1956-1961

Changes

For Grace-St. Luke's, the year 1956 had a very inauspicious beginning. Dr. Hale had died the month before, and feelings were running high about whether or not to call his son the Rev. George Hale as his replacement. George Hale had agreed to act as temporary rector until a decision could be reached. He was very attached to Grace-St. Luke's and was quite anxious to follow in his father's footsteps. The decision about a rector was to be made at the Annual Parish Meeting in January, 1956 which attracted the largest turn-out ever at a parish meeting. Because feelings were at such a pitch, George Hale ultimately withdrew his name from consideration as the third rector of Grace-St. Luke's Church. In February, 1956 George announced to the Vestry that he had received a call to St. Stephen's Church in Raleigh, North Carolina and that he would be leaving as of March 1.

Troy Beatty was Senior Warden at this time, and under his leadership a search committee was formed which would ultimately call Dean M. Richard MacDonald as rector. Father MacDonald was a businessman/priest. A native of Riverside, California, he was educated at the University of Southern California, and worked for the Portland Cement Company from the time he graduated until 1942. He was a marine in the Pacific theatre during the war, after which he returned to California and began his own concrete business. In 1949 after the near death of a close friend, Father MacDonald applied and was accepted as a candidate for Holy Orders. He sold his business and went to Berkley Divinity School at New Haven, Connecticut, graduating in 1952.

The Commercial Appeal
February, 1959

Grace-St. Luke's Episcopal Church, 253 Lemaster, will begin public healing services at 7:30 p.m. Thursday, Rev. M. R. MacDonald announced today.

"Many are skeptical of healing work," Mr. MacDonald said, "but the recent mission on Christian healing which Mrs. Agnes Sanford held at our church is ample proof of its effectiveness."
Senior Wardens

1940 | Troy Beatty, Jr.
1941 | Troy Beatty, Jr.
1942 | Lee Winchester
1943 | Lee Winchester
1944 | Troy Beatty, Jr.
1945 | B. W. Derecourt
1946 | W. B. Stevens
1947 | W. B. Stevens
1948 | Frank Beene
1949 | Frank Beene
1950 | W. H. Ogden
1951 | R. L. Carpenter
1952 | E. M. Hoiler, Jr.
1953 | Charles G. Morgan
1954 | Troy Beatty, Jr.
1955 | Charles Morgan
1956 | Troy Beatty, Jr.
1957 | Walter Chandler
1958 | W. H. Ogden
1959 | L. Hall Jones
1960 | Ernest J. Smythe
1961 | Carlisle S. Page, Jr.
1962 | Carlisle S. Page, Jr.
1963 | Robert H. Hoshall
1964 | William P. Brown
1965 | S. Shepherd Tate
1966 | S. Shepherd Tate
1967 | Robert S. Kilvington
1968 | Allan W. Applegate
1969 | Paul P. Wilson
1970 | Paul P. Wilson
1971 | Thomas Mallicote
1972 | T. D. Britton
1973 | John B. Peyton
1974 | W. Eugene Smith
1975 | Elwood L. Edwards
1976 | William P. Halliday, Jr.
1977 | Howard K. McIntyre
1978 | Howard K. McIntyre
1979 | Paul Wilson
1980 | Fred P. Sage
1981 | James N. Clay, III
1982 | H. David Hickey, Jr.
1983 | Howard K. McIntyre
1984 | Fred J. Hodges
1985 | Emmet S. Golden
1986 | C. Bradford Foster, III
1987 | James N. Clay, III
1988 | Helen Van Fossen
1989 | Daniel B. Hatzenbuehler
1990 | Daniel B. Hatzenbuehler

After he received his Bachelor of Theology degree, he was appointed overall missionary by the National Council of the Episcopal Church and sent to the Missionary District of the Panama Canal Zone. Father MacDonald was ordained in 1952 at Ancon, Panama. He was Priest-in-Charge of two missions, and then he was elected Dean of the Cathedral at Ancon in January, 1954 where he remained until he accepted the call to Grace-St. Luke's in 1956.

