



The Little Stone Church on the Hill

A Centennial History of The Episcopal Church of the Epiphany

Flagstaff, Arizona • 1912 - 2012

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Celebrating 100 Years of Faith and Fellowship

1912 - 2012

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Foreword

THIS WORK IS A COMMUNITY EFFORT of the Epiphany family, past and present. Some have spoken from the past, some from present, on our daily life at the 'Little Stone Church' on the hill in 2012. We have tried to tell the story with accuracy and correct detail, without opinion or judgment on people or decisions made at the time. Our file of archival material is precious and still growing with new discoveries made in the nooks and crannies of our lives; bulletins, pictures, recorded story times, meeting minutes and memories. We have written Epiphany's story through these references and primary sources that were in the media, correspondence sources or minutes of vestry meetings. Things may have been missed, names not mentioned, but it was not done on purpose. We apologize in advance, but do want you to continue to come forward with your stories and remembrances for future books and articles.

One of the missions for the Centennial Committee was to strengthen our archives before things are lost to time; therefore we welcome donations or the chance to record anything pertaining to the church.

I have enjoyed the journey through time, piecing together our lives with patches of color, made up of love, tears and joy. Epiphany has set a steady course over the last 100 years, determined to stay true to our mission. Nearly every clergy member through the ages has described the congregation at Epiphany as welcoming, creative and willing to do 'God's work', but one word comes through loud and clear ...*Devotion*.

~ Joan Brundige-Baker,
November, 2012



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1

Part One

The Early Years

1887 - 1912

IT WAS THE MAJESTIC SAN FRANCISCO Peaks that drew the people, the ancient ones, Spanish explorers, trappers, wagon road builders and finally the rough men hammering a railroad across the land. The rail line brought lumberjacks, gandy dancers with their hammers and the businesses who supported them in the rough camps. White canvas tents sprang up along the hillside spring, surrounded by stacks of newly cut rail ties needed for the desert route to the west. Box cars became shelters and business operations, giving way to little permanent wooden storefronts selling enough liquor to warrant the building of a brewery.

The crude settlement was thought to sport a stripped pine tree that flew a U.S. flag over the camp made up of many recent veterans of the Civil War, giving a landmark and name to the railroad settlement. “Flagpole” changed to “Flagstaff” as the name was recorded in the eastern offices the Atlantic and Pacific Railroad.¹ As the workers moved west with the construction, several stayed to make a home and business community with families who could join them.

The Old Town burned frequently due to lack of a good water supply to douse the accidents caused by cooking fires and coal oil lamps as well as from flaming cinders flung from the train engines pulling up the hill. The town site moved a half mile east to flatland as the railroad built a solid stone depot in 1882. Business followed, building stores and even more saloons in the “New Town”. In 1886 another fire brought the lively town down to rubble; it would rise again with vigor. Citizens, now including many

women, demanded permanent locations for schools and churches in order to counter the seventeen saloons and the rowdy behavior that dominated the settlement.

The Methodists had an actual church building on the corner of Leroux and Birch, built in 1887 after the last big fire. They had been meeting in a rudimentary school building near the tents at the spring, but negotiated with the railroad for lots near the new depot. The Catholics met for the first time in their new brick church built on land donated by storekeeper, P.F. Brannen, on Christmas Eve in 1887. The same year, Episcopalians met in the new Methodist church, even as tools and pieces of lumber were still present from the new construction. The year 1887 also saw more Episcopal interest coming up from Phoenix including a Mrs. Hollenbeck, an organist from Trinity Cathedral. She and a Mrs. T.J. Coulter organized the first Holy Communion service for the small

community in Mrs. Coulter’s home on the northwest corner of Santa Fe Ave. (now Route 66) and Beaver St. with Bishop Dunlap as celebrant. Mrs. Coulter’s silver service provided the chalice, paten, water



The San Francisco Peaks, from Fort Valley.
Photo: Charlotte Mills Fern Collection



Flagstaff downtown area, called 'New Town' in late 1880s.
Photo: JB Baker Collection/Arizona Historical Society

pitcher, cup, and tray, a donation she made as a relic memorial.² The occasional service was then held when Bishop Kendrick or The Rev. Rockwood Jenkins visited Flagstaff. This small group met on Sunday afternoons with a lay reader, Walter Taylor Sumner, at Arizona Lumber and Timber Co, where he was employed. Before long, they needed more space for the 50 to 100 attendees. The upstairs room of the Elks Hall (now the commercial building on the corner of Aspen and San Francisco) was obtained along with the Masonic Hall that was upstairs of the old city hall building on North Leroux. The frequency of meetings and services was determined by usage of other groups and presence of clergy.

In 1902, lay reader Sumner, who would go on to become the Bishop of Oregon, presented three candidates for confirmation by Bishop Kendrick: Dr. E.S. Miller, Eli Giclas and Jessica Travier. Four children were also baptized, but at their homes. They were Alfred Shelman Coverly, Edward Cass Coverly, Raymond Hanson and William Law Ogelby Marini.



Moore Drug Store with the Elks Hall on the second floor, where early parishioners congregated. Arizona Historical Society

As the railroad opened up land in Northern Arizona to ranching, mining and timber uses, more people poured into the remote area. Logging operations and subsequent lumber industry attracted mid-western companies who operated mills, remote logging camps and small railroads. Eastern artists and scientists came through Flagstaff en route to the Grand Canyon. Interest in an established Episcopal church grew with the demand of the new residents.

At the end of 1902, Walter Taylor Sumner went back to his home in the East, leaving a void in the little group of Episcopalians. The Giclasses, Mrs. Coulter and Dr. Miller requested a permanent mission be established in Flagstaff by the Bishop of the Arizona Territory, The Rt. Rev. Julius Atwood, since other churches along the line had already been started to meet the spiritual needs of travelers and residents. Even the remote Navajo reservation had The Mission of the Good Shepherd in Fort Defiance operating since the 1890s, miles from civilization and opportunities offered in Flagstaff.



4th Bishop of Oregon Walter Taylor Sumner. Photo: Diocese of Oregon

In 1911 Bishop Atwood organized a “Santa Fe Railroad Mission” to serve towns created by the reliable transportation corridor and placed two clergymen in the region of Northern Arizona: The Rev. Jacob M. White in the town of Winslow and The Rev. Joseph L. Meade in Flagstaff. “Winslow, with a population of 3,000 is the largest and one of the most important towns in northern Arizona,” stated the *Spirit of the Missions* report in 1911. The Rev. White had a building that once held a “union church” but now was dedicated as St. Paul’s Episcopal Church. A new parish house, built in Winslow for \$1,000, gave a place for congregants to meet and hold receptions, unlike Flagstaff’s homes and shared halls.

Bishop Atwood’s ambitious “Railroad Mission” plan filled the need in Flagstaff, and The Rev. Joseph L. Meade answered the call in 1911 as a full time priest. It was reported that in the first year in Flagstaff,

The Rev. Meade “prepared and presented nearly one hundred persons for confirmation. No wonder such work fills him with a great hope and sustains him in the midst of much isolation and many labors,” *Spirit of Missions* reported. Mr. Eli Giclas, an Episcopalian since 1902, worked as water superintendent for the town and later for the railroad. His son, Henry, baptized around 1910 or 11, remembered his early days of church attendance in 1987, in Epiphany’s 75th anniversary bulletin: *“As we were a mission for most of my life, services were sometimes rather sporadic, but one early recollection was of several midnight Christmas Eve services. I was always required to take a nap in the early evening, and then we would walk from our home which then stood in what is now the parking lot of the Holiday Inn (now Days Inn) in west Flagstaff. It was always traditional after the service to go to the Chinese restaurant in the basement of the Weatherford Hotel or one on Front Street (Route 66) for a hot bowl of oyster stew before walking home again usually in single file through a path made in the snow.”*

The Rev. Meade’s presence in town brought forward the use of a house to be a rectory for Meade and a location for the Bishop when he visited. “The simple rectory was provided for him by a distinguished author and astronomer [Percival Lowell] who has planted his observatory on one of the surrounding hills. This offers the bishop hospitality in the true western spirit, with the opportunity of helping to prepare his own meals.”³

The little congregation, still meeting in homes and halls, started to raise money for their own church building. Directly east of the rectory they purchased two lots on the corner of Beaver and Elm Streets from the Babbitt Brothers, merchants and ranchers who had come out from Ohio in the 1880s. A few scattered

homes were beginning to be built on this northern hill top, moving away from the main settlement on the flat lands below.

Bishop Atwood’s connections were in Phoenix; therefore the original plans were drawn up by pioneer architect, Royal Lescher. Unfortunately the original plans have been lost, but they were of a church much like the First Methodist Episcopal Church, now Federated Community, built in 1907 on West Aspen Avenue. The Episcopal mission of St. Andrews was later to become the Episcopal Church of the Epiphany in Flagstaff with Parish Status granted in the 1960s.

Fund raising began in earnest May 1912 with the first mention of the St. Margaret’s Guild meeting at the home of Mrs. Lightborne. A rummage sale netted them a total of \$130, and plans were made “to make this successful event a semi annual occurrence.”⁴

Mr. T.E. Pollock, a prominent man who had many business interests in cattle, sheep and banking, now stepped forward to donate the last \$1,000 so that construction could begin, this after assisting the Methodists raise money for their church in the previous years. A contract for \$7,000 was awarded to Everett Hanna, a local builder, who then used other local talent to construct the church. Herman Dietzman, a stonemason, was responsible for the rock and concrete work including the local malpais rock on the exterior. Edward C. Mills, a skilled carpenter by trade and member of the congregation, did the intricate work on the interior and altar rail. Windows were simple golden glass, the



Edward C. Mills, Epiphany member and skilled wood craftsman.
Photo: Charlotte Mills Fern Collection

stained glass replacements being put in as donations allowed. The floor plan was typical of churches seen in Maine and the Midwest: a narthex entrance under the bell tower, sanctuary, and altar, or chancel, with two side rooms for the priest and Sunday school. This pattern formed a cross with a bay on the west side.

A rare photograph appeared in the *Spirit of Missions*, showing clergy and a small gathering on the bare floor and foundation. A newspaper article from the *Coconino Sun* on September 13, 1912 stated the following: “The new Episcopal church will be a splendid building and a most attractive one.”⁶ The cornerstone was laid on October 13, 1912 in a grand ceremony with Bishop Atwood presiding along with all the clergy from other churches in Flagstaff in attendance. The cornerstone contained a *Coconino Sun* newspaper of October 11, 1912, a hymnal, a Bible and copies of the speeches and sermons given by those in attendance.⁷

That same November, The Reverend Meade was married in Tennessee to Miss Helen Bell. Upon his return to Flagstaff a reception put on by the ladies of the church was held in the Elks Hall downtown. The reception was a huge affair, and the Senior Warden, Dr. E.S. Miller, and the president of St. Margaret’s Guild, Rebecca Spear, welcomed the newlyweds and over two hundred guests.

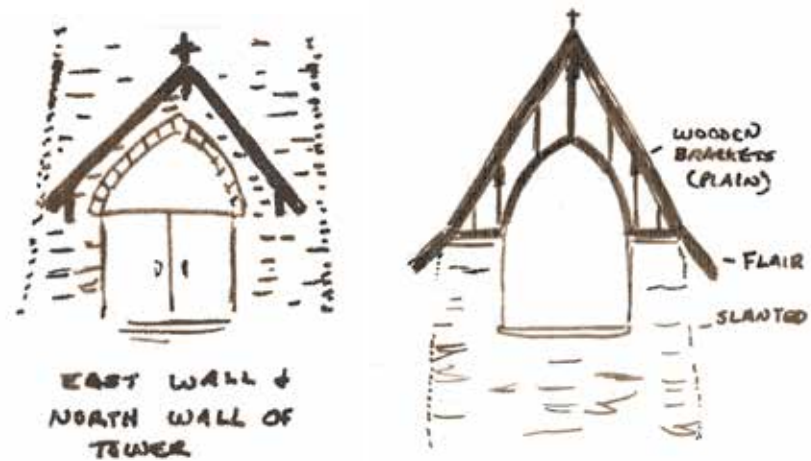
As the church took shape, “many hands made light the work” over the winter months. Edward Mills, who had come west to build orange boxes at a mill in Maine (Parks) in 1908 now was cited, along with his wife, Cora, as solving many of the structural and congregation “upbuilding” difficulties. Mr. and Mrs. Thomas E. Pollock made financial problems an unknown quantity. Mr. and Mrs. J.C. Brown helped with the business acumen. Mrs. Dora Clayton and Miss Spear carried on the arduous duties of St.

Margaret’s Guild, a band of faithful women interested in missions and parish work.⁸

The bell tower was offset from the church, with doors on the east and north sides. Archaeological historian Dr. Charles Hoffman in the 1970s noted an unusual construction of the bell portion, a rectangular tower off set from the church.⁹ (see illustrations below)

“Windows on the south and west let in natural light to the narthex as one entered at an angle to the body of the church, or nave. Masonry walls gave way to timbered casement windows under a steep, wood shingled, gabled roof. The Gothic windows in the 3-sided apse of the chancel mirror the Gothic arches in the church.

Inside the Craftsman or Mission style church, there are no less than 14 Gothic arches in the nave with the transepts blocked off. The side rooms have arched doors and no windows. The ceiling is shiplap with plastered walls. The windows are trimmed in wood, with deep sills and operated by winding a knob that opens and locks for ventilation. Rain does not come in due to the overhanging roof.”



Hand-drawn sketches of the tower by Dr. Charles Hoffman.
 Courtesy of Hoffman Collection, Special Collections at Cline Library, NAU.

Many pieces of furniture that are from the Arts and Crafts movement are still in use today. The intricate altar rail and prayer desks made by Edward Mills are treasures that remind modern attendees of the past gifts of 1913. Mr. Mills and his family were devoted to the church and lived close by in another little house once owned by Lowell. He served for years on the Bishop's committee, as did his son. They both were Sextons, opening and closing the church each day, making sure candles were extinguished, door and windows locked. Mrs. Mills, Cora, was a stalwart member, along with her daughter, Charlotte, who took care of the Cradle Roll, listing the names of babies in the parish on a wooden board made by her father. Mr. Mills attended church until his death at 92, Mrs. Mills passed in 1957, Charlotte in 2005, and all are honored with photographs hanging in the church.



Edward and Cora Mills, dedicated early Epiphany members.

The first service in this building was held on Easter Sunday, March 28, 1913, preceded by an article in the *Coconino Sun* on March 13, with the headline of "Episcopal Church Completed"

Next Sunday, services will be held for the first time in the new Episcopal church which has just been completed. The work both on the outside and inside has been most carefully done and is one of the prettiest structures of its kind in the state. The vested choir of twenty voices will occupy the chancel and a seating capacity of two hundred and twenty has been provided for the congregation. The Rector, The Rev. Joseph Lyons Meade, will preach at both services on Sunday.

