission in Sherwood, Tennessee. Locally the Committee supported the Martin Luther King Day Care Center in Paterson, Christ Hospital in Jersey City, and Holley House in Hackensack. The activities of this group went beyond raising and distributing funds to include volunteer labor. For example, Carl Bergmann can recall laying floor tile at the medical clinic sponsored by the Northside Forces in Paterson. This was another local agency the church began to support at this time. That merciful and charitable Angel of St. Bartholomew's, who had been still for some years was stirring itself again.

In 1971, the Christian Concerns Committee recommended to the Vestry, that 10% of the operating budget be used for such charitable purposes. But this recommendation came just as revenues were in decline and costs, in a large part because of inflationary pressures, were increasing. Beginning in 1969, it was necessary to dip into reserve funds to meet expenses, and by 1973 the Parish could not pay the Diocesan quota in full for the first time. That year the Vestry acted to put an end to the drain upon the reserves. The belt tightening policies they adopted did adversely affect the Christian Concerns Committee and in 1974 it was disbanded. There proved to be more than one way to express concern for others, however, and in 1977 the Parish extended hospitality to a newly formed chapter of Alcoholics Anonymous. This group has been using the facilities every Thursday evening since that time. Other groups, which found a home here in recent years, are the Ho-Ho-Kus Woman's Club and the Ho-Ho-Kus Seniors.

When Mr. Levy came to St. Bartholomew's he was married and had three children. Consequently, the Vestry felt moved to sell the Rectory on Hollywood Place, which was quite small, and purchase another Rectory on Brook View Court. This house had been recently built in a part of Ho-Ho-Kus across Route 17, which was just then being developed. It was into this home that the Reverend Edward Martin, Jr. and his family moved in December of 1977. He had been appointed Interim Rector when Mr. Levy departed, in November, to assume new duties at Grace Church, Madison. Eventually, Mr. Martin was elected the next Rector. As Interim and then as Rector, he led the Parish for the next 5 years.

If during Mr. Levy's tenure it seemed that turmoil was largely outside the church but still affecting the church, during Mr. Martin's tenure the turmoil moved inward. Those who remained in the Parish through the years of decline were loyal but, it became painfully clear, they were also

divided. Unfortunately, as sometimes happens, the Rector became the focus of this division and some that could not support him left and attached themselves to other Parishes. What was happening in St. Bartholomew's was happening in other Parishes as well and continues to happen today. Indeed, it sometimes seems as if the whole of the Episcopal Church is being sorted and sifted into various factions – conservative, liberal, traditional, charismatic, catholic, evangelical, feminist – and that unity is continually being strained to the breaking point. This year, for example, some bishops, clergy, and laity met in Dallas, Texas to discuss whether and how they can remain in communion with the Episcopal Church. The immediate focus of their concern was the consecration of a woman to the Episcopate, but they have other concerns as well. It should be pointed out that this kind of sifting and sorting is also happening in other denominations. Some observers speculate that in the future the old denominational differences will be dissolved only to be replaced by new denominations centered upon certain issues or particular expressions of the Gospel. This remains to be seen.

In 1962 at the a great Convocation of Roman Catholic Church leaders called Vatican II. Pope John XXIII declared, "We need to open a window and let in the Holy Spirit." There were many in the Roman Church and other mainline churches that felt the air within had grown stale and what was needed was the breeze of the Spirit to blow through the Church. The charismatic renewal within the Roman Church and the Episcopal Church can be dated to this time. Formerly, members of traditional churches found it necessary to leave their own churches in order to find worship and fellowship which emphasized the Holy Spirit. Beginning at the turn of this century, new denominations were forming which did just that. These groups experienced explosive growth in part by drawing off members from all other denominations but also by making new converts especially in Africa, Asia, and Latin America. Comparing Statistics for Anglicans and Pentecostals for this century tells

The story of this growth. In 1900 there were about 30.5 million Anglicans world wide and 3.7 million Pentecostals. Last year there were 52.3 million Anglicans and 332 million Pentecostals. The loosely affiliated groups of Pentecostals and Charismatics are larger in number than all other Protestant denominations combined. They are twice the size of the Orthodox Churches combined. Only the Roman Catholics, with 926.3 million adherents have a larger membership. "The wind blows where it wills," Jesus said to Nicodemus, referring to the Holy Spirit, and in this century the wind of the Spirit has blown in ways no one expected. The Church that is emerging at the end of this century is different from the Church that began the century.