Along with his wife and their four adopted children, Father MacDonald, arrived at the Memphis airport on a hot day in June, and was met by a welcoming committee from the Vestry. They welcomed Richard MacDonald into a church that was divided over the decision not to call George Hale as rector, a church that had lost a large portion of its membership to suburban parishes, and a church that had been under the influence, one way or another, of one man for essentially 25 years. Clearly, the task which lay ahead of Father MacDonald was not an easy one.

Despite the obstacles which lay in his path, Father MacDonald made quite an impact on the spiritual life of the parish and on the future of Grace-St. Luke's School. Mr. MacDonald's approach to religion was quite different from that of Dr. Hale, and he made many changes in the forms of worship at Grace-St. Luke's which included holding weekly public healing services. He is remembered as holding very tightly to his beliefs, and rarely bending to public opinion. In this same vein, Mr. MacDonald was the first rector to mention tithing at Grace-St. Luke's, and this was quite a departure for most of the parish. He also is remembered as a very emotional man, having a charismatic appeal. Mr. MacDonald was greatly concerned with the "souls"
of Grace-St. Luke's, and in his letter of resignation, written in 1961, he said, speaking of the accomplishments during his tenure as rector, "Of far greater importance than all of these, however, is the remarkable spiritual growth of the parish. The people of Grace-St. Luke's are praying and making their communions. Contributing to this growth were the two excellent Schools of Prayer conducted by the Rev. Lee Stevens of the Order of the Holy Cross, and likewise two fine series of lectures by Mrs. Agnes Sanford." Mr. MacDonald was also an excellent pastor and did a wonderful job, in the opinion of many, of bringing the parish back together after the Hale years.

Perhaps Mr. MacDonald's greatest accomplishment was the construction of the first building for the Grace-St. Luke's School. He said of it, "The new Day School building is by far the largest and most important of our material gains, and perhaps more than any other, establishes and guarantees the future." Beginning soon after he arrived, Mr. MacDonald determined that the school should be on a more permanent foundation as a separate entity since it had completely outgrown its quarters in the parish house. In May of 1958 a development committee was formed to look into the feasibility of relocating the school. From their investigations, it was determined that a fund drive should be mounted to provide separate quarters for the school. It was also decided that the name of the school would be Grace-St. Luke's Episcopal Day School and that it would be chartered with a Board of Trustees as a tax exempt corporation, the same way St. Mary's was chartered.

In January of 1959 a charter was issued, and work was begun on plans and funding for the school. The Vestry reviewed two sets of plans and selected those of Gus Wadlington as the design for the building. Construction costs were estimated at $150,000, and the responsibility for raising the money was placed on the Ways and Means Commit-
Everyone involved felt very strongly about the success of the fund drive, and to this end, in March of 1959, a professional fund raiser from the Wells Organization made a presentation to the Vestry to conduct the school fund drive. Their fee was $4,500 for four and a half weeks' work. The Vestry hired the firm which subsequently developed a promotional brochure incorporating photographs of the principals involved in the fund drive as well as photographs of the school and its students, along with the goal and suggested standards of giving. Members of the committee solicited pledges which were to be paid over a 156 week period beginning June 8, 1959. Mr. and Mrs. E. H. Little gave $25,000 as a cornerstone gift for the school building fund.

Despite the efforts of the committee and the Wells Organization, the fund drive fell short of its goal by about $35,000. Briefly, the committee considered postponing construction until all the necessary money could be raised. This idea was abandoned, and the property owned by the Church at 260 and 266 Belvedere was mortgaged, along with the playground/parking lot on Peabody and the house lived in by Mrs. Hale at 1782 Peabody. The Little's gave an additional $15,000, and finally construction was begun. May 29, 1960 was School Sunday and Bishop Barth was present to dedicate the new school building. It was quite a celebration and the Little's came from New York for the event.