All the friends of the congregation are invited to join with them at their first service. The service will be as follows: Holy Communion at 8 a.m., Sunday school

*at 9:45 a.m., Morning Prayer and sermon at 11 a.m. Afternoon prayer and sermon at 4 p.m.*⁹

The *Coconino Sun* carried the following on March 28:

On Sunday morning at the eleven o'clock service the Right Rev. Julius W. Atwood, Bishop of Arizona, will receive into the Episcopal church by the "Laying on of Hands" quite a number of young people who have been prepared for confirmation.

*The Bishop will preach at both the eleven o'clock and four o'clock services. There will be the usual celebration of the Holy Communion at 8 a.m. Now that the Episcopalians have their own church, the confirmation service will be much more impressive than here before. Friends of the congregation will be welcomed.*¹¹

Mary Pollock wrote in her diary that Easter Sunday: "Met in the new church...Blizzard in the afternoon...taught Sunday school...many of my Sunday school girls were confirmed."¹²



Epiphany Christmas Eve photo from 1925 of a live fir tree-filled chancel.

2

Part Two

New Mission

1913 - 1930s

SEVERAL SERVICES IN THE FIRST YEAR in the new church were burials, one a result of an explosion and another a man thrown by a horse. A startling entry in the service book referred to beloved pioneer Jesse Gregg who was “killed by an Indian.” In a recent interview,



Mr. and Mrs. Jesse Gregg, early Flagstaff residents and Epiphany parishioners. Photo: Deanna Tissaw Gabarino

his granddaughter, Betsy Gregg Suter, confirmed that Jesse was indeed killed by an Indian – but this was actually his hired man, who in a drunken state pushed Gregg to the ground, causing a fatal blow to the head.

The founding vicar left the mission soon after the move into the new stone church and was replaced by the Rev. Austin B. Chinn. A native of Virginia, Father Chinn was familiar with mission work, having been a presbyter of the St. Mary’s and Emmanuel Missions in Winchester, Virginia. It was reported that his wife, Nannie, refused to live in Flagstaff, making his term

a short one from 1914 to 1916. A Memorial Day joint service with the Methodists and Presbyterians was held at Epiphany, even though their church on Aspen was larger. Dr. Garland Downum wrote that during this period, several “liberal-minded” members of the several congregations met frequently and even put out a petition “to combine forces and finances

for the common good.” Union services and revivals had already met at the Majestic Theater in August and were ready to make more progress on unification of Presbyterian, Methodist, “Colored Methodist”, Seventh Day Adventist, Episcopal and a Second Baptist church.¹³ This effort died as a city-wide plan, but the Federated Church moved forward to combine the Methodists and Presbyterians. Epiphany continued to share pulpits and join union and holiday services with other churches, including the Catholics over the years.

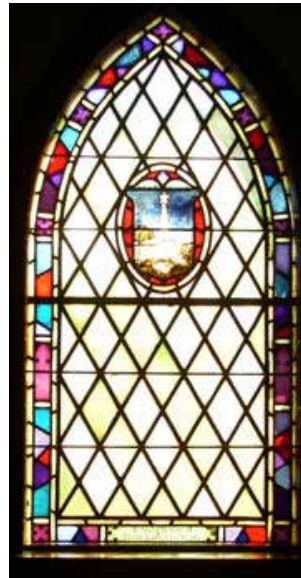
In the winter of 1915, a huge snowfall of 61" fell in 24 hours on December 31, crushing buildings downtown, even warehouses, homes and the Majestic Theatre. The newspaper wrote: *Streets were broken by means of four-horse teams with drags. The first time around was a very slow process, but by Sunday, going in the main section of town was fairly good, though it looked as though everyone had suddenly took on the war fever and entrenched himself. About all you could see were the heads of people bobbing up and down along behind the snow embankments.*

Chinn did serve well while in Flagstaff, traveling to St. Paul’s in Winslow for a final service in July of 1916. In the 1920s, The Reverend Chinn was found again at a parish on the coast of California. This assignment at All Saints’ in Carmel must have been more to Mrs. Chinn’s liking, since they never left northern California. It is interesting to note that Epiphany’s Rector Robert Fosse went in 1983 to serve at the same parish.

Bishop Robert Atwood presided over the burial of Percival Lowell in November 1916 with a well-attended service at the church and then a procession up to Mars Hill for entombment near the telescope and observatory.¹⁴

World War I had been raging in Europe since 1914, and swept up American youth in April 1917. The eldest son of Cora and Edward Mills, Merville, was one of the first to volunteer and was soon on his way to training.¹⁴ At the same time, Epiphany received The Reverend Horatio Tragith. Charlotte Mills Fern noted that he was “a single man who paced as he talked, and was given to radical presentations.” He departed one night in the same year with no notice to the congregation. This unsettling event was rectified in 1916 by The Reverend H.S. Brewster, who earlier had been a priest at St. Agnes Mission in East Orange, New Jersey. The Rev. Brewster may have just been a temporary visitor, but during his stay there were five baptisms. He later went on to serve in Modesto, California.

At the height of the war in Europe, Epiphany was blessed with the assignment of The Rev. Luther B. Moore who served from 1918 to 1921. Even though he lived on North Beaver, the Lowell estate made available the house directly behind the church to be used as a rectory and meeting place. The Rev. Moore was well-liked, but his wife unfortunately became ill and died during his time in Flagstaff. The parish thrived even during difficult times of food shortages and illness. Churches in town came together in war efforts of rolling bandages, knitting socks and growing food in home Victory Gardens. Special services were held by different denominations in the old opera house, now known as the Orpheum Theatre, with all monies collected going to those serving in Arizona regiments. The church doors on Beaver were known to have wreaths hung on them as the war progressed.



Memorial altar window.

Hymns sung at the time from the new 1916 Hymnal included the cries for peace in Henry Scott Holland’s *Judge Eternal, Throned in Splendor*, Francis H. Champney’s *Lord God of Hosts* (St. Jerome), and The National Hymn *God of Our Fathers*.

The ladies of St. Margaret’s Guild held several dances to raise money for the war effort, it being noted in the newspaper that theirs was a “most excellent and high quality dance that was to not to be missed.”¹⁵ In 1918, the Spanish flu came to the northland, curtailing most public events, including church attendance. Over 400 cases were reported in Flagstaff in October of that year. Epiphany noted the death of Ralph Otto Edick from Influenza/pneumonia in the service book, but he was just one of 80 or so in town so to die. Emerson School was turned into an infirmary, and many died at home, with the paper listing several every week. Attendance records for Federated Community Church were blank pages for most of October into November of 1918. Another flu epidemic was noted in March of 1922, with the vicar, H.H. Gillis, noting there was “no congregation” and no services for several weeks. The service book of this period showed several weddings, baptisms and unique deaths. Returning veteran Sgt. Charles Frederick Rinehart, later drowned in Lake Mary in 1919, noted along with and famous lawman Commodore Perry Owens who died in Seligman. In 1921, George Carlos was struck by lightning in the same year a relative died from war action in France. Bright’s Disease, a chronic inflammation of the kidneys, was listed several times as cause of death, especially in older persons.

Several priests came and went in the early 1920s including Gillis and the Reverends F.J. Bloy, T.R. Williams, J. Rockwood Jenkins (active in the missions of Havasupai and Fort Defiance) and Dean William Scarlett. In August of 1922, it was noted that there was no attendance, since it was the day after the “Hopi Snake Dance”, a two days travel to the east. The Rev. Harris stayed the longest, through 1925, noting that “cold winter wind would blow, making heating the church impossible.” The service would be held in the choir room. The Rev. Harris started having Candlemas services in February, featuring wise men and twelve apostles, with 72 in attendance. Memorial Day service was held in the Catholic Church in 1923, the next year’s held at Federated with Brother Saunders as speaker. In 1924 the Candlemas service grew to include the Normal School (now NAU) students in the nativity pageant, with the Masonic brotherhood attending Harris’ last Evening Prayer service on April 9, 1925.

Fall of 1925 found Epiphany with a vicar who had gone through a fast-track ordination at Trinity Cathedral in Phoenix by using his Yale university degree to become, first, a deacon, curate, and then vicar of the mission in just three years. The Reverend Edward L. Freeland came in 1925 as a bachelor who lived with his mother and spinster sister, Louise. Freeland organized an Order of Sir Galahad and a Brotherhood of St. Andrew for boys and young men in 1926. The girls were grouped in a Girls Friendly Society by Miss Freeland, having pageants and doing “works of good will.” The boys were instructed in “honorable deeds” and celebrated at the end of the year at a father-son dinner. Busy Sundays showed Holy Communion service at 8 a.m., Morning Prayer at 11 a.m. and frequently Evening Prayer at 7:30 p.m.

Musical services were noted, along with a Festival of Lights in springtime. At the same time, a big fund-raising effort for a new parish hall went into high gear, with collections of 10 to 40 cents received at each service, after one donor started a fund with an initial \$20 donation. The Rev. Freeland was able to participate in the service for dedication of the parish hall on October 30, 1927 before he left to go back to Phoenix to be a Canon to Trinity Cathedral for Bishop Mitchell. He would come back for services as clergy came and went over the next months.

The altar window depicting Bethlehem on the south side of the altar was given by Mrs. Henry Rankin Freeland in honor of her husband. The Rev. Freeland lived until 1956, passing away on May 17 in Tempe.



Parish hall cornerstone.

The rest of 1927 saw J.R. Jenkins fill in, adding Epiphany to his coverage of the Navajo Mission of the Good Shepherd. He showed pictures of the mission complex during Evening Prayer one Sunday. The Rev. Francis Brown took over for the next two years, expanding services to missions in Williams and the Grand Canyon at El Tovar. He had midweek services during Lent and a special St. Andrew service (for the original name of the Epiphany Mission). At the end of his term he wrote a long message in the service book outlining his time in Arizona, time away marrying a daughter in New York and preaching in Yuma and in Berkeley, California. In 1930, he, in “prayerful affection” turned over the work of all three missions to The Rev. Joseph A. Ten Broeck.

The Rev. Ten Broeck, who was said to have a large family, listed sermons centering on themes of “What is Religion,” “Why go to Church?” and “To Pray and to Work”. Services were held in the new parish hall when it was too cold to have heat in the church. As the economic depression grew, Broeck still served at the missions of St. Johns and the Grand Canyon, departing in 1932 with words of regret in leaving “delightful people where friendship and hospitality are unbounded.”

The Rev. Joseph Doran served from 1932 to 1937, utilizing the talents of Dr. Tormey and Dean Tom Bellwood from Arizona State Teachers College (NAU) to fill in, along with priests from St. Paul’s in Winslow and St. John’s in Williams. At this time, Epiphany had several joint services with Federated, Church of Christ and Glad Tidings Baptist (now Flagstaff Christian Fellowship on South Beaver Street),

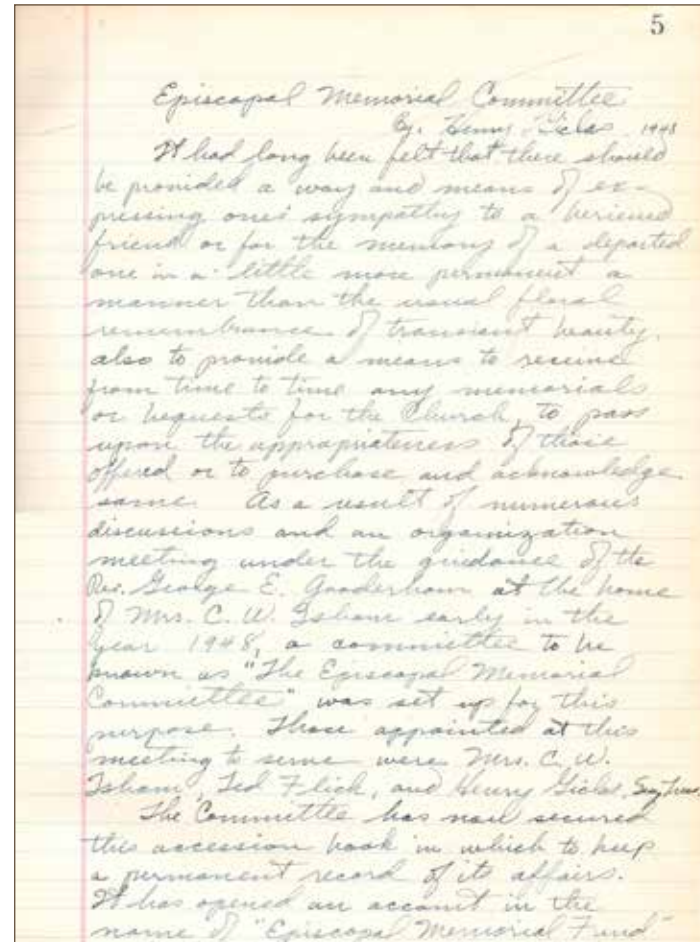


A wedding in the 1930s.

once based in a railway car at a siding near the train station. The Masonic membership were guests, along with choirs from the college and the Women’s Chorus of Flagstaff. The CCC (Civilian Conservation Corps) boys were brought down from their camp at Schultz Pass for July 4th in 1937, to hear Doran’s sermon on “My Country and Myself”.

The Rev. Doran seemed formal in his approach, noting Sundays in Lent in the service book with the English Office notations of Septuagesima, Sexagesima, and Quinquagesima Days of Penance. He noted all Saints Days and Embers Days, but allowed a rare wedding during Lent in 1935. The couple, Jesse Gregg and Kathleen Jones,

was married at 7:30 p.m. March 10th so they could have a honeymoon before tackling spring ranch chores at their home (in today’s Cheshire neighborhood). After four years at Epiphany, Doran left for an assignment in the mining town of Bisbee, being replaced by the Rev. George Prendergast who took the helm during the rough years of The Great Depression.



A page from Epiphany's Memorial book, 1948.

3

Part Three

War Years

1940s – 1950s

THE REV. GEORGE PRENDERGAST dug into affairs of the church with gusto, meeting with the Bishop's committee about finances, ministry groups, parish house rental and church school. The first Congregational meeting noted that the church received \$1,591.00 and spent \$1,586.75, leaving a balance on hand of \$4.25 with bills still owing. Renting out the parish hall and having Babbitt Bros. Trading Co. attach the wages of the house tenant became first order of business. As war loomed on the horizon, Epiphany went on in the business of living spiritually and serving the mission.

Tom Pollock, a benefactor from the beginning, died in early March in 1938 and was buried on Ash Wednesday of that year. The nearly three-story stained glass rose window graces the east end of the sanctuary, was donated by him and Mrs. Pollock in honor of their mothers who had died within months of each other in 1917.

Several service memorials were given throughout the lean years, including a baptismal font, candle sticks, and another altar window in honor of Mary Beasley Keller by her husband. An altar cross in memorial to son Andrew, by his parents, and a pair of altar flower vases given by the Hochderffers of Summit Ranch are still in use today.

The Christmas service on December 24, 1938, was the "largest service in the history of the church, old timers say," noted Prendergast, who marked 104 in attendance. The Reverend also introduced a children's Eucharist and started an Altar Society, now known as Altar Guild, in 1939. Since Fr. Prendergast was well liked, it was with sadness that he was bade farewell as he moved on to Denver in August of 1940.