Under the leadership of Mr. Martin, St. Bartholomew's began to address, more seriously, the work of the Holy Spirit and renewal in the Church. One way this was done was by changing the format of the weekday service to include healing prayers with the laying on of hands. A liturgy for healing had always been included in the Prayer Book since 1549 but it had not always been practiced. Now, due to the influence of the charismatic renewal, interest in the practice revived. This year marked the 10th year of this weekday focus upon healing and many can testify to the efficacy of such prayer. Another way in which the charismatic influence began to affect St. Bartholomew's was through the use of renewal music. Each great turning of the Church inspires its own music. Consider, for example, the hymns written by Luther at the Reformation or those written by Wesley during the 18th century Revival. Since Vatican II, in particular, an incredible amount of new songs and hymns have been written. Generally, these are less formal in tone and use the accompaniment of a variety of instruments, not just the pipe organ, which has dominated church music for centuries. Much of the music is Biblically oriented and simply provides a tune for singing an actual scriptural text. The Biblical focus is also part of the renewal movement and, thus, it naturally developed at St. Bartholomew's and elsewhere to meet informally for Bible study, sing renewal songs, and pray together. Such gatherings reflected the spirit, which inspired the Neighborhood Plan in Mr. Levy's day, but under the influence of the charismatic and renewal movements these gatherings became more focused on study, prayer, and praise.

The long-standing concern at St. Bartholomew's to reach out to those in need was not entirely lost in these years either. In 1978 Tony Gabrielle appealed to the Vestry to resume the Outreach Programs, suspended a few years before. The Vestry was in the throes of the search for a new Rector, however. Even though Mr. Martin would eventually be chosen, he was then Interim and a full-scale search was in progress. Not until 1982 did Outreach resume with donations going to some of the same groups that had been supported ten years earlier, like Northside Forces. Then, in the fall of that year, Mr. Martin resigned to accept a call to Grace Church, Rutherford. The Vestry was again plunged into the task of searching for another Rector.

While the Wardens, Fred Smith and Harold Taylor, oversaw this search the worship services and other pastoral functions were carried on by the newly appointed Priest-in-Charge, the Reverend Donor Macneice. He served the Parish for a little over one year. Since Mr. Macneice resided elsewhere, the Vestry took the opportunity to sell the rectory on Brook View Court. It was a large house on a relatively large property, and its upkeep had become a burden. During Mr. Macneice's tenure, the town of Ho-Ho-Kus celebrated its 75th Anniversary and many will recall this gala

event with a worship service conducted at St. Bartholomew's and a social following at the Community Church. Bishop Child was invited back, from Atlanta, to preach on this occasion. Others will recall the overseas tours Mr. Macneice, a native of Ireland and ever a traveler, organized.

Every history reflects the views of its author, but now this history must take an even more personal turn. In March of 1984, I became the ninth Rector of this Parish. My wife, Janet and I moved into a newly purchased, fifty-year-old Cheel built home, at 210 Sheridan Avenue. The Church was fortunate to have purchased this home just before real estate prices more than doubled. Having settled in, we set about to produce two offspring. Since this was the first time children were born into the Rector's household; it may be the sole feat for which I will be remembered in future histories. But there is some further significance in these births. They reflect the changing population of Ho-Ho-Kus and the surrounding towns. When we moved into town, only three houses were for sale. In the past five years numerous houses have been sold. The town is in transition and by and large the new residents are younger couples. Our Church School reflects this change. Though this year, for the first time in decades, we do not have a youth group; we do have a number of children at the nursery, preschool, and grade school ages. This is a hopeful sign for the future, though it does not appear that we will repeat the "boom" years of the 1950's and 1960's. Couples are having fewer children, for one thing. For another thing, it remains to be seen if this generation of parents will be as active as prior generations. Still a third factor is the change in the ethnic composition of the population. Not only has the portion of Roman Catholics increased relative to the Protestants, so has the portion of Non-Christians. A number of Japanese families, brought here by businesses, for example, have moved into town and they are largely Buddhists.

The times are still uncertain as far as I can read them. We face troubles without the Church and troubles within. Without, new social ills beset us like the extensive illegal drug use and the related incidence of crime, AIDS, and concerns over the environment. Old social ills have not departed as the gap between rich and poor widens and racial issues are far from resolved. Nor are any of these issues localized today for they have become global concerns. Within, the divisions over issues and orientation still beset us. I find it impossible to have a clear vision of the future. That leaves only a clear vision for today and that might not be so bad. "Behold, today is the day of salvation," says the Lord. In troubled times the future we strive to secure for ourselves may be overturned in an instant. Seizing the moment to act in faith for today may discover Greater reward.