The school grew and prospered in its new quarters and was at 90% of capacity in September of 1960. Mr. Robert Park, Assistant Rector, was appointed Headmaster. Grace-St. Luke's School was financially sound, and broke even its first year in operation. The church, however, was not faring so well. Despite the healing which had occurred after Dr. Hale's death and the improvements and additions which had been made to the Church, including a conference room, a beverage room, and changes in
Boy Scouts receiving the God and Country Award in 1958 are George Nowlin, Dan Work, Bailey Wilkinson, Warren McCall and Romily Enochs. The awards were presented by Paul N. Welsh and the Rev. Richard MacDonald.


the sacristy, the number of communicants had dropped. In January 1961, the vestry was facing a year of decreased income. Parishioners and friends of the school would have completed paying their pledges and some pledges had been defaulted on. The school was doing well enough to accelerate their payments to the church for the money borrowed for construction, but the parish was still unable to pay its apportionment to the Diocese.

By June of 1961, the situation had worsened, and the budget was short approximately $13,000 in pledges. The parish was unable to pay its increased apportionment and assessment for 1962, and they were unwilling to go to convention and not accept the apportionment they had been asked to pay. Mr. Park, the Assistant Rector, accepted a call to St. Mark’s in Shreveport and was scheduled to leave in September. In August of 1961, school enrollment was down from 1960 figures and a deficit for the school of as much as $6,000 was a possibility. Perhaps the Grace-St. Luke’s community was being buffeted by the winds of social and political unrest which were beginning to blow across the country. In any case, conditions were unsettled when Mr. MacDonald submitted his resignation on October 29, 1961, having accepted a call to All Saints Episcopal Church in Riverside, California, effective November 15 of that year.

In 1961, Beatnicks may have been the rage in New York, but at Grace-St. Luke’s under the guidance of Scoutmaster George Clark, participation in Boy Scouting was having a resurgence. Troop 34 was and is one of the most venerable troops in the City of Memphis and can count among its alumni many of the past and present leaders of the community. In August of 1961 WMC-TV photographed eight boys from the troop during a flag ceremony and used this spot as the station signed off the air each night. The troop was full with 33 boys making up three full patrols, with a Senior Patrol
Boy Scout God and Country Award recipients in 1956 were Charles Clark, Robert Dillard, George Owen, Arch McLaren, and Carlisle Page, III.
In 1959, Harry Arnold’s fourth grade Sunday School Class studied “Who is the Church? The People.”

Leader and Assistant Patrol Leader. Six scout fathers were in training as scout masters. In 1990 and the age of rap and skinheads, scouting still thrives at Grace-St. Luke’s. George Clark’s son, George Clark, Jr., is Scoutmaster, and the troop boasts 25 active members. It has recently won numerous blue ribbons at area camporees and at Scout Camp, including Best Troop and Best Overall Patrol. In the spring of 1990, Eight Scouts completed the God and Country Course and Manche Mitchell was awarded the rank of Eagle Scout.

Pancake Supper Tradition

The famous Grace-St. Luke’s Shrove Tuesday Pancake Suppers were begun while Father MacDonald was rector. A supper club had been formed in the parish, and the women decided to have the first pancake supper. They cooked and waited on the tables. The turn-out was much greater than they had expected. The next year, two men who owned a flour company donated the flour to make the pancakes and came to the church after work to make the pancakes and serve them. Attendance was again greater than expected, and the event was a huge success. The third year, Father MacDonald saw people lined up along side walls waiting to be served, so he grabbed men out of the line here and there and sent them into the kitchen to help so that people could be served faster and better. As a result, the men of the parish took over this dinner, which has become a neighborhood event, and each year hundreds of people are served pancakes on Shrove Tuesday by the Crossmen.
The Gage Ascension Window. Christ rises in the center in a glorious interpretation by Louis Comfort Tiffany, the largest of seven Tiffany originals in the church. Commissioned for over the altar at Grace Church, this Tiffany was given in memory of former rector the Rev. George Patterson D.D. by Mrs. W.A. Gage and the installation was supervised by Tiffany himself. The surrounding panels comprise The All Saints Window, the later work of Payne-Spiers Studios, given by the parish from 1949 to 1954 to complete this magnificent tribute above the main doors and narthex of the merged church.