Epiphany had gaps in regular services and clergy until May of 1942 when The Rev. George E. Gooderham began his ministry. He founded a Bishop's committee that had not met formally for several months, carrying on the mission with intermittent clergy representation, mostly during holiday services. His first sermon was entitled "What is the Gospel?" He even instructed "Church Etiquette" during baptisms, weddings, funerals and holidays, moving through themed lessons drawing from events and audiences he encountered. World War II was declared before Gooderham's arrival, and he seemed to take on the war effort with gusto. Gooderham traveled to the new Navajo Ordinance Depot in Parks to deliver "The True Meaning of Patriotism" message to the troops and workers storing ammunition and bombs west of town. He organized dances sponsored by the church to be held in the parish hall. These morale-boosting events were directed to the Navy's V-12 officer training that took over the nearly empty campus of ASTC. Easter service in 1943 found him with 200 "colored troops" at Fort Tuthill where they "supplied the singing-Spirituals". At the close of the annual meeting of the congregation, The Rev. Gooderham signed off



The Rev. Otto and Mrs. Leola Gallagher.
Photo: Fran Jackson Collection



Ladies of the St. Anne's Guild (above) discussing recipes. (below from left to right) Clementine White, Ruth Fern, Catherine Gregg, Fran Jackson, Betty Osterberg and Harriet Wilson cooking in the kitchen.
Photos: Fran Jackson Collection, Kristin Decker

the report with “our slogan” of *Pray earnestly! Work loyally! Give generously! Hope eternally! And may God bless us!*

Even with Flagstaff’s cold weather during the Christmas season, services were well attended, featuring a children’s Christmas tree and a visit from Santa. The Rev. Gooderham wryly noted that there was “no room at the Inn except at the Morning Prayer service on December 24, 1944 but then was rewarded with over 200 in attendance at the midnight service, where the *Missa de Angelis* was sung and 120 candles were used by the congregation. He thanked other denominations, including the Mormons, and

the college students for helping with the ambitious music offered during the service. The next morning found the Reverend presiding at the hospital for a Christmas morning service.

National events were commemorated with hastily-called services for D-Day June 6, 1945. In 1945, special services marked the passing of President Franklin Roosevelt on April 14, VE (Victory in Europe) May 7, and VJ (Victory in Japan), August 15, requiring Gooderham to return from vacation in Oak Creek Canyon to conduct the service. While in the canyon, he would conduct services wherever he was, Troutdale or “Spencer’s place.” A church picnic and brief service at Lindbergh Spring on September 2, 1945 was termed “a sorry flop” by the Reverend and not repeated.

Gooderham led the church through tough monetary moments during the war and afterwards. He took a cut in salary, down to \$2,000 a year, while living in a poorly-maintained rectory.

Mrs. Gooderham worked with the St. Margaret’s Guild, raising funds by holding benefit card parties, rummage, bake and apron sales, not to mention parish dinners that extended food during rationing. This paid part of the rector’s salary, and the light bill. An oil heater was purchased, replacing the dirty coal and wood-fired heating system. The parish hall mortgage was burned in 1944, and plans were made to build a new rectory on the south side of the parish hall. A drawing of the new rectory and office was made and used on stationery for a time.



Proposed Rectory sketch on church stationery in the 1940s.

This was written in 1987 for Epiphany's 75th anniversary by Elsie T. Gooderham, wife of The Rev. George Gooderham, vicar from 1942-1948.

My husband and I and two children (Edith, 3 ½, and Mary, 10 months) arrived in Flagstaff in May 1942 from his previous ministry in Gunnison, Colorado, and were cordially welcomed by the vestry and congregation of Epiphany. George was to be the vicar under Bishop Walter Mitchell.

This was during the World War II years, and in addition to his church work, George was chief clerk of the local O.P.A. Board. [Office of Price Administration, enacted to take control of economy during the war, freezing wages, prices and rents. OPA also oversaw the rationing of foods such as sugar, meats, dairy and vegetables through rationing books and stamps.]

The combination kept him busy seven days and seven nights a week. George said the Ration Board offered him many evangelistic opportunities. Also, for the Midnight Mass in 1942, George trained the choir.

In 1943, because of the shortage of gasoline we sold our car. We square danced at a college faculty party. We are happy with a large confirmation class in April. In June George cooperated with two local ministers in a Vacation Bible School.

George also takes some boys to a Church Conference in Prescott. We entertain some of the Navy's 400 V-12 boys enrolled at the college. Edith begins kindergarten at the college elementary school. George's work is increased by the presence of the V-12 boys, and he is also made secretary of the United War Fund Drive.

In 1944, the parish hall mortgage is burned. A snow-storm on Easter Sunday in April. In June we both teach in Vacation Bible School. Also in June, George holds D-Day services. In July George teaches

boys' class at Prescott Summer School. In August George celebrates Holy Communion in Oak Creek, with the red cliffs for background and running water for music. George begins evening services at Williams. We make most of our children's toys because of the poor quality of wartime playthings.

In 1945, Mary catches scarlet fever, and George and Edith are ordered out of the house. They stay with friends for three weeks. George is County Chairman for Crippled Children's Society. In July Epiphany welcomes the new Bishop Kinsolving. Later, we meet his lovely lady, Edith. In August George holds Thanksgiving service for the end of the war. A new oil burner for the church is installed and paid for.

In 1946, George takes part in College Baccalaureate and Memorial Day exercises. Enough money to build a rectory at pre-war price is raised, but inflation cancels plans this year. George attends Church Convention in Philadelphia and a week at College of Preachers in Washington, DC. In December, George starts Mid-Week Story Hour for children, teaching carols the last twenty minutes. There is a large attendance.

In February 1947, George completes Confirmation classes, attends three-day convocation in Phoenix, and entertains Bishop Kinsolving. We hear the Trapp Family Singers at the College. George gives the Baccalaureate address at the high school, and drives carload of youth to Church Camp in Prescott, suffering two blowouts! In December George trains the children's choir for Christmas Candlelight service.

In Spring 1948, George concludes his ministry at Epiphany. These years are growing years for our children, and we have happy memories. Also heartwarming memories of the many fine parishioners we have known.

The end of the war brought new residents to Flagstaff, swelling the numbers of families attending Epiphany. The Sunday school grew to 70 students, prompting the Bishop's Committee to build classrooms in the undercroft of the church and utilizing the south end of the parish hall between the Gothic arched windows as a chapel. Dr. John Stilley, a dentist, started as primary organist on June 16, 1946. Returning service members came back to take their places as servers, and numbers of students on the GI Bill crowded onto the college campus. Now Bishop Kinsolving sent his annual sermons over local radio



Fr. John Davis at Epiphany's front door.
Photo: Fran Jackson Collection

stations, saving travel to the northland over two-lane roads through Prescott and Jerome. Discussions were held with the new Bishop about achieving parish status, but were curtailed due to financial commitments. In order to get away, Gooderham would vacation in Oak Creek Canyon, conducting services at the Troutdale resort. He took vacations on the Metzger Ranch east of town, saving both fuel and travel time.

In August of 1948, The Rev. Gooderham left the Epiphany mission and moved down to the campus of ASTC, returning to fill in at services when needed. He and The Rev. Prendergast both conducted the service of burial for a young man, Kenneth Webber, who grew up in the church family and tragically drowned in Lake Mary. Office lights for the altar that were used for years were in memorial to him. The Reverend Robert Frazier, an elderly man who had served at missions on the reservation, came for a year. He and his wife organized an evening division of the Women's Auxiliary, later named St. Anne's Guild. The Fraziers promoted

mission work at Good Shepherd and St. Luke's Sanitarium.

Frazier was replaced by E.O. Gallagher who continued work with the Guilds, giving them a list of things that needed attention, including starting a nursery, exterior improvements on the grounds and new supplies for the kitchen.

The Gallaghers left in the spring of 1952, and men of the church filled in with Morning Prayer services. The Canon of Grace Cathedral in San Francisco came for a couple of services. The first part of November, The Reverend Dalles Lee Harris was hired and stayed until 1957.

Rev. Harris and his wife revived the Guild work and directed the groups to operate a booth at the Coconino County fair to raise money. The church booth featured food, crafts, "fancy work" and homemade aprons. The old rectory was sold for \$9,000 and a new one purchased at 52 Havasupai Road, north of the high school, for \$20,000. In the annual report for 1953, Harris wrote "while the



Newlyweds Irvin and Sally Drye leave the church after their wedding in 1956. Photo: Sally Drye



Newlyweds Robert and Joy Crozier cut their wedding cake (made by a St. Anne's Guild member) at their reception in Epiphany's parish hall in 1957. Photo: Joy and Bob Crozier

rector and his family feel decidedly unworthy of such a nice home, we do sincerely appreciate it.” The churchyard was termed “one of the finest lawns in town, and is equipped with a sprinkler system.” The 30-member choir got new robes. Harris was active in the mission work of northern Arizona, traveling down to the Havasupai Village and out to Good Shepherd mission, where he took a picture of a meeting between church members and Navajo residents.



Window Rock Conference in the 1950s on the Navajo reservation. Photo: Epiphany Collection

In 1957, The Rev. Harris left for a new assignment in Tucson. He was replaced by The Rev. John Rogers Davis who had served at the Good Shepherd Mission. He and his wife, “Cov” had four children, and were also raising a Navajo boy. During his time a cookbook was produced to raise money for St. Anne’s Guild. The booth at the fair was continued, along with youth activities, card parties and dinners.

St. Anne’s Guild also repaired sheets from the hospital as a community service. The Reverend Davis had the star-shaped hanging lights removed from the altar area, for reasons unknown. Vestry minutes are missing for the rest of Davis’ term, but he is remembered fondly by older church members as an educator and leader. A remembrance of a fake snake hidden in a piano, a joke placed on John Stilley by the choir, showed both work and fun at church. Fran Jackson, a young mother at the time, served many hours along with her husband, Doug, at church, stating that “the kids thought we lived here.”



Newlyweds Jack and Stella McDonald with matron of honor Fran Jackson and husband Doug Jackson pose for a photo outside Epiphany. Photo: Fran Jackson Collection



Clockwise from upper left: Couples Club at the church; Parishoner celebrating a birthday at the Window Rock Conference; St. Anne's and St. Margaret's Guilds – the money-raising teams.



Clockwise from upper left: ; Shipmates on the Sea of Matrimony at a Halloween Party in the parish hall; The men of the parish, including Doug Jackson (second from left) and Woodrow Wilson (far right) along with Fr. John Davis (center) cook breakfast for parishioners on Easter Sunday in the 1960s. Doug Jackson (left) and Rev. Dalles Lee Harris at the Grand Canyon Mission Church; (left to right) Ruth Babbitt, Gladys Wilson, Fran Jackson and Alma Souris outside the church after a May Day Breakfast; Fran Jackson and her mother, Alma Souris. Photos: Fran Jackson Collection, Arizona Daily Sun

4

Part Four

Changing Times

1960s – 1980s

THE 1960s FOUND THE BUSY CHURCH, now a parish, going through its days as a young man from Massachusetts – John F. Kennedy – was elected President of the United States after coming through Flagstaff on a campaign train. June 1960 marked sadness as a Requiem Mass was said for the popular Rev. Dalles Harris. The Davises left in 1962, and were replaced by The Rev. William

Cowles who served one year. Fr. Cowles was known for ambitious painting and construction projects in the sacristy and altar area, doing the work himself in order to save precious church funds. The Rev. Cowles also made elegant vestments and preaching stoles that were just recently given to the diocesan “traveling closet”. Arizona now had a new bishop, the Rt. Rev. Joseph Harte. Bishop Harte traveled the state by airplane, discussing the fine points of landing in the light air of Flagstaff and remote airstrips in northern Arizona in his letters to Epiphany.

One of the most striking additions to the church in the early 1960s was a classroom, restroom and office expansion that featured basement rooms and a new “chapel” on the

southwest end of the parish hall. A southwestern “folk” chapel dedicated to Nuestra Senora de las Rocas, Our Lady of the Rocks, was designed and furnished by ASC art instructor John Salter, a member of Epiphany. The altar piece that fit into a niche at the north end was an oil of Christ on the Cross with two side canvases of St. Mary and St. John the Evangelist below. A hanging candle brazier hung over the Ambry, accompanied by a sculptured head of the Madonna

and child done by Salter from a piece of sandstone he found near Sedona.¹⁶ This space was used frequently for small services and quiet prayer. The chapel area was taken as office space after several years, and the large three-piece painting is now displayed in the stairway.

In December 1963, the much devoted but money- short parish welcomed a newly-minted priest to help guide it spiritually with a firm hand toward financial stability. The Rev. Robert Lord spent 15 years of his life working at newspapers including the *Akron Beacon Journal* in Ohio, *Oakland Tribune* in California and the *Phoenix Gazette* before attending Divinity School of the Pacific. Fr. Lord served as vicar of St. Stephens in Sierra Vista and St. Barnabas-on-the Desert in Scottsdale before heeding the call from the newly installed Bishop Harte. Fr. Lord made his mark on Flagstaff and the church.

Like a general assembling his troops, “Father Bob” sent messages on his letterhead to vestry, wardens, musicians, parishioners and media. An example: *I believe our services will go a little more smoothly on Christmas Eve [1964] and Christmas Day if the organist and the rector are properly coordinated. 1. The service as printed in the program will be strictly followed. 2. We will sing all verses of all hymns. 3. Please do not*



Dal Harris having fun on a trip to Douglas, AZ with Fran and Doug Jackson.

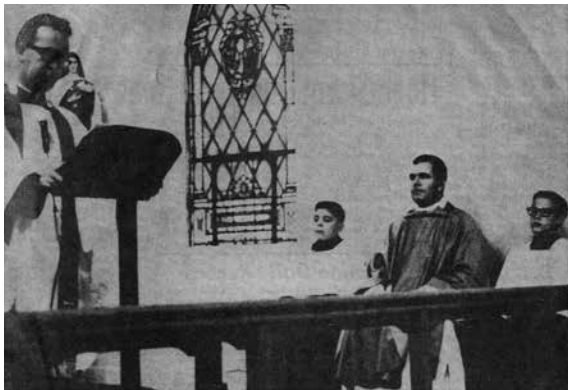
Photo: Fran Jackson Collection



3-piece painting of the Crucifixion, now hangs above the entrance to the parish hall.

play variations, chimes or other at the end of the sermon hymn. The dead silence before a sermon is necessary to its effectiveness, and since this vessel of clay may be somewhat cracked, we need to give it every chance to be as effective as possible. 4. During the Gradual hymn on Christmas Eve there will be a gospel procession.... Please play as many additional verses as necessary until the priest is standing on the chancel steps, facing the congregation. There will be no hand signal or nod to indicate when this moment arrives, so you will have to be alert. If you will observe these simple, customary rules, I am sure our service to God and his people will be improved. If you can think of any other areas where we need to get our routines organized, will you please discuss them with me.