The spontaneity implied in seizing the moment lies behind our extension of the outreach work of this Parish in the past few years. In 1984 the Church received a bequest of 10 thousand dollars from the estate of Lillian Lammens. Its use was undesignated but at the suggestion of Roger Prior, the treasurer at the time, it was designated by the Vestry as an endowment fund for outreach. The income it produced doubled the amount we were spending for outreach. Then in 1985, in thanksgiving for the birth of our first child, I invited the Parish to join us in establishing a fund to resettle a refugee family. Within several weeks we had 9 thousand dollars on hand. With these funds we were able, over the next three years, to resettle three families, consisting of six adults and three children. These families had left their native lands of Czechoslovakia, Romania, and Nicaragua to escape political persecution. All three are well on their way to establishing new lives in this country. For the past several years the Vestry, led by wardens John Becica and Paul Gregg, has applied the year end surpluses to outreach work. Since these have been running about 4 thousand per year the scope of outreach has increased substantially. Two new beneficiaries of our charity in these past years have been the Migrant Farm Workers in the Warwick, New York area and the Interreligious Fellowship for the Homeless, based in Hackensack. As members of the Interreligious Fellowship we have demonstrated that charity involves more than the gift of money. For the past two winters we have opened our doors to house a dozen or so homeless men and women, one night a week for several months. Each year thirty parishioners, at least, donated an evening of their time to sit with our guests through the night. Sometimes charity is the simple donation of space as in the case of the Clear Counseling Service. This group of pastoral counselors and other professionals have been using two of our classrooms, free of charge, as a means of further extending their services.

In this Anniversary year we are also striving to raise funds to refurbish vital areas of the buildings. If we secure sufficient funds, the heating systems will be replaced, the bathrooms entirely renovated, the roof replaced, and other significant maintenance items attended to. This work will be in keeping with the other efforts made these past few years to beautify and maintain the buildings and grounds. Perhaps the most noticeable change made recently was the landscape work done in the front of the buildings. Amidst the attractive plantings an area was reserved as a Memorial Garden and already the cremains of five individuals are interred there. Some see these efforts as the way to plan for and secure our future. But, again, I must confess, I see them only as a way to be faithful today. We are currently the stewards of these properties and since there are obvious pressing needs we, as good stewards should

attend to them now. We can only hope and trust that the Master will bless our labors and that future generations will benefit from our fidelity.

In other respects we are striving to be faithful as well. At the outset of the charismatic movements in this century, people spoke of the "full gospel." They meant by this that they included, in their preaching and teaching, an emphasis on the Holy Spirit and the rich endowments of the gifts and graces of the Spirit. The Holy Spirit had become, in many churches, the neglected person of the Trinity. At one time, in our Prayer Book, the Holy Spirit was referred to as the Holy Ghost, a name that did not predispose one to its acquaintance. And so, despite the fact that Holy Spirit is named on virtually every page of the Prayer Book and is invoked throughout our worship, understanding and experience of the Spirit has been lacking. This was a critical lack, for the person and work of the Spirit is indispensable to the Christian faith and practice. If, as Jesus asserted, he is the Way to the Father, then, the Spirit is the Way to Jesus. No one can confess Jesus as Lord, said St. Paul, unless the Spirit moves him. So integrated are the three persons of the Trinity that to dispense with one is to dispense with the whole. Thus, we have continued the emphasis upon the Spirit, begun by Mr. Martin, in the hopes of stirring up and renewing our faith in the one Lord Jesus Christ and the one God and Father of all. Still, I cannot say what fruit this will bear for the future. Some have been prone to say that the Church will become charismatic or it will die. We can understand why they might say such a thing considering the decline among traditional churches and the growth in the charismatic circles. Such oracles will be tested over time. But, for this present moment, the way of faith seems clear, at least for me. It is to know and experience God in fullness as Father, Son, and Spirit.

I trust you can detect that though I am ambiguous about the future and acknowledge the present dangers, I am at heart hopeful. The future of St. Bartholomew's and, indeed, the Episcopal Church may not conform to any present vision we hold of it but we can trust that God has prepared a good future for us and for it. We can surmise from examining the history of this Parish, which affords us a glimpse of our Angel, that this future, as in the past, will involve more good and charitable works. A spirit of mercy and charity has been constant throughout our history and this fact confirms that our present charitable efforts are not misguided. Nor does the history portray our Angel as strong and mighty, the kind of Angel appropriate to a large institutional church. For most of our history we have been few in number but steadfast in faith.

As I close this history, I am struck by the close parallels between our Angel and the Angel of the Church of Philadelphia. It seems appropriate, therefore, to conclude with the message Jesus Christ addressed to it for

He, who is the Head of the Church, may well be addressing the same message to us.

"I know your works. Behold, I have set before you an open door, which no one is able to shut; I know you may have but little power, and yet you have kept my word and not denied my name. Because you have kept my word of patient endurance, I will keep you from the hour of trial which is coming on the whole world, to try those who dwell on earth." Revelations 3: 8,10

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