14. EAST TRANSEPT (left to right) War Memorial, Revelations 12:7-9, Daniel 12:1, given by the parish in memory of and dedicated to all who served in World War II. Archangel Michael does battle with the forces of evil in both windows. In the panel above we see the Agnus Dei, Lamb of God, with the Banner of Victory flanked by the seals of the Army and Navy. Risen And Victorious Christ, given in memory of Frank Sherman Vories and Alice Wolseley Vories by their children. The Crucifixion, Matthew 27:32-54, Mark 15:24-41, Luke 23:32-49, John 19:17-30, given in memory of Mortimer Grimball Bailey and the only window in the nave and transepts from St. Luke's prior to the merger.
15. and 16. The West Angel Window and the East Angel Window, both the work of Tiffany and both originally installed on either side of the Gage Ascension Window above the altar in Grace Church. Because of their exposures and how they caught the sun, they were referred to as the morning and evening angels. Mrs. D. P. Hadden gave both windows, on the west in memory of her mother, Mrs. Mary Ann Hudspeth Boyd, and on the east in memory of the Rev. Granville Allison, first rector of Grace Church.
17. The Altar, the center window of the Resurrected Christ at the Tomb is made from 17th century glass and given by the parish of St. Luke’s. The windows on either side show the authors of the Gospels and were given in memory of Virginia Fisher and Oliver Joseph Williford by Posey Blanker and Isaac Taylor Rhea. The Last Supper, commissioned for a European cathedral and never installed due to World War I, this incredibly intricate mosaic of Leonardo da Vinci’s work was made in Italy, discovered and purchased at Gorham in New York and given to Grace Church in memory of Annie Overton Brinkley Snowden by the family in the early 1920’s. The purple and red hangings were embroidered by the Women of Grace Church at the turn of the century, and the white by the Women of Grace-St. Luke’s in the early 1960’s. The altar cross is the only piece from the original Grace Church to survive the fire of 1891.
The Lecturn is from the original St. Luke’s at the corner of Union and Idlewild as is the baptismal font in the narthex. The Pulpit came from Grace Church and was given in memory of William Canellem Folkes. The baptismal font below the pulpit also came from Grace Church, given in memory of J.W. Fowler, as did the altar gates, in memory of Benjamin Fishburne Witsell, and the carved chancel walls and choir, in memory of the Rev. George Patterson D.D., former rector of Grace Church. The altar lamp with its Gothic styling, featuring the apostles on the sides, is from St. Luke’s, given in memory of Mortimer Grimball Bailey. The needlepoint Communion rail kneelers are the inspired work of the Women of Grace-St. Luke’s and, dedicated in 1974, symbolize the Gospel according to St. Luke in 14 individual panels.

CHAPEL (below) The first three windows are Tiffany originals from Grace Church: The Nativity, in memory of Evelyn Buckingham Lemmon; Jesus In Joseph's Carpenter Shop, in memory of Cecilia Carrol Finlay; The Boy Jesus In The Temple, in memory of Miles Berry Collier and Mary Berry Collier. The fourth window, Jesus Blessing The children, is in memory of Charles Keeler.

This section dedicated in sincere appreciation to the Altar Guild of Grace St. Luke's Episcopal Church.
Visions of Grace

By Dan Conaway

In the Middle Ages, churches were the centers of learning, religion was the basis of art and the great Gothic cathedrals were the ultimate extension of both. Their magnificent windows not only served to glorify God in His church, they served to show, to teach, to illuminate. With few exceptions outside the clergy, congregations were wholly illiterate and a very real purpose of the windows and art of the church was to paint the Word in pictures. By so doing, as the people learned of God the beauty and majesty of the lesson all around them could raise them above what must have been a drab existence and give the promise of something much better, something eternal. The windows and art of Grace-St. Luke’s are in the same tradition and, as in the cathedrals of Europe, one can stand in our nave surrounded by visual symbols of the Gospel, the story beautifully told, event by event, in order from the Annunciation to the Resurrection.