In order to keep up with established ministries, Fr. Lord placed a great emphasis on the every-member canvass for money and time commitments. He sought help from the college faculty and administration,



Fr. Lindemeyer and acolytes listen to Fr. Lord's sermon at an ecumenical service at Our Lady of Guadalupe. Photo: AZ Daily Sun

appointing finance point man LaVerne Pitcher to be Treasurer of the parish, "an unhappy responsibility to head off our creditors during periods of famine – and from what I heard, that was most of time."¹⁷

The vestry borrowed equity of \$7,000

on the rectory to cover the operating costs in 1964 and even wrote parents of ASC Canterbury students to pay \$20 a semester to cover the cost of the

campus programs. Local tradesmen once again, as during the depression, donated painting and repair services. Men and women of the church stepped up to do yard work and repairs to both church and rectory. A young college student was put in charge of balancing the church checkbook by Fr. Lord since it would be

"good experience for her study of accounting," a task that is still amazing to her even today. Women raised funds to landscape the yard, purchase supplies and furnish Fr. Lord's office and kitchen, and used Green Stamp books to obtain new folding chairs for the parish hall. May Day breakfasts and bridge parties put on by young girls and their mothers, called Buttons and Bows, carried the day as moneymaking events, along with Halloween parties featuring men in Hawaiian grass skirts and cowboy outfits, rivaling the kid's costumes. Since only boys served as acolytes, Fr. Lord made sure they were acknowledged in 1965 with awards of silver and the top award of gold, being given to Tommy Martin. A brotherhood of St. Andrew was formed to teach service and devotion to young men of the parish.

Attendance did improve from 8,174 worshipers in 1963 to nearly 12,000 in 1965 and saw the addition of deacon Dr. Clyde Smallwood to minister at Camp Navajo and to the college Canterbury group. Fr. Lord wrote reminders to adults to come to church in the form of little ditties such as; "For heaven's sake, man, where have you been? You work so hard that it can't



Fran and Doug Jackson (right) and Fr. and Mrs. Robert Lord (left) with parishioners and friends in Las Vegas in the 1960s

be play that's making you stay away. We miss you here at Epiph-a-nee. If you don't believe it, come and see." Mothers were informed that staying home with baby was not an excuse, with nursery service available. Others were reminded that Sunday school could only happen if they brought the young ones to class.

The Rev. Lord made history in the exchange of pulpits, not only with Protestant churches, but with the Roman Catholics at Our Lady of Guadalupe in February of 1965. The Very Rev. James Lindenmeyer delivered a sermon in the morning at Epiphany and The Rev. Robert Lord gave the sermon that afternoon at Our Lady of Guadalupe. Fr. Lindenmeyer spoke of a greater unity of four churches, and Fr. Lord followed with "a need of the forces of Christ to show a united front." The *Arizona Daily Sun* article on Feb 8, 1965 spoke of its being the first exchange of its kind in Arizona. The choirs of both churches combined at both locations, singing hymns common and popular in each denomination, including Fr. Lord's favorite, *The Church's One Foundation* and Fr. Lindenmeyer's favorite, Mozart's *Ave Verum Corpus*. Afterwards, it was noted that people either loved the exchange or hated it. One woman wrote from Toledo, Ohio on how it exposed her son to "such radical thinking" while he was away at college in Arizona. Fr. Lord replied with a letter stating "I find people so insecure in their faith in God's goodness and love of all men that they become upset when men of various denominations converse with each other." He then suggested she read page 37 in the Book of Common Prayer about the unity of God's people.

Bishop Harte appointed Fr. Lord as Northland Convocation Dean, working with various missions such as Holbrook, Winslow, Kingman, Snowflake and Sedona. Since Epiphany had become a parish by then,

the next thing on now-Dean Lord's agenda was to incorporate the parish of Epiphany under a chapel system. He also proposed work with the diocese to augment their relationship with Mexico and Africa, support a Seminarian and a new board for charities. All this activity and travel began to affect the health of Fr. Lord, who, after a hospitalization, was told to move off the mountain to a lower climate due to heart problems. He left Flagstaff for an assignment in San Diego, California and was replaced for the interim by the Rev. Dean O. Holt in 1967. Mrs. Lord, who at the time was secretary to Dr. Virgil Gillenwater at ASC, packed up the furniture in the rectory in a U-Haul trailer and left for California, "an intrepid little gal," noted Fr. Holt in a newsletter. In a few years Fr. Lord moved to Pasadena to take over another parish, but died of a heart attack before he was installed.

The Rev. Holt carried on the work of the parish for a few months in 1967, taking on a "gracious, willing congregation" but also a "tired" parish who seemed "bored". Holt started a newsletter of parish events coupled with discussions on the worrisome topics of the day – war, drugs and racism. He encouraged prayers "for countrymen and their safety" as war raged in Vietnam, urged "patriotism with faith" instead of judgment, citing Flagstaff as a very patriotic community. The draft was a concern to young men and their parents. Holt led workshops on "You and the Draft," "Pacifism and the Pacifist", "Military Establishment and Obligation" and the "Conscientious Objector".



The Rev. Robert Lord, just weeks before his death in 1968.

Fr. Holt wanted to continue his education. He requested a leave to move to Boston, but still retain his position in Flagstaff in case it did not work out for his family. A young priest serving in an Illinois parish of Palos Park answered the call to come and be an interim rector, bringing his wife and three young sons to the west.



Members of the St. Anne's Guild prepare items for the Annual Christmas Bazaar and Luncheon. Photo: Arizona Daily Sun



Preparing decorations for Harvest of Foods, an annual sale in the 1960s of food and handwork. Photo: Arizona Daily Sun



Bishop Harte. Photo: Arizona Daily Sun



Top: The Jackson children (DeAnne and Douglas) outside the narthex in the 1960s. Middle: Children sit on the wall after Sunday school; Bishop Harte with confirmands in the 1970s. Bottom: The Senior Choir, outside Epiphany's main entrance after a Sunday service in the 1990s. Photos: Fran Jackson and Sally Drye

5

Part Five

Forward Epiphany

THE REV. ROBERT FOSSE, GRADUATE OF Dartmouth, came to Flagstaff to fill in for Fr. Holt while he studied for his PhD on the east coast. He arrived on October 31, 1967 for a one year appointment. Father Fosse and his family, living in the rectory on Havasupai, fit into the active lifestyle of Flagstaff, joining other young professionals who had been recruited by President Lawrence Walkup to teach the growing student population at Northern Arizona University, earlier known as Arizona State College. Mrs. Fosse, a teacher, took interest in the co-op nursery school held in the basement of the church (the ‘happy’ noise generated by the little ones that came up the stairway prompted the Quakers using the parish hall for services to move elsewhere) and other youth activities in the parish. She later would be the defining force for Camp Colton, an outdoor program for 6th graders on the Peaks and the first to teach sex education in the public schools.

When Fr. Holt did not return to Epiphany, Fosse became the permanent rector, staying in the post the longest, from 1967 to 1982, when he left to become rector and church school principal at All Saints By-the-Sea in Carmel, California.

The Rev. Fosse, a man who personally embraced the higher, more formal church, was given the unenviable task to introduce the



Madonna and Child painting that now hangs in the sanctuary, behind the organ.

new liturgy being considered for use. Since Bishop Harte was on the Standing Liturgical Committee, he was very interested in seeing Arizona parishes start working with the changes of wording and participation of laity, including the newly licensed women as lay readers and deacons. Bishop Harte wrote that he “shall always be grateful to Bob Fosse for his careful presentation of the proposed liturgies in Flagstaff which became the 1979 B.C.P.”¹⁸ In an opinion poll sought in the “Forward Epiphany” newsletter, comments were a mix of; “I don’t like it and I never will,” “It should be more different than the old,” and “Yukk!” The Sign of Peace before the Eucharist was difficult for some, interrupting their thoughts and concentration on the service. A poll taken in 1969 showed 77 preferring the 1928 Prayer Book, 40 for the new one and 16 with no preference.

Fr. Fosse also had the pleasure of introducing a new hymnal in 1982, again causing grumblings among the congregation when new music was intertwined among the old and familiar tunes. Choir Director James Kirk and organist John Stilley were sensitive and creative in presenting the new hymns and showing how they went with the new Book of Common Prayer, with Fr. Fosse always singing the service, keeping the old, familiar sound alive while he now faced the congregation from



Dr. John Stilley, organ builder, organist and choir master.
Photo: The Stilley Family



Fr. Fosse with parish secretary in the office. The large wooden cross in the background was later moved to the parish hall.

behind the altar. Guitar Vespers was shared with Shepherd of the Hills Lutheran Church. Young artists were encouraged to create works for the church such as the Stations of the Cross wood cuts by Charlie Aldrich, still in use today. An ornate antique Spanish bishop's chair was loaned and icons from Europe which still hang in the nave were brought by parishioners. Fr. Fosse was quoted in a newspaper article

in 1981, saying that Epiphany "looks like a church, it feels like a church, and it is a church." He also said "if one single word were selected to describe the congregation at Epiphany it probably would be "devotion," the same description given by Fr. Holt in the 1960s.

The rectory on Havasupai was showing its age, being referred to as "The Shack" in parish reports, due to its condition, layout (sound carried from study to the living room, and toilets were visible down the hall) and lack of space for entertaining, something the Fosses did for the entire parish on the Feast of the Epiphany. A new two-story home at 1719 Stevanna Way, north of the Pioneer Museum, was bought with the proceeds of the sale and proved satisfactory for the rest of the time Fr. Fosse served at Epiphany. It was closer to his beloved ski slopes on the Peaks, with directions he gave to pray for snow, using Page 40 of the new Book of Common Prayer.

The early 1970s brought many social issues to Epiphany's door, and the parish responded with a soup kitchen, establishment of a hospitality house for families of hospital patients, and AA meetings in the

parish hall. Dr. Philip Rulon, a history professor at NAU, was Senior Warden during the 1970s and 80s, keeping traditional worship yet welcoming change. He described the "Faith Alive", a liberal movement following the teachings of California Bishop Pike and the modernizing of the old rites. "It was a time of great unrest." The balance of keeping the Episcopal ways and yet taking care of "people who come to our door" challenged the little parish.¹⁹

When Rev. Fosse left in 1982, the parish was served by interim clergy Fr. Voight, Fr. Chilton and for most of the time, Fr. Blaine Gutmacher. Gutmacher was very good at organizing the members in financial pledges, community work and physical maintenance. A merry little band of members had been keeping the church together in lean times by sheer will power and elbow grease. Storm windows went up in the winter; heating systems were nursed along and walks were hand shoveled. The 'Parsonage', the old home west of the church, once a proud accommodation of the first Bishop of Arizona, was burned down in 1976 in an exercise for the Flagstaff Fire Department. The lot was cleaned up and turned into a Memorial Garden with a stone altar and labyrinth. A little incident with cutting down a tree which fell by mistake clear across Elm Street was recalled by longtime Junior Warden, Roger Roe: "The tree was pushing up the sidewalk so we cut it. When it went over, it shut Elm Street and just missed the front porch across from



DeAnne Jackson weds Gregg Gibbons in 1968 at Epiphany with Fr. Fosse officiating. Photo: Fran Jackson

the church.” Since both the city manager and building department officials were parishioners, the city did not fine the vestry. The city hauled away the remains. Gardens were maintained by volunteers, the front being landscaped with birches and crabapple trees planted in the late 1950s, replacing Shasta daisies growing in terraced levels down the hill.

The 1980s saw a permanent rector called to Epiphany from Alaska. The Rev. John Larson came in 1984 with his wife, Ellen, a kindergarten teacher, and four children. He was joined by the first women ordained in Arizona, The Rev. Renee Miller, who became Associate Rector of Epiphany and Chaplain of NAU Canterbury. She was later replaced by The Rev. Margaret Babcock. The Rev. Babcock would also go on to be the clergy at St. John’s Episcopal-Lutheran in Williams. A Women’s Cursillo program was formed, expanding to an inclusive community of people who gathered for Ultreya, a service of singing, prayer, praise and reflection coordinated by Sherman Stephens.

The Rev. Larson and his wife expanded social services at Epiphany in the form of the Good Samaritan program of food, housekeeping and transportation for those in need. The homeless and needy were fed through the re-vamped soup kitchen under the management of Nancy Spriggs, feeding nearly 1,800 people a year at the cost of 60 cents a serving. Lutheran clergy began to serve as supply clergy in the personal leaves by Fr. Larson took to further his study at seminaries and workshops.

After six years, Epiphany was once again without a rector due to the permanent leave of Fr. Larson. Canon to the Ordinary at Trinity Cathedral in Phoenix. The Rev. Trevor Lewis, postponed retirement and came to Epiphany to fill in during Larson’s

sabbatical. The interim assignment lasted two years, with both healing and new horizons accomplished by the man ordained in the Church of England after serving in Her Majesty’s Navy during WWII. Fr. Lewis pushed to ordain two women deacons, Joan Goodwin and Virginia (Vergie) Ferguson, to take over social service and parish expansion of an eastside mission, St.

Columbas, that now shared space at the new Family Food Center.

This outreach was one of many during the early 1990s. A Chapter of Daughters of the King was formed and Education for Ministry (EfM) a four-year study of biblical history and theology began, along with Episcopal Church Women (ECW) and intergenerational events. The Flagstaff Community Free Clinic opened in east Flagstaff under the oversight of parishioners Dr. John Caskey and Sally Trotter, a nurse. This model of community health service has now

expanded into North Country Healthcare. Habitat for Humanity, Victim/Witness and Northland Hospice joined the outreach opportunities for both the church and Canterbury group on campus.



Above: St. Teresa of Avila Chapter of Daughters of the King, formed at Epiphany in the 1990s.



Left: An icon print of Saint Teresa of Avila that was donated to Epiphany.



Views of the 1997 chancel remodel.

In 1992, Fr. Lewis retired to Colorado and Epiphany called a new rector, one who came back home to Arizona and was very familiar with the Diocese. The Rev. Joseph M. Harte, Jr., son of now-retired Bishop of Arizona, Joseph M. Harte, relocated from Wyoming with his young family, a red 60s vintage International Pickup, and a vision of “We are One Epiphany Church”.



Pews were removed for floor refinishing in August 1997.

A massive restoration and reconfiguration of the chancel area in 1997, including new seating for the choir and clergy. Most important was the movement forward of the altar, so that the priest could face the congregation.

Floors were refinished, lighting improved and an up-to-date sound and video system were installed. Large overflow services could now be seen from the parish hall through closed circuit TV. The church, having been placed on the National Register of Historic Places in the 1980s, was remodeled under the watchful eye of local Craftsman Style expert, Edie Blackstone, in time for the 85th anniversary of the parish. Blackstone wrote, “To maintain, restore and authenticate an original structure is to participate in an ideal that stands for honesty of materials and craftsmanship. It promotes the essence of comfort and beauty.”

Other improvements to Epiphany’s space came in the form of a Labyrinth in the memorial garden so that outdoor services could use the space that was now a serene, tree-lined and rose-filled area. A youth garden is now featured there in the summer, next to a historic McCormick rose recently planted in honor of the Centennial. The Daughters of the King St. Teresa of Avila chapter coordinated the building of a Columbarium at the east entrance, interring first the ashes of Jimmy Freeman, a ‘homeless man’ who was embraced by the parish due to his unique presence in their midst, and Marjorie Flick Johnson.