Telling that story took the church 24 years and three rectors to complete. It began in 1941, shortly after the merger of Grace and St. Luke’s, with the Rev. Dr. Charles Stuart Hale and the dedication of the parish to replace the plain windows of the nave with the story of Christ in stained glass. The project was completed under the Rev. C. Brinkley Morton with the installation of the last window, “The Sermon On The Mount,” dedicated November 21, 1965, and given by Dr. and Mrs. Charles L. Clarke in memory of her father and in honor of her mother.
Only one stained glass window in the nave, “The Crucifixion” now in the east transept, was in St. Luke’s prior to the merger. The rest, 19 of them, are the artistry of Payne-Spiers Studios of Patterson, New Jersey, in close collaboration with the rectors, vestries and parishioners of Grace-St. Luke’s over all those years.

When Grace Church joined with St. Luke’s, they brought a glorious legacy with them . . . seven original Tiffany windows, a stunning mosaic of da Vinci’s “The Last Supper,” the intricately carved wood of the chancel and choir and much more. Perhaps this served as an inspiration for the Gospel in stained glass, the first major project of the merged church, transforming plain and simple St. Luke’s into Grace-St. Luke’s, one of the most outstanding collections of stained glass art in a parish church anywhere in the world.

The tour of the Gospel according to symbols in Grace-St. Luke’s begins in the northwest corner of the west transept with the Annunciation window, Luke 1:26-38. The angel Gabriel comes to Mary with the news that she is to have a child. In the window we see a lily, symbol of Mary’s purity, and the White Christmas Rose, blooming around Christmas and a symbol of the Nativity. Beside Mary, we see red roses, another of her symbols. Because of her obedience to God, she was referred to “as a rose without thorns.” Above Mary’s head, we see a halo of 12 stars, a symbol of the image of a woman in the Book of Revelation standing on the moon, surrounded by 12 stars, about to give birth. The descending dove above is a symbol of Israel, God’s people, in the Old Testament and a symbol of the Holy Spirit in the New Testament. The fleur-de-lis below is a symbol of the Holy Trinity. The next window, Nativity, Luke 2:1-20, shows Mary, Joseph, the baby Jesus and an angel with the familiar Nativity symbol of the Star of Bethlehem above. Below we see the Glastonbury Thorn which
blossoms in England at Christmas and serves as another symbol of the Nativity. The panel above these two windows has messages for us as well. The two birds on either side of the bowl represent people who come to the tree of life, eat there, and obtain eternal life. We also find the symbols of the authors of the Gospels, the head of a man with wings for St. Matthew, the winged lion for St. Mark, the winged ox for St. Luke and the eagle for St. John. The third window, Epiphany, Matthew 2:1-12, pictures the Three Wise Men with Mary, Joseph and Jesus and the five-pointed star of Epiphany. It’s interesting to note that, in our version, the Wise Men appear to have brought four gifts instead of the traditional three. In window four, Jesus As A Boy In Joseph’s Carpenter Shop, Matthew 13:55, Mark 6:3, Luke 2:39-40, reminds us that labor has been dignified by God himself and shows the Holy Family in a representation of ideal Christian home life. Note the presence of the symbol of the cross. The panel above these two windows is rich with symbolism. We see an altar with a book and two candles, the book representing the Bible and the candles representing the Old and New Testaments, the Epistle and the Gospel. Above the altar we see the Chi Rho, formed from the Greek letters Chi and Rho that begin the Greek word, Christos, and thus serve as a monogram for Christ. On either side, we see the Greek letters Alpha and Omega, the first and last letters of the Greek alphabet to remind us that Christ is the beginning and the end.

The next window, The Boy Jesus In The Temple, Luke 2:41-52, takes us from the west transept and starts our move south down the west wall of the nave. Here we see another White Christmas Rose, not only a symbol of the Nativity but also of the prophecy of Isaiah that the desert shall blossom as a rose at the coming of the Kingdom of Righteousness. Next, a window truly tells a story, First Miracle Of Jesus At Cana Of

**Message**

October 13, 1968

A parish banner, designed for Grace St. Luke’s by Wippell's, Exeter, England, will be dedicated on Sunday, October 13th, at the 11:00 o’clock service. It is given to the glory of God in loving memory of Frank Irwin Hathaway by Mr. Hathaway’s family and friends. It is a beautiful addition to our appointments.
Galilee, Water Into Wine, John 2:1-11. With Jesus and Mary in the foreground, we see the wedding couple in the background. Around Mary's head we see the symbol of the stars we saw in the first window. Note as the servant pours from the jug, the color goes from white to deep purple . . . water into wine.