Longtime parish member, Susan Faure, was ordained a deacon and continued her ministry at the Coconino County Jail, joining Janetta Beaumont in that ministry. Janetta, later ordained a deacon now serves Northland Hospice chaplaincy at the retirement of Deacon Vergie Ferguson. Epiphany donated items to a food and clothing pantry and started to “adopt” children in a charter school, Mountain View.

The Rev. Robert L. Linder, a retired Lutheran clergyman, came to Epiphany as a supply priest when Fr. Harte took a sabbatical. When The Rev. Joe Harte left Epiphany in 2002, “Pastor Bob” became Interim Clergy to the congregation, giving us a mix of Evangelical Lutheran and Episcopalian outlooks, following

tree-lined and rose-filled area. A youth garden is now featured there in the summer, next to a historic McCormick rose recently planted in honor of the Centennial. The Daughters of the King St. Teresa of Avila chapter coordinated the building of a Columbarium at the east entrance, interring first the ashes of Jimmy Freeman, a ‘homeless man’ who was embraced by the parish due to his unique presence in their midst, and Marjorie Flick Johnson.



In 1999, vandals broke windows in the nave but nothing was taken.



Entrance to the parish hall with the new Columbarium, installed in 1994.



Pastor Bob Linder washes feet at Epiphany Maundy Thursday service in 2005.



Fr. Richard Morrison and wife Elaine.

The Concordat establishing a shared communion and pulpit. He adapted very well to our Book of Common Prayer and kept the church on its mission through 2003.

A deacon from the Phoenix area with a Flagstaff summer home attended Epiphany in the summer months, assisting clergy and

eventually was ordained as a priest. The Rev. Richard Morrison was installed at Epiphany in September of 2003 and stayed at Epiphany for two years before returning to the valley.

In January of 2006, The Rev. Jan James came to Epiphany from Texas and serves as rector to this day, along with Pastor Bob as assisting clergy along with Deacons Bess Driver and Frances Ryan (now retired

but still serving a mid-week service), Jeanetta Beaumont and Scott Deasy.

Shortly after Priest Jan's arrival, a parishioner offered to paint the narthex doors red as a memorial gift. After several months of consideration and discussion, which included several red-door photos of other Episcopal churches around the country, the vestry narrowly approved the request. Now our parish is considered the "Church with the Red Doors" in the Flagstaff community.



The Rev. Jan James

Today, Priest Jan leads the parish through busy days of service to the community along with worship in a Saturday evening Eucharist, two Sunday services and a mid-week healing service.

The Rev. Megan Castellan is the chaplain for NAU Canterbury and meets with that group on Sunday evenings, followed by dinner provided by members of



Deacon Frances Ryan and Choirmaster Mary Anne Bruner.

the parish. Random Acts of Kindness (RAK) raises funds throughout the year for distribution to needy causes in the community. One of the favorite RAK events is the annual 'South-in-Your-Mouth' southern dinner and music evening.

In 2009, a member of the Mystery Worshiper website attended a service at Epiphany, finding much to like, but being truly inspired by the "beauty of the building." His website states that "Arizona isn't known for great architecture, but this 1912 building belies that myth."

As Priest Jan James said during the Feast of Epiphany 2012, "Epiphany changes who we are." We hope to go on, changing lives through the one word that has come down 100 years, *Devotion.*



Crucifer Michael Swift is ready to lead in a Sunday service procession.

6

Part Six

Essays

Epiphany's Children

BY CAISLIN WEATHERS, FORMER JUNIOR WARDEN AND PARISHIONER

EPIPHANY HAS ALWAYS HAD A SUNDAY School, even before we began meeting in our new building in 1913. The diary kept by young Mary Pollock, daughter of a founding family, showed that classes were first held in the tiny room which now houses the organ pipes. Another of those early children was Charlotte Mills Fern, whose father did the carpentry on the new church. The children likely came in from the garden side; the steps and (now-sealed) door are still there. After ten years or so, the group was large enough that The Rev. Edward

Freeland organized both a “Girls Friendly Society,” led by his sister, and a “Sir Galahad Order” for boys. Each December the Galahad boys held a banquet with their dads. A Sunday School attendance roll and account of the nickels and dimes collected was kept in a formal record book, now a parish treasure, listing students, their birthdays, teachers, and their addresses in town.

The church continued to grow, and the parish hall was built in 1928 to open up space for adult classes and social activities. The undercroft of the main church—the “catacombs”—was partitioned

into children’s classrooms and a nursery. Marie Tombler, an active member of the women’s guilds, presided. Linda Wilson Radosevich began as a preschooler in the 50s and remembers the undercroft rooms as “dark and a little spooky”. They would be, with rock walls and low ceilings! Her mother, Gladys Wilson, sang in the choir, and the children could hear them rehearsing overhead.

The curriculum centered on topics such as the meaning of “Epiphany,” worship responses,

parts of the church, the colors of the seasons, and “talking to God in prayer”. The preschoolers learned the Lord’s Prayer, one line a week. As they grew older they also learned the Nicene Creed and the 23rd Psalm in preparation for confirmation. (In those days the girls worried about wearing hats and gloves.)



Epiphany youth with the Bishop Heistand after confirmation in the 1980's.

An addition to the parish hall was built in the 1960s that made space for the nursery, basement classrooms and a chapel. It was then called “Religious Education”; it meets in that same space today. As NAU expanded and the city grew, the 70s and 80s became a “golden age” for Sunday School at Epiphany. Nick Lyndon was superintendent and worked with 13 teachers!

Melanie Nelson taught the pre-schoolers for five of those years. Judy Wood Shrader remembers teaching 4th to 6th graders through books such as *Charlotte’s Web* and *Trumpet Swan*. Judy and Sharman



Biz Lemke and Rebecca Harkness, Epiphany acolytes and friends.

Cawood started two children’s choirs. Charlie Aldrich, an art student at NAU whose Stations of the Cross woodcuts we still use during Lent, did art projects and puppetry. Minutes of the R.E. Committee in April of 1979 show a decision to establish a 9th to 12th grade youth group. It was clearly time; the Junior High and High School rosters that year added up to 67 kids! Youth group (EYC) activities really took off. There were moonlight cross-country ski trips, many outings to Fort Tuthill for picnics, to Roger and Peggy Roe’s for sock hop nights with a juke box and 50s fashions. (Ted Danson participated on occasion.) There were weekend trips to Havasupai and Lake Powell. The kids raised money by making the pancakes for Shrove Tuesday and hosting Christmas Eve dinner for the congregation. (That practice continued into the 90s.) They collected clothes for a Mexican orphanage and sent funds to buy a washing



Sunday afternoon bike outing for Epiphany Youth.

machine. Hikes were a regular activity, along with biking trips to Wupatki from Sunset Crater. (The Golightly Tire truck loaded up the bikes to the start point.) One trip to Disneyland

found our youth group in the basement of a Beverly Hills church when the Northridge earthquake struck nearby! Sue Martin Caskey, Sally Trotter and Susan Golightly did turns with this high-energy group, along with an NAU football player, Lyle Rapacki, who for some reason always wore a cassock! The younger students

were always busy too, with big events like the All Hallows Eve parties, with a Pumpkin Patch in the parish hall and a Spook House in the catacombs. That tradition continued for many years. The teachers have lots of memorable tales, like the time second-grader Tommy Green wrote all over himself with permanent green marker!

Parents Vera and John Johanson, JoAnne Lyndon, Linda Radosevich, Janetta Beaumont, Jeanette Macauley, Mary Piotrowski, Vicki Gould—all were



Jeannette Hirasawa Moore with Darren and Shawna at the altar rail.



Mari Soliday has fun with Epiphany kids at a Halloween party at Federated Church.

a part of making things go. And, as Susan Golightly stresses, on Sundays “it was real school, not just fun. It was all about learning something about scripture and how God was relevant in our lives.” The teachers went to workshops and used curricula from Seabury (the Episcopal publisher) and other sources. The children had their own service then, using a small altar for Communion. (In other

periods, children came upstairs to join the adults.) When the 1979 Prayer Book was issued, introducing Rite II, Mr. Lyndon put together a guided service booklet with explanations of each part of the liturgy. The Christmas pageant was a feature from the earliest days, and, as today, lambs and shepherds and angels and the Holy Family enact the Christmas story with mishaps and music and much glorious chaos.



Jim Swift and Kathy Deasy lead a Vacation Bible School activity.

There have been many changes since the 80s when Sunday School attendance averaged 65 at one point. Enrollment dropped as children from the active generation of families in the 70s and 80s grew up! Cultural shifts, clergy changes, college and job opportunities took children and leaders elsewhere.

Committees pondered whether it would help most to have classes before or during “big church”.

In the mid-90s, Pam Lasher stepped up to begin a new program for the very young children, called “Godly Play”. In a few years it evolved into a 9 a.m. Family Service in an effort to bring more young families into Epiphany. Mari Soliday took over this successful program, which had songs, a lesson and family Eucharist at the small wooden altar in the parish hall. The older ones kept at it, too, hosting many events for the parish, including a now-famous evening with dinner and skits, featuring an unforgettable lip-synch to “Sister Act” by moms Marilyn Morgan, Sue Rathjen, and Trina Rajsich—wearing habits. Sue Norris was named Children and Youth Director, organizing a youth garden, growing vegetables among the flowers. She led field trips and Vacation Bible School. Kimberly Pohs later worked with the children.

Mari Soliday and Lori Lemke now direct these programs. The Sunday morning time is called Faith Formation. The children walk in the 10:30 processional, then go downstairs for their lessons and activities until the Peace, when they come



Kimberly Pohs and her son Ethan.



Bishop Smith listens to Mari Soliday before blessing the children’s Centennial time capsule, which was then placed under the altar in September 2012.

up to join their parents for the rest of the service. The Tweens and High School (EYC) groups meet on Sundays at Noon, and on Wednesday evenings they gather with the Federated and Living Christ youth groups for study and activities. “Popcorn Theology” (featuring movies) is a regular monthly good time along with a monthly outing.

Different names, different classrooms, different generations, many parent volunteers, many cupcakes, gallons of apple juice and miles of bicycle trips have resulted in discussions about Christian life and growing up at Epiphany—growing Epiphany up, family by family, for a century so far.





Canterbury – Episcopal Campus Ministry at NAU

BY BOB SCHACHT, PARISHIONER AND FORMER VESTRY, NAU CANTERBURY LEADER

UNDER BISHOP KINSOLVING, A Canterbury Club was organized at Arizona State College, now NAU, in the 1940s after the war. The purpose was to provide Christian fellowship for college students of the Episcopal faith. One of the first events was a party given at Epiphany church, site of the meetings, with Sunday worship and a dinner discussion with guest speakers. The first faculty advisors were Dr. and Mrs. John Salter, Marjorie Glendenning and the Rev. F.O. Gallagher. The Rev. Dalles Harris of Epiphany Church, described by student (and present Epiphany member) Bob Crozier, was “very energetic and involved in the Flagstaff community.”

During the 1960s, Dr. Clyde Smallwood joined the faculty as a minister in the Disciples of Christ Church but also attended Epiphany. Fr. Richard Lord encouraged Dr. Smallwood to study for the diaconate of the Episcopal Church, and help revive the Canterbury group on campus. Instead of attending seminary, Dr. Smallwood studied under Fr. Lord and was licensed as a lay reader. Smallwood had a vision for a permanent, off campus home for the group that would encompass a sanctuary downstairs and meeting rooms, guest quarters, kitchen upstairs. Construction began on the corner of South San Francisco and Ellery, and soon a

southwestern style church, bell tower and courtyard was built, but never used as a church, being rejected by Bishop Harte and the Diocese for inadequate funding. In the 1970s, the complex was occupied by L.T. Hathaway, a printer. Becky Titus, longtime choir member is his widow. He was also a Methodist minister overseeing the Campus Christian Center on South Humphreys and Dupont Streets at the request of NAU President Dr. Lawrence Walkup. Smallwood’s building is today the location of a photography studio.

Under The Rev. Robert Fosse, Canterbury was served through Epiphany church and utilized several members of the Philosophy Department faculty including Drs. Dewey Jensen, Richard Wood, Charles Peeke (who would, as a priest, move to the University of Nebraska) and the Rev. William Mahon. Dick Wood and his wife, Judy, would direct lively



Canterbury meeting on NAU campus in the 1950s.

discussions, provide meals (such as ‘fondue’ dinners, and organize outdoor activities such as trips to Lake Powell, hikes to Lockett Meadow and picnics at Lake Mary. As student Bruce Glenn recalled, “Prof. Wood could help them clarify their thinking and Judy Wood could cook—a perfect team!” Discussions over the works of Kierkegaard, Chesterton, O.K. Bowsma and Exupery took place at 9:00 a.m. Sunday mornings in Fr. Fosse’s office, attended sometimes by his wife, Peggy, who was considered part of the group. At the funerals of Drs. Wood and Jensen, many of their students came back to Epiphany to attend the services and afterward re-grouped for discussion and remembrance.

The only activity that went down as a “disaster” was a Christmas jaunt to various Epiphany households who were not warned about the “caroling mission”. Rather than a welcome, the carolers were met with shouts of “Go away,” and outside lights were turned off. Even after being told they were carolers from Epiphany Church, residents were not calmed.



Canterbury students Claire Aldrich and Nick Porter wed at Epiphany.

The early 1980s found Canterbury with no assigned clergy until the first ordained woman priest in Arizona, The Rev. Renee Miller, was placed as Associate Rector at Epiphany and Chaplain at NAU. She then became Vicar of Kingman area churches, combining with coming to NAU each week and then back to Kingman for Sunday services.

She was succeeded by the Rev. Margaret Babcock as now-Bishop Heistand drew the Canterbury groups statewide into Collegiate Chapels. The university moved all campus ministries into a new building on

the west side of campus called the Campus Ministry Center, the Episcopalians could only use worship space when it was not in use by others. The Rev. Babcock also was named Northern Regional Priest-Missioner, but resigned after five years to become the Rector of St. Matthews in Tucson.



Fr. Harte with Canterbury students.

During the time of interim Fr. Trevor Lewis, parishioners from Epiphany became very active with Canterbury. Dr. John Caskey and his wife, Sue bought a van big enough to drive a group to out-of town functions and excursions out of state. Sue Martin Caskey and Linda Radosevich (later chaplain) also made sure the students were fed meals when they met weekly. Frs. Larson and Harte made sure Epiphany was a strong part of the campus community, overseeing priests assigned during the 1990s including Tim Kazan, Kerry Neuhardt, Mary White, Dale Lumley and Don Hickman. Fr. Kazan came down from Page and Fr. Neuhardt up from Sedona. Fr. Kazan was killed tragically north



Sue Martin Caskey, aka Elizabeth I and her Canterbury court.

of Flagstaff on Highway 89 after a late night drive from meetings in Phoenix. A part-time lay Chaplain replaced clergy, with Linda Radosevich and Tamie Harkins serving Canterbury under the direction of Frs. Harte, Morrison and Pastor Robert Linder.

Currently, Canterbury again has a full-time priest of its own in The Rev. Megan Castellan.



The Rev. Megan Castellan.

Editor's note: A complete history by Bob Schacht is available in the Epiphany archives. This is an edited version of Bob's research.