Window seven, The Calling Of Peter, John 1:40-42, shows Jesus calling the fishermen, Peter and Andrew, to be his disciples. We see their fishing boat in the background and their symbols above. Crossed keys symbolize Peter, from Christ's promise to give Peter the keys to His kingdom. The x-shaped cross symbolizes Andrew, from the style cross of his crucifixion. We also see another symbol for Jesus at the bottom of the window, the intertwined letters “IHS.” It's been said that these letters stand for “in His service” but, in fact, they represent the first three Greek letters in the Greek word for Jesus and, like Chi Rho, serve as His monogram. At the very bottom of the window is a Greek inscription meaning, “victory through defeat.” The Greek word for victory, “nikh,” is probably recognizable to you in the secular world as the name of a popular athletic shoe. Next, Baptism Of Jesus, Mark 1:9-11, we see John The Baptist baptizing Jesus in the Jordan River with the dove of the Holy Spirit descending upon him as the Bible tells us. Note that John is holding a staff with a banner of a cross. This is a popular symbol for John The Baptist, the last prophet before Christ died on the cross. We also see a shell, symbol of the baptism.

Jesus, The Good Shepherd, Matthew 6:9-15, comes next and shows us Jesus as protector of the flock with the symbol of the shepherd's crook, carried today by our Bishops, above words from the 23rd Psalm, “He leadeth me beside the still waters.” Also, the important symbol of the butterfly is in this window representing the three stages of a Christian, the caterpillar representing mortal man on Earth, the chrysalis
representing man in the grave and the butterfly representing Resurrection. Next, we come to the last window on the west nave wall, The Sermon On The Mount, Matthew 5:1-7:29, the last memorial window given at Grace-St. Luke’s. We see Jesus teaching with people at his feet and more in the background. Below, we see the symbol of a cross on a rock with a double meaning. The cross and rock represent Calvary, the site of the Crucifixion, and also the foundation of Christian faith.

Our tour continues on the east wall of the nave, starting in the southeast corner and moving north. The next window, The Resurrection, Mark 16:1-20, for reasons unknown is out of order with the events of the Gospel depicted in the nave but wonderful in both subject and symbols. The Resurrected Christ is shown with Mary Magdeline and an angel holding a palm branch. On one side, we see an angel guarding the tomb, on the other, the three empty crosses of Calvary. Easter lilies serve as symbols of the Resurrection. Below we see another interesting symbol of the Resurrection, the legendary Phoenix, a bird that lives for four or five hundred years, consumes itself in fire, and then rises again from its own ashes. The next window, Jesus Blessing The Children, Mark 10:14, provides and pictures a familiar verse, “Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God.” A heart symbolizing the love of Christ is shown, as well as the Chi Rho and Easter lily of the Resurrection.

Next we see The Transfiguration, Matthew 17:1-8, with Jesus elevated and Moses and Elijah appearing before him. Moses holds the Ten Commandments and Elijah holds the Book Of The Prophets. As well as representing the Law and The Prophets, Moses and Elijah also represent the first and the last of the Prophets as John The Baptist was acting though Elijah. Following the Transfiguration, the Disciples said three taber-
nacles would be built, one each for Moses, Elijah and Jesus. The three tabernacles are shown in the bottom of the window. The next window, Jesus At The Home Of Martha And Mary, Luke 10:38-42, tells the story of one of three references in the Bible to women washing the feet of Jesus. Because we see no bottle of ointment in the scene as is the case in Luke 7:38 and Matthew 26:7, the inspiration for this window must be Luke 10:38-42. Next, we see Jesus Praying In Gethsemane, Luke 22:42, and next to it, The Last Supper, Matthew 26:17-30, Mark 14:12-26 and Luke 22:7-39. The Last Supper, or Lord’s Supper, serves as the basis for our Holy Eucharist, the sharing of the bread and wine, the body and blood of Christ. His prayer following The Last Supper in Gethsemane is quoted in the window, “Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.” Another symbol can be seen in each of these windows, that of the passion flower with its five points, symbolizing the five wounds of Christ on the cross.