The Church's Finances – Difficult Times in the Thirties

BY RON GUNDERSON, PARISHIONER AND FORMER VESTRY MEMBER

ACROSS THE NATION, 1938 WAS AN exceedingly difficult year, and the impact on Flagstaff's struggling Mission Parish was no exception. The U.S. economy had once again slipped into a deep recession and unemployment levels had reached 19 percent, or about twice the rate that exists in early 2012. A new minimum wage bill establishing a rate of 25 cents per hour was passed in 1938. Based on a standard 44-hour week at the time, those workers lucky enough to have a job were assured of earning at least \$11 a week – before taxes!

The Treasurer's Report for the Church of the Epiphany for the year ending December 31, 1938, shows total receipts for the year were \$1,985.11. Local pledges for the year were \$692 and plate collections amounted to \$312. The largest expense in 1938 was the Vicar's salary which was \$975 for the year, or just over \$80 a month. (Note: In 1938, the Church of the Epiphany was still a mission parish; therefore, the pastoral leader of the church was called a Vicar as opposed to a Rector. In addition, what we call the Vestry today was called the Bishop's Committee in the Mission churches at that time.) The Rev. George Prendergast served as the Vicar during these difficult years from 1937 to 1941.

It was not uncommon to find "Accounts Due and Unpaid" for several months during those years.

The matter of the Parish House debt was particularly daunting. The minutes of the Bishop's Committee for January 1938 indicate that no principal or interest payments had been made on the mortgage since July 1, 1936, and that four payments were now due. A motion was passed at that meeting to direct all rentals from the use of the Parish House to retiring this debt. However, a complication arose when the renter fell behind in his payments. Later records indicate that a member of the Committee had engaged in discussion with the Credit Manager of the renter's employer – Babbitt Brother's Trading Co. – to obtain an agreement whereby the company would withhold \$20.00 per month from the renter's salary until the back rent was paid!

Although money was scarce in the years leading up to WWII, the parish records contain ample evidence of gifts-in-kind or outright donations that were greatly welcomed by our Mission church. Copies of letters of thanks written 72 years ago, and now gently faded with the passage of time, remain in the church files expressing words of thanks for these considerations. In 1940, a letter addressed to Mr. Cheeves, a local plumber, conveys the gratitude of the Bishop's Committee members when the plumber's invoice arrived and was marked "Paid," as he had donated his services for work he had recently

completed. Similar letters of thanks reflect donations of wine for Holy Communion from Midgley's Market, and a free showing of a movie at the Orpheum Theater for the annual father/son banquet the previous month.

Today, churches continue to rely on donations from members and friends along with monies received from pledges and plate offerings; however, for many years, particularly from the 1930s through the 1950s, Epiphany Parish's budgets were greatly enhanced from one, and eventually two, women's auxiliaries known as St. Margaret's Guild and St. Anne's Guild. These guilds were comprised of devoted parishioners whose activities provided invaluable sources of revenue for many years. Records from the particularly difficult year in 1938 indicate that St. Margaret's Guild had agreed to assume responsibility to make the first of the four payments on the Parish House that were long overdue. Other records from that period show that the Guild borrowed \$250 at 2 percent interest in order to pay the church's share of the paving assessment for the road in front of the parish. Approximately one in eight dollars of the parish budget in 1938 was provided by the members of St. Margaret's Guild. Membership in the Guild was reported to be 36 women at the time. The Guild received some of its funds from dues and voluntary donations from its members; however, records reflect the Guild's fundraising efforts included numerous card parties and church sales, along with dinners and dances for the community. The monies received at these events along with the fees for the rental of the parish hall by other organizations using the building, also provided sources of revenue.

Ten years later, in 1948, the parish's finances were in better condition. The overall budget had increased to \$6,510 and the priest's salary was \$200 a month. Two years later, St. Anne's Guild was established as a second women's auxiliary for women wishing to meet in the

evenings as opposed to the daytime. In 1950, St. Anne's convened its meetings on Wednesday evenings twice a month. Since 1948, the membership and budget at Epiphany have each undergone substantial growth to provide a solid foundation for parishioners today.

However, at one point in the 1980s, utility bills were taped to the wall in the church in hope that a member would pick up one and pay it. They did so.

It is interesting and perhaps important, that we reflect on the challenges faced by those who worshiped here when our parish was in its youth, in order that their contributions are not forgotten as we commemorate the events that are part of our celebration today.



Epiphany's welcoming red front doors on Palm Sunday in the 1990s.



Wendy Sabala and Bill Culbertson hold collection plates to be blessed.

Art at Epiphany

BY DEBORAH SWIFT, PARISHIONER

OVER THE 100 YEARS OF EPIPHANY'S history, many people have contributed art works to

enhance our worship experience and the beauty of our space. Some works bear dedicatory plaques; many were given anonymously, or the names of the donors have been forgotten. One piece of which we do know the story is the 3-part painting of Christ's crucifixion which hangs in the stairwell between the sanctuary and parish hall. The artist's signature and date may be seen on each section: John R. Salter, 1960. Originally, this painting was displayed in a custom-shaped niche in what is now the church office.

In the 1960s and later, this room was a chapel devoted to *Nuestra Senora de las Rocas* (Our Lady of the Rocks), and furnished with original pieces designed and fashioned by Mr. Salter during his time on the art faculty at Arizona State College in Flagstaff.

Decorative elements included stained glass, several paintings, sculptures, ambry, candle brazier, and a white altar.



Epiphany's chancel and altar in the 1990s.

The wood block prints of the Stations of the Cross, which we display each year around the walls of the nave during Lent, were designed and made by Charlie Aldrich in 1977. He was an art student at the time, and they were his senior project. When his own daughters came to NAU, he gave the prints to Epiphany.

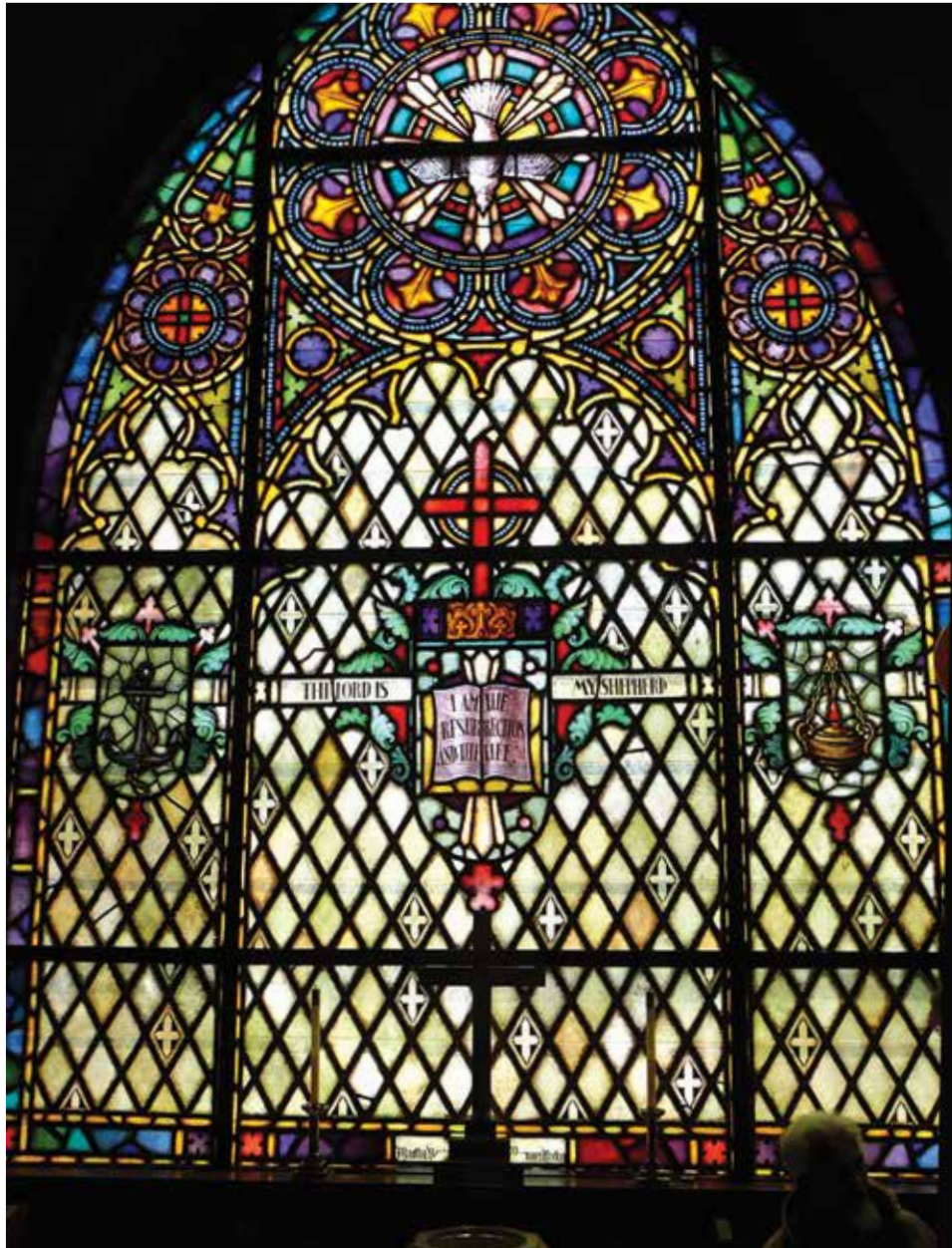
Ron Piotrowski, NAU art professor, donated an oil painting depicting the Passion. It also hangs in the stairwell.

Elsewhere in our building, you can see representations of St. Francis, the Madonna and Christ Child, John the Baptist and angels, in posters, statuary,

wood-carvings, icons, banners and the list goes on. Each of these pieces was donated to beautify our worship space or to allow us to take time to gaze and be inspired. It's part of our legacy.







Colored Splendor

BY DONNA BAIRD, VERGER AND PARISHIONER

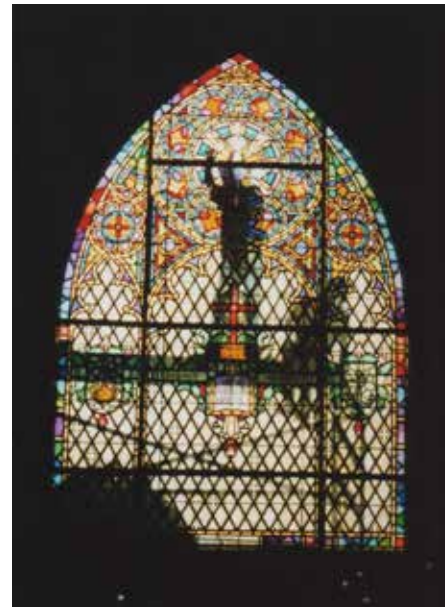
IN 1927, T. E. POLLOCK, A BUSINESSMAN in Flagstaff who helped raise funds for the building of Epiphany, decided along with his wife to have a large stained glass window made for the church. This was to honor both of their mothers who had died within months of each other in 1917. The window was paid for by the Pollocks and was shipped to Flagstaff. Then the Great Depression hit, and it wasn't until 1932, during Rev. Ten Broeck's tenure, that the window was finally installed. Until that time the space for the window had been boarded over to keep out the elements.

There was a problem with the installation: it was installed backwards and the words from the Twenty-Third Psalm could not be read. This misplacement caused the paint on the glass and the lead to be exposed to the elements until 1998. In an effort to protect the window from vandalism, the church had placed a Plexiglas cover over the stained glass; but this intensified the heat and caused the lead to further soften and the window to start to buckle. This, along with the fact that the window had not been properly installed with the right support all those years ago, led the church to call in the experts for the restoration of this masterpiece.

A Los Angeles based firm, Judson Studios, was commissioned to do the restoration, with all the work done using the same methods that were utilized to make the window – hand painted glass and hand leading.

Stained glass can be made in two different ways, either by painting the glass with special paint and firing it, or by mixing different minerals and salts into the liquid glass to make colored glass in sheets or different shapes. The stained glass window for the church was made using the hand method. The window was removed with hammers and chisels around the window, and was lifted out in pieces just as it had been installed. This exposed another problem: the original opening had been too small, and a groove had been cut in the surrounding wood to contain the window!

The cost of the project was close to \$38,000, which was donated by church families. A grant was also received from the Vernon Taylor Foundation in Denver, Colorado, a foundation dedicated to these types of restoration projects. A Plexiglas window painted in “stained glass” colors by Patrick Yowell was placed in the opening for the three months that the restoration took. This window let in lots of light and sun, which made it difficult for the clergy to conduct services and the choir to sing as the light poured in and blinded everyone in the chancel.



Restorations were done in 1998 to Epiphany's beautiful and historic stained glass window.

The Stations of the Cross

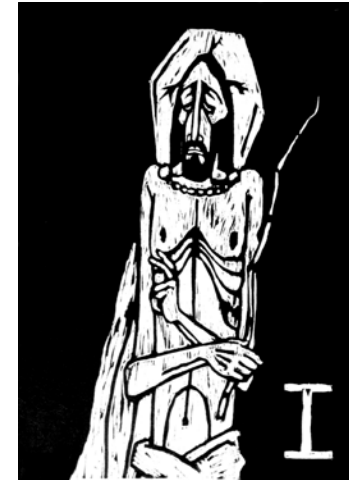
BY CHARLES ALDRICH, ALDRICH GALLERIES, EAGAR, ARIZONA

I MADE THE WOODBLOCK PRINTS OF THE Stations of the Cross in 1977 as my senior university art project. As a senior in high school I had become a “Jesus freak” and had decided to attend Oral Roberts University. While there I became and Episcopalian, not the usual outcome expected of an ORU student! I had always been drawn to, and drawn crucifixes and decided to carve and print the Stations of the Cross for my senior art show. My art teacher was very opposed to the idea, voicing opposition by saying that, “Jesus doesn’t suffer any more” and that to show Jesus on the cross was “negative”. Well, I went ahead anyway. I sold some sets to friends, the university chaplain and a local poet.

When I came to Flagstaff the next year I immediately became involved in Epiphany. I offered a set of the stations to the church and Fr. Fosse was very kind in accepting them. I think I matted them but could not afford to frame them. Several years later a parishioner had them framed. When my family and I left Flagstaff so I could take a teaching position in the White Mountains, I made another set of stations, with a southwest theme, and have since sold all of them. I also carved a set of relief carvings of the stations for St. Peter’s Catholic Church in Springerville. I continue to do religious artwork and sell them at the Monk’s Corner in Santa Fe.

Donna and I had many close friends at Epiphany, and since both our daughters attended NAU and Epiphany, we still feel a close bond. I have several very special memories of Epiphany. My grandmother died and my parents, not being religious, chose not to have a service for her. Fr. Fosse met Donna and me in the sanctuary one evening and conducted a brief memorial service for us. It settled things for me, and I’m still grateful for his kindness. On a happier note, our oldest daughter, Claire, was married to Nick Porter there, and I have nothing but good memories of that happy event.

Both our daughters, Claire and Eleanor, were parishioners at Epiphany while attending NAU. We have been privileged to have attended Epiphany on and off during those years. We hope to continue our connection. Epiphany is a beautiful and special place.





Music at Epiphany

BY CHARLES SPINING, ORGANIST AND PARISHIONER
(WITH ADDITIONAL NOTES BY JOAN BRUNDIGE-BAKER)

MUSIC CERTAINLY MUST HAVE PLAYED a significant role in the early history of “The Little Brown Church on the Hill”, though the specifics of what took place in regular services during the first half of the last century are largely lost in the annals of time. Printed bulletins and orders of service, if any, were not passed down along with other existing records of the church’s history.

The original design of the chancel area of the church, in traditional Anglican style with facing choir stalls placed at right angles to the altar and to the sanctuary of the church, implies a history of choral music as part of the services. While there probably would have been less congregational participation in comparison to the present day, at least two Hymnals would have been in common use during the first part of the last century. “Hymns Ancient and Modern”, in its 1860 version as published by the Church of England, was the model for periodic revisions of the American Episcopal Church’s “Hymnal”, authorized by General Conventions in 1871, 1874, 1886 and 1910. Further revisions and additions of hymns occurred through the 1920s, and at the General Convention of 1937 The Rev. Arthur Lee Kinsolving (later Bishop of Arizona) introduced a resolution calling for a completely new edition. This resulted in the 1940 Hymnal, utilized during the next four decades until the introduction of the 1982 revision that we use today.

Few records remain of specific individuals who might have provided music for the accompaniment of worship services prior to the 1950s, and it is assumed that various members of the congregation who possessed the necessary musical skills would have stepped up to the task of leading a choir made up of singers drawn from the general congregation. Parishioners Kathleen Gregg and Kathryn Sutherland were thanked by the Rector in the 1960s as accompanists. Kathryn Sutherland also served as organist and choir director, leading the Junior Choir that sang on the first Sunday of each month.

A two-manual reed organ provided musical accompaniment in the sanctuary during those years. Flagstaff native and long-time resident Betty Lou Cummings recalls occasionally playing this instrument as a young college student, and she describes having to give this often-recalcitrant instrument a good swift kick in order to activate its air supply. This was during the years 1943-1947, when she was a student of Ruth Ardrey, organist at Federated Church and wife of State College President Dr. Eldon Ardrey. Ms. Cummings also recalls the Rector at that time, a Rev. Gooderham, an Englishman, who always insisted that hymns be played at “a rapid tempo”.

In the early 1950s, Epiphany’s Rector learned of an individual in town who might be able to revive the old reed organ, by then on its last legs. Although he came to Flagstaff in 1947 to establish a dental

practice, John Stilley was not initially associated with Epiphany Church since he and his wife Marie came from a Southern Baptist background. Stilley had studied organ with the distinguished teacher Harold Gleason at the Eastman School of Music, prior to Navy service and training as a dentist. During post-graduate studies at Northwestern University he supported himself as choirmaster and organist at a large church in Evanston, Illinois, and was thus well equipped to provide those services here in Flagstaff.

At this same time, a small pipe organ from a former Episcopal church in Jerome, and then in storage in Williams, came to Stilley's attention. Thus began the nearly 40-year legacy of his tenure at Epiphany and the building of the instrument that we have today. Pipes and other materials were garnered from various locations both in this country and abroad. With the assistance of Phoenix organ-builder Marvin Anderson and the advice of a legend in the organ world, theologian, musician, and missionary physician Dr. Albert Schweitzer (that association is another story), Stilley diligently worked at the installation and subsequent expansion of the instrument as a part-time hobby when not filling and extracting teeth at his dental practice downtown.

The small room on the north side of the chancel area, previously used as a Rector's office and Sunday school room, was adapted to accommodate the organ installation. Meanwhile, Marie Stilley was busy raising

three young boys, and they each recall that when their father became engrossed in his organ building after closing up the dental office in the late afternoon, a telephone message often had to be sent to the Wilson family across Beaver Street, and someone sent over to the church requesting that "it was time to come home for dinner".

During those years, John Stilley again served in the dual roles of choirmaster and organist. A traditional Christmas Eve organ recital always preceded the late service, attended by many members of the community as well as the Epiphany congregation. Sunday afternoon recitals were frequently held, featuring local organists Ruth Ardrey, ASC music professor Michael Schott, and the Rev. David Adamcik of Shepherd of the Hills Lutheran Church. A recycled "baroque" division of the organ, acquired from an Eastern college, was added during these years, as well as a set of trumpet pipes with origins in a church in Kansas. Additional pipes were obtained from an organ-builder in Holland, and wind chests and electrical supplies came from various American organ builders and supply companies.

A tragic event took place in July of 1962 when the organ was vandalized by persons unknown, resulting in severe damage to the newly installed baroque division of pipes, the chimes, and much of the electrical system. This setback did not deter Stilley from continuing his long-range project of building and maintaining one of the finest instruments of its kind in Northern Arizona.



Organist Dr. John Stilley. Photo: Arizona Daily Sun

An amusing document survives from this time, a letter to Dr. Stillely from the current Rector at the time, The Reverend Robert Lord, admonishing him for “deviation” from the scheduled hymns of the day (perhaps a remnant of his Southern Baptist tradition of spontaneity and free interpretation of the hymns) and excessive use of the chimes during services. In the interests of “good order” these were to be avoided in the future. Father Lord then praised Dr. Stillely in a report to the parish in 1966 and his contribution as both organist and choir director, stating the services would be “dull indeed without music.” It was noted that Stillely had installed another organ stop, a “crum horn—but certainly sounds much better than that”.

James Kirk, long-time director of choirs at Flagstaff High School, relieved Dr. Stillely as choir director for

five years, and was followed in that capacity by Sonya Best Kennedy in 1982. Kennedy brought to her role as choirmaster extensive experience in Anglican Church music traditions at the University of North Carolina. Children sang in organized Junior Choirs over the years, led by Sunday school teachers Judy Wood, Sharman Cawood and later Martha Taylor and others.

In 1986, Dr. Stillely retired from both his dental practice and as Epiphany’s organist, and was succeeded by Charles Spining, who has continued in that capacity for the past 26 years. Mr. Spining’s musical background includes degrees from Occidental College and Boston University. Dr. Jeffrey Hall, director of Flagstaff’s famed

Lowell Observatory, often serves in the capacity of assistant organist.

Epiphany’s current choirmaster is Mary Anne Bruner, all-around musician and Flagstaff Symphony Orchestra cellist. With a DMA from the University of Texas, Bruner has also served in various other administrative capacities at Epiphany since succeeding Sonya Kennedy as choirmaster in 2007. Under the leadership of Kennedy and Bruner, the highest standards of choral music in the Anglican tradition have been maintained, with a fine choir averaging 15 to 20 members filling the choir pews at services from September through May. Celebration of the traditional Festival of Lessons and Carols, occasional choral evensong services, and participation in other major festivals during the Liturgical Year have been essential features of this vital ministry in worship at the Church of the Epiphany.

Enhanced by the wonderful acoustical qualities of our century-old sanctuary and chancel, organ recitals, lecture-recitals, and concerts continue to be presented by choral ensembles from Northern Arizona University and by Epiphany’s many in-house musicians. Ongoing restoration and rehabilitation of our unique organ has included the replacement of the original Austin console in 2004, together with a new division of pipes and restoration of the Reuter trumpet. Further restoration and additions to the organ await future funding, assuring a continuing tradition of fine music at the Church of the Epiphany well into the next century and beyond.



Organist ‘Charly’ Spining.



Choir Director Mary Anne Bruner sings in procession with Alex Kephart.



Careful unloading and reinstallation of the organ console in 2004 restoration.

Senior Choir

BY SONYA KENNEDY, PARISHIONER AND CHOIRMASTER FROM 1982-2007

WHEN I ARRIVED IN FLAGSTAFF FROM Chapel Hill, N.C. in July of 1978, one of my first goals was to locate an Episcopal church for my place of worship. The Episcopal liturgy had become very meaningful to me as these remarks will reveal. I began singing in the Epiphany Senior Choir with James Kirk, who had been conducting the choir since 1977. When he left in the spring of 1982, Fr. Fosse, aware of my choral music training, asked me if I would assume the position of Choirmaster in the fall. I did so and continued until my retirement at Pentecost, 2007 – 25 years later.

The liturgical changes we experienced in those twenty-five years made for exciting and vibrant times in the worship life of Epiphany Church as it was also occurring in the greater Episcopal Church USA. Many changes were brought about by the adoption of the *1979 Book of Common Prayer* with its liturgical options for Rite II, prayers, ordering of services, and “new” services. The completion and adoption of the *Hymnal 1982* gave musical support to these options with reintroduced ancient music and new service music, especially Rite II settings for the Ordinary of the Mass. The body of hymns included old friends and wonderful new hymns written since 1940. Fr. Larson began scheduling a “Hymn of the Month” to introduce new hymns from the *Hymnal 1982*, a practice which continues from time to time.

In July of 1984 and 1985, I attended the Evergreen Music Conference in Colorado, where I was introduced to the *Hymnal 1982* by faculty who were serving on the Standing Commission on Church Music. In January of 1986, Epiphany dedicated its own set of new 1982 Hymnals (so named because the 1982 General Convention approved the texts). We used a special liturgy written for this event, which was given to me as an Evergreen conferee.

At these conferences, conferees were introduced to several ways that the singing of Psalms could be introduced to our congregations. After all, singing the Psalms is an ancient tradition. St. Augustine famously said that “he who sings prays twice.” Initially, in 1984, we used *The Psalmnary*, which provided antiphons and pointing of Psalms of the three-year lectionary. Our practice, which we continued until September 1990, was to sing the proper Psalm twice monthly and on major feasts. Among our several cantors who served in the reinstatement of this historic practice in Christian services were David Reber, John Taylor, Mary Henry, and Laszlo Jaszay. In later years the choir would introduce Simplified Anglican Chant settings from the *Hymnal 1982*, which the congregation still sings today.

After the 1979 Prayer Book, Morning Prayer Services became rare. Unfortunately, the congregation lost the opportunity to sing the familiar Anglican



Choir members wait for a blessing before Sunday 10:30 service.

Chants, such as the *Venite*, *Benedictus es Domine*, and *Magnificat*, which were such a strong part of our musical and liturgical heritage. Fr. John Larson introduced the practice of including some of these chants in the Liturgy of the Word during the four Sundays of Advent, 1984, a practice we continued through Advent 2005.

In the process of getting to know our new hymnal, from January 1986 -1991, we learned several new settings for Rite II Holy Eucharist by Mathias, Proulx, Schubert, Powell, Hurd, and Near.

Speaking of historical liturgical practices, The Great Vigil of Easter, eliminated from the *Book of Common Prayer* in 1549 by Archbishop Cranmer, was restored by the Standing Commission on Church Music in the 1979 Prayer Book for use on Holy Saturday. This was a new experience for Epiphany when Fr. Larson introduced it in 1985. The music needed for this service was now available in the new Hymnal.

I was pleased to work with John Stilley as organist until he retired, effective September 1, 1986, at which time Charly Spining became our organist. He continues at the console today. In the fall of 1986, I was granted a leave of absence for one semester,

during which time Laszlo Jaszay served as choirmaster.

For many years, Epiphany would celebrate Christmas Lessons and Carols on the Sunday after Christmas Day. When The Rev. Trevor Lewis was our interim rector in 1990, we celebrated our first Advent Festival of Nine Lessons and Carols in the Anglican tradition of King's College, Cambridge. At 5:30 p.m. on Sunday, December 16, 1990, clergy, choir, representatives of the worship ministry of Epiphany parish, and the congregation participated in this special service. I remember that first evening, as it was just beginning to get dark, lights were coming on in town, and as the choir made its way outside from the parish hall to the front door of the church, it started to snow. It was (dare I say?) magical. The 5:30 time lasted only a few years, because two services on a given Sunday proved to be too much for us Episcopalians! We moved to having our annual Lessons and Carols as the Liturgy of the Word for Holy Eucharist. This is the practice we continue today.

From time to time, the choir has sung special services. We sang two evensong services in 1991, one on Epiphany and the other for St. Simon and St. Jude when the Dean of Exeter visited our parish. At the request of Pastor Bob, we sang Candlemas in 2003. During the summer of 1991, nine members of our Senior Choir participated in the closing Eucharist of the 1991 General Convention in Phoenix—an extraordinary experience for all of us who participated! We also participated in the Ordination and Consecration services in Phoenix for Bishop Shahan and Bishop Smith.

As you can see, the five priests and several interim priests have brought some rich musical gifts to our parish's worship. Fr. Larson brought us the Solemn Procession which is intended to set major Feast Days apart from ordinary Sundays. Fr. Fosse used

the Great Litany sung in procession to mark the beginning of Lent. In these two practices, the choir surrounds the congregation and unites with them in praise and prayer.

During Fr. Joe Harte's tenure, a brief Carol Service was added between the Organ Recital and the Midnight Mass on Christmas Eve so that the congregation could sing some of the familiar Christmas Carols. He also brought to us the wonderful "Behold the Wood of the Cross" and "Reproaches" by Victoria which have touched so many congregants and visitors during the "Veneration of the Cross" at the Good Friday noonday services."

In February of 2005, our new handbells arrived. They are a three-octave set of beautiful Schulmerich bronze bells provided through generous gifts from Sharman and Carl Cawood and Fr. Richard and Elaine Morrison. To borrow Hymn #420, "in making music we have found a new dimension in the world of sound," as worship moves us to a more profound alleluia! Amen.



Georgia Duncan and Tim Hinderliter.

During my tenure we were blessed to have many very talented instrumentalists in the congregation who willingly gave their time and talent to our musical offerings. Among them were Rebecca Scarnati, oboist; Jeanette Moore, flautist; John Burton and his family, all cellists; John Kafalas, trombonist;

Chris Burton, cellist; David Reed, trumpeter; Kendra Morgan, flautist; Elizabeth Kjellgren, harpist; Dinah Smith, violinist; and David Bruner, bassoonist. Dana Kjellgren and Melissa Ferguson have served as



The choir sings an anthem during the 10:30 service.

cantors. Original anthems were composed for our choir by Göran Kjellgren and Tom Cleman. Mary Anne Bruner arrived in Flagstaff with many talents. She served as cantor, soloist, substitute choirmaster, and emergency bell player. Assuming the position of Choirmaster at my retirement, she continues to bring her many talents to our music worship.

I cannot finish this report without giving accolades to the choristers who have led the congregation in all of this musical worship. During the twenty-five years of my tenure, more than 100 singers have sung to the glory of God in our services. Some were here only a short time and some have sung for many years. Ages have ranged from 16 to 76. The experience and training of our singers ranged from high school choirs to advanced degrees in music. They have worked together to lead our congregation in praise, Psalms, and prayers. As Pastor Bob would say, "Soli Deo Gloria."



Sonya Kennedy with a cake celebrating her 25 years of service as choir director.

Junior Choir 1977-2012

BY SONYA KENNEDY

SHARMAN CAWOOD AND JUDY WOOD started a Junior Choir sometime around 1976 or '77 when their children were of Junior Choir age. Bernice Wallace stepped in for Judy in the fall of 1982 when Dick Wood was on an exchange in Montana. After Judy came back, they continued until their girls got older and then Judy and Sharman transitioned into working with the Youth Group until around 1986.