Now we move into the east transept for the conclusion of the Gospel in stained glass in Grace-St. Luke’s. First, we see The Crucifixion, Matthew 27:32-54, Mark 15:24-41, Luke 23:32-49 and John 19:17-30, in a window from St. Luke’s prior to the merger. Christ is on the cross with Mary and the Apostle John below. Mary wears her halo of 12 stars and John accepts the call of Jesus to take care of His mother. On the cross, we see the letters I. N. R. I., commanded to be put there by Pilate and standing for “Jesus Nazarenus Rex Indaeorum,” Jesus of Nazareth, King of the Jews.

In glorious juxtaposition, we see the Risen And Victorious Christ next to The Crucifixion. On his head, a crown of glory and in his hands the sceptre of power and the cross and orb symbolizing the world, both symbolizing Jesus is Lord and His victory over sin. At his feet, we see the Saints of God . . . ordinary people, bishops and kings . . . all
equal in His eyes. Above these last two Gospel windows are a wealth of symbols representing the Sacraments of the church. In one scene, we see the hand of God sending down the dove of the Holy Spirit and symbols of the Holy Eucharist we've seen before, two birds feeding at the cup. We see Holy Baptism represented by a font with the monogram of Christ, IHS. The Epistle and Gospel are represented by two candles on either side of a cross, and two rings around another cross represent Holy Matrimony. A stole in the shape of the Greek letter Omega represents the priesthood. A container with the letters O and A represents the oil of anointing, an ancient tradition to indicate the presence of God’s Spirit. Two hands shaking represent reconciliation, and a whip and whipping post represent penance and Christ's suffering before the Crucifixion. The Gospel in stained glass is complete.

In the chancel and altar area of the church are many symbols of the Gospel, carved in wood and stone, cast in metal, set in glass and tile, painted and woven. None perhaps is as unique and inspired in their presentation as the needlepoint Communion rail kneelers, the concept of Mrs. Perry Cockerham (Indie) and the result of the dedicated effort of the Women Of Grace-St. Luke's, 26 stitchers in all. The design, color and feeling of the needlepoint were strongly influenced by the stained glass windows. The inspiration for the medallions came from the top section of the War Memorial windows in the east transept, and the design for the boxing of the kneelers can be seen in the upper section of the windows over the altar.

At the beginning and end of the Communion rail you will find a seraphim, the highest order of the nine orders of angels standing nearest to God. At the Altar Gate are the cherubim, the second highest order of angels, symbolizing perfect knowledge and containing the symbols of the authors of the Gospels. The red nimbus on the winged
man for Matthew, the winged lion for Mark and the winged ox for Luke symbolize that all were martyrs. The blue nimbus of the eagle for John symbolizes his natural death. Inside the 14 medallions the Gospel according to St. Luke is symbolically told: Luke 1:5 The scroll represents Zacharias, a Jewish priest, father of John the Baptist, imposed over the symbol for Elisabeth, the mother of John the Baptist. Luke 1:30-38 The fleur de lis with white lilies symbolizes Mary's purity at the Annunciation. Luke 1:63 Depicts the writing of the name John in Hebrew by his father, Zacharias, at the time of his birth, after which Zacharias regained his speech. Luke 2:7 The nativity scene denotes the birth of Jesus. Luke 3:21-22 The shell is used to symbolize the Baptism of Jesus by John the Baptist. Luke 3:23-38 These three symbols show the heritage of Jesus. The six-pointed star is for David. The dove with olive branch is for Shem, the son of Noah. The flaming sword is for Seth, the son of Adam, who was barred from the gates of Eden by this sword. Luke 4:1 The dragon traditionally symbolizes Satan, or evil. Here it represents the temptations put forth to Jesus during His forty days in the wilderness before He started His ministry. Luke 5:10 The net and fish depict the gathering of the disciples by Jesus and their work of being fishermen for the souls of men. Luke, Chapter 5 through Chapter 21 The hand in the trirayed nimbus symbolizes the healing and teaching of Jesus in the name of God. Luke 22:14-20 The chalice and bread represent the Last Supper. This symbolizes the offering of Jesus' blood and body for our sake.

depicts the Resurrection of Christ. The phoenix is a legendary bird that lives five hundred years then builds a pyre and burns itself to ashes, from whence a splendid young phoenix rises and on the third day flies away to live another five hundred years. Luke 24:50-51 Jesus is shown ascending into Heaven to sit on the right hand of God until the day of Judgment.