Sharman says “One of the best stories on me with the choir was a year when we were singing at the Episcopal Church in Sedona. We had planned an outing to Sycamore Canyon afterwards so we had several cars of parents and choir members going down. As we pulled out onto Rt. 66 from Beaver, a police car flashed his lights and pulled me over. Imagine his shock when 12 cars all pulled over behind me!!! I had forgotten to put my renewal tag on my license plate of all things! It was years before I lived that down!”

“Judy and I had great times picking out music for the choir and teaching the children the basics of rhythm and harmony. I hope the kids had as much fun as we did. I know they sounded incredible—Nick Lyndon has some recordings of them I think. He was such a help to us as the head of the Sunday School.”

Martha Taylor began directing the Junior Choir in 1988. The Junior Choir sang at her wedding to Sherman Stephens in 1991. She continued until her retirement as choirmaster after Pentecost, 1995.

Jeff Hall arrived in Flagstaff in 1999 to take a three-year post doc position at Lowell Observatory. When Martha retired, he began directing the Junior Choir in the fall of 1995. He continued through 1998. He recalls “a whole previous generation of Epiphany kids, not only the choir.” He remembers not only a very small Alex Kephart and Gerety girls, but instrumentalists Rayne Trotter, Mary Kate Piotrowski, et al. He also remembers “folding in” the young singers on Easter. “The Senior Choir was singing a setting of *I Know That My Redeemer Lives* (by Johann Michael Bach). The children sang the *cantus firmus*—in German—with the sopranos. I still remember that as one of the most beautiful moments I can recall in the choir, with those clear young voices mixing with the sopranos. We did some good stuff!”

Ileen Mattson directed the Junior Choir through the spring of 2000. Paul Mayhew, a Choral Assistant at N.A.U. was the director in the fall of 2000 until Christmas when Mary Anne Bruner assumed the position. She continues today.



The Junior Choir sings an anthem during the Sunday 10:30 service.

Deacons at Epiphany

BY THE REV. JAN JAMES, RECTOR

IN THE EPISCOPAL CHURCH, THERE ARE three orders of ordained ministry: Deacons, Priests and Bishops. A person ordained as a deacon falls under one of two categories, transitional deacons, or permanent deacons.

Any person called to ordained ministry will always first be ordained as a deacon. Transitional deacons will later be ordained to the priesthood. However, some individuals are called to the permanent diaconate. This is a very special ministry.

The ministry of a deacon—especially those who are permanent deacons—is to bring the needs and suffering of the world to the church, and take the church out into the world. In the ordination service for a deacon, The Book of Common Prayer says this:

In the name of Jesus Christ, you are to serve all people, particularly the poor, the weak, the sick and the lonely.... You are to make Christ and his redemptive love known, by your word and example, to those among whom you live, and work, and worship. You are to interpret to the Church the needs, concerns, and hopes of the World.

Therefore in addition to assisting the bishop and priests in public worship and in the

ministration of God's Word and Sacraments, deacons usually have specialized ministries, such as prison and jail ministry, hospice care, chaplains in hospitals, homeless shelter ministry, health care ministries, etc.

The Episcopal Church of the Epiphany has been blessed to have the ministry of a number of permanent deacons through the years: Susan Faure, Vergie Ferguson, and Joan Lewis.

Currently, Epiphany is blessed to have four permanent deacons serving Epiphany and its congregation: Deacon Frances Ryan, ordained May 21, 1994, Deacon Bess Driver, ordained October 14, 2006, Deacon Janetta Beaumont, ordained January 26, 2008, and Deacon Scott Deasy, ordained May 5, 2012.



Deacon Vergie Ferguson



Fr. Joe Harte and Deacon Susan Faure congratulate a newly baptized baby.



Deacon Frances Ryan



Deacon Janetta Beaumont

Our Animal Friends

BY CAISLIN WEATHERS

WHEN RICHARD MORRISON CAME to be our rector in 2003 and designated a conference room as the St. Francis Room, he confirmed Epiphany's long attachment to our special animals. The room is full of animal figures along with pictures and books on the work of St. Francis.

Our parish has hosted a number of live friends as well, some visiting daily with their "parents" as part of the work force. Although some eyebrows have been raised from time to time, these Epiphany mascots, have participated on many levels. Fr. Joe Harte's beloved lab,



Fr. Joe Harte leads John Caskey out for the Blessing of the Hounds in 1992.

Photo: Sue Martin Caskey

Maggie, was in attendance at most meetings in the church office. Around that same time, we were adopted by a striped, long-legged cat, some say from a home across the street, who would always utilize an open door to slip inside and make himself at home in our house. 'Kitty' often attended services, usually prowling around in the choir stalls. One memorable Sunday morning he decided to check out the view from

atop the altar. "Bishop", a border terrier, named after the newly installed Bishop Shahan, attended parish events with his "Mom" Sue Martin Caskey.

The Blessing of the Animals service held early each October has drawn creatures of all kinds, from snakes and lizards, the occasional bird, dogs, kitties and Sue Martin Caskey's Welsh ponies. There have been a number of escapes, unplanned urinations, and feline hisses and yowls. Some still remember one Saturday evening service when a collie, impatient waiting in the car, burst through the car window and found his way through the open doors. The dog then trotted in front of the pulpit where Pastor Bob was preaching, and took his place beside the piano and his mistress who was accompanying the service.

Oliver, a little Lhaso Apso/poodle mix, has been in charge of the church office for years, assisting the parish administrator, Deacon Bess. He answers the doorbell, does a security check on visitors and monitors staff meetings. On the days Oliver goes to the groomer, many who come to the church office feels a sense of loss, and always inquire about him and his health.



Deacon Bess and "Ollie".



Caislin and Annie.

Annie, a spotted heeler/Springer mix, is chaplain to the choir. She comes faithfully to rehearsals, moving through the rows to sit next to anyone she recognizes as needing a bit of her time. Annie has been known to lead a practice procession, and occasionally assists the choirmaster with a tail-based rhythm. She

attends meetings, often announcing her arrival with the clicking of claws across the wooden floor of the parish hall. Events with food are at the top of her list.

Annie gave a widow quiet comfort after the death of a husband. A noble dog, Hector, was a dignified presence at his master's funeral, seeing his master off to eternity, like that of the little dog at Greyfriars.

"All things bright and beautiful, creatures great and small. All things wise and wonderful: The Lord God made them all."



The annual Blessing of the Animals on Sunday afternoon closest to the Feast of St. Francis has been a favorite at Epiphany over the years.

From Our Rector

BY THE REV. JAN JAMES

IN JANUARY 2006, I WAS CALLED TO BE the rector of The Episcopal Church of The Epiphany. It became quickly apparent to me that I had joined a congregation that had a deep sense of community and belonging, not only within the parish, but also within the town of Flagstaff. There were, and are, folk who have lived in Flagstaff and have been members of this church before I was born. Priests come and go, but this faith community has remained a strong faithful Christian fellowship.

Epiphany in Flagstaff is a parish that has been in existence for 100 years, and so it is to be expected that this congregation has experienced many things together, some wonderful, and some extremely painful. There have been many times of great celebration; this parish knows how to celebrate! But there have also been times of great sadness and grief; the members of Epiphany know how to come together to support each other during such times. Finally this Christian community has had to learn to forgive. This will be true of any Christian congregation that has the opportunity to celebrate 100 years of existence. Throughout these 100 years Epiphany has grown in its Christian journey and faith, and the Holy Spirit of God has been guiding this community to accomplish God's transforming will and purpose. It did not take me long to discern this.

When the congregation of Epiphany was asked by Timothy Dombek, Canon to The Ordinary, (the Bishop's right hand person), what were the qualities

that drew you to Epiphany, the top three answers were, *the worship service, the welcoming spirit of the people, and being part of such a loving community.*

When asked what core values this church embraced, that if they ceased to exist, Epiphany would not be the same, the number one answer was *the spirit of outreach.*

The Episcopal Church of The Epiphany's Centennial Book tells the story of a worshipping congregation, a loving, supportive, and forgiving people, and a community of faith that has gone out, and still goes out, into the greater world to make a difference. This says so much! We come together in worship to be spiritually fed, welcoming others to join



Education for Ministry graduation, Pentecost Sunday 2012



us, and be part of a loving, faith-filled community. We are fed the body and blood of Christ in the Eucharist and having taken Christ into ourselves in our worship together, we become the Body of Christ to take out into the world. God continues to answer this congregation's prayer that is said at the end of every Eucharist (Holy Communion):

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious

Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.



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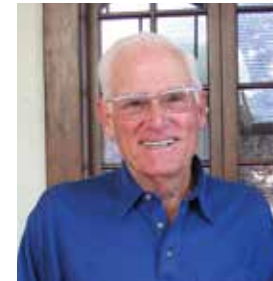
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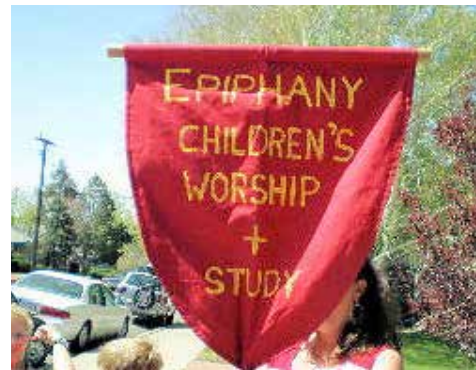


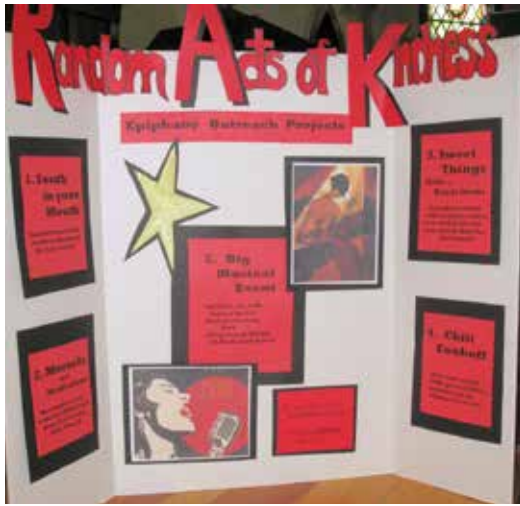




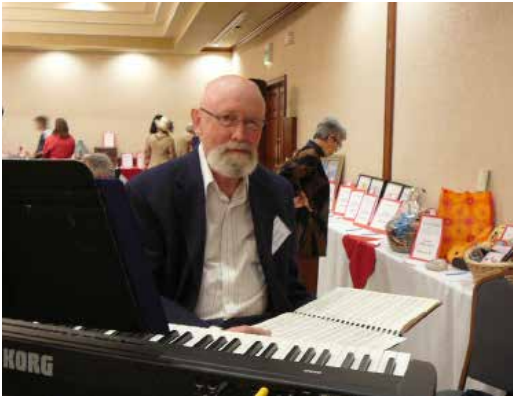
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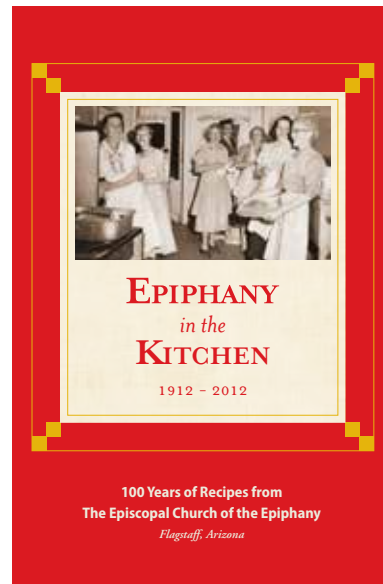


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Most of the information from the 1920s-1940s was taken from the Church Services records, bulletins, and notes made by the clergy.

Acknowledgements

A special Thank You from Priest Jan James for the extraordinary generosity of time, effort, and skill on the part of Joan Brundige-Baker and Mary Ross in making this 2012 Centennial Book of The Episcopal Church of The Epiphany a reality. Without their tireless work, Epiphany's Centennial Book would not have been possible. Joan's historical knowledge and research, and her writing and editing of the various sections, are the heart and core of this book. Mary Ross' knowledge and implementation of graphic design, and her tireless effort in bringing all of the pieces together, has turned the work of others into a beautiful tribute to Epiphany in its centennial year.

Many thanks, posthumously, go to the late Paul Sweitzer. He penned a feature for the *Arizona Daily Sun's SUN DIAL* that was entitled "The Little Brown Church on the Hill" on December 13, 1981 that is a delight to read. He caught Epiphany before the history slipped away. Paul lived two blocks to the east on Elm Street and was part of the Epiphany family from childhood.

Posthumous thanks also to Charlotte Mills Fern and Madeline Evans for their "Brief History" written in 1971, pinning down the clergy and when they served, and to Henry Giclas for his sharing of childhood memories. Thanks to those who served on the Bishop's Council, Vestry, Sunday School, Altar Guild, Women's Guilds, gardeners, office help, choirs and the Senior and Junior wardens who made it look easy.

Thanks to – the writers and researchers for this book and those who "proofed" the results under deadline and "Aunt" Juddie Morris, whose wise council got the project launched.

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The Centennial Committee, who gave up lots of Saturday mornings to plan, push and execute our ambitious ideas.

The Weatherford Hotel for the loan of a historic truck to add 'color' to the July 4th parade in 2012.

All of our 'Living Legends' who make up our parish family.

The attendees at the Storytellers Luncheon, who brought their memories of Epiphany through the years.

Epiphany's office staff who never turned down a frantic request to find pictures and copy archives.

Memorials

Stone baptismal font – Memorial to Violet Abbi Quinn Brown by J.C. Brown.

Two offering basins, the receiving plate and chancel Office lights – Memorial to Kenneth Webber.

The lighted cross on top of the church is also a Kenneth Webber memorial.

Processional crosses – Children's Chapel Memorial to Richard Rush.

Processional cross – Memorial to Perry Stegmier.

White altar frontal – Given in memory of Fr. Lord.

Altar Cross – Memorial of Andrew Holm Jr. from South Melbourne, Australia by his parents.

Many small items, vestments, furniture – Given by members of St. Margaret's, St. Anne's and St. Agnes Guilds.

Entrance Red Doors – Memorial to Brooks Robinson by his daughter Marjorie and husband Terry Lacy.

Processional lights, casket pall, kitchen re-model – Memorial to John Johanson.

Paschal candle holder – Wally DeVaney.

Brass altar flower vases – Gift from Mrs. George Hochdeffer.

Altar candles – St. Agnes Guild.

Offering box/narthex – Melville Mills.

Front street corner Epiphany sign – Given by Rita Brown in memory of her husband, Tyre Harris Brown.

There have been many generous donations to Epiphany for many things over the years including the memorial garden, organ fund, chancel lights, chancel restoration, Columbarium, roof repair, church tower bells, music, window restoration, sound system, children's playground, Solomon investment fund, interior and exterior signs, solar panels, vestments, altar items, Centennial Cookbook printing, and many others.



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