The six acolyte kneelers have twelve white doves with a gray symbol in red in the center. There is a double meaning in the way these symbols are used. The gray symbol is a chirho (Christ) with an anchor base. The dove is a symbol for the Holy Spirit. On these pieces the anchor base to the chirho is in the shape of a dove and there are twelve white doves symbolizing the twelve disciples, thus, the grace of Christ and the Holy Spirit given to us through Him and the disciples.

The Bishop's Chair and Prie-Dieu:
The designs for these three pieces are based on the wood carving details to be seen in the chair and canopy. The Bishop's mitre on the back is a repeat of the mitre found on the canopy. On the seat is the Diocesan seal of Tennessee. On the Prie Dieu is a large cross for Christ, and the four smaller crosses for the four Evangelists.

Clergy Prie-Dieu:
The open book with the quill is a symbol for the writing, teaching and word of St. Luke Lectern and Pulpit Prie-Dieu:
These two pieces have a winged ox. This is the symbol for St. Luke the Evangelist. The Jews sacrificed an ox in their worship. The Gospel of Luke treats very fully the sacrifice of Jesus on the Cross. The red nimbus surrounding the head of the ox denotes St. Luke as a martyr.

Stitchers

Mrs. Allan W. Applegate
Mrs. John Austin, Jr.
Mrs. W. Preston Battle
Miss Mary Anderson Bratton
Mrs. Robert R. Fargo
Mrs. John F. Fulmer
Mrs. John H. Gary
Mrs. Carl H. Langschmidt, Jr.
Mrs. W. Fred Gates, Jr.
Mrs. Henry N. Hudson, Jr.
Mrs. Cecil L. Moore
Mrs. Gilbert McSpadden, Jr.
Mrs. Carlisle S. Page, Jr.
Mrs. John Palmer
Miss Jean Palmer
Mrs. J. Walter Pinner
Mrs. Richard B. Raines
Mrs. J. C. Rainer, Jr.
Mrs. J. T. Reed
Mrs. Farley Salmon
Mrs. E. V. Sheely
Miss Kathy Turner
Mrs. Flora Mae Wade
Mrs. J. Coleman Walker
Mrs. Garland H. Williams
Mrs. M. O. Young
Memorials
Love Dockery Banks
Walter Preston Battle
Theodore DuBose Bratton, II
Fanny Taylor Brown
Lee Massey Clarkson
Mary Clarkson
John Thomas Fargason
Nell Cook Fargason
John Fizer Fulmer
James L. Ross
Bess T. Tarry
Ellen Lee Fisher Tate
Joseph Clay Tate
Martha Hillman Tate
Norman Nathaniel Thompson

Honoring
Mrs. Florence Boyce Battle
Mrs. Peggy Land Fulmer
Mr. John Holditch Gary
John Holditch Gary, III
The Rev. C. Brinkley Morton
Mr. Carlisle Sale Page, Jr.
Ellen Pratt Raines
Florence McGowin Raines
Virginia Brodnax Raines
Mrs. Florence H. Wheatley
Mr. Parker Wheatley

Litany Desk:
The IHC is based on the Greek words I H C O Y C, meaning Jesus. It was used on the litany desk because it is the first piece seen when approaching the Communion rail and altar, and it is through our faith in Jesus we are there.

Confirmation Kneeler:
On this kneeler there is the descending dove which symbolizes the coming of the Holy Spirit. It is because of the presence of the Holy Spirit that we offer ourselves for Confirmation. Surrounding the head of the dove is a trirayed nimbus which is used symbolically to denote one of the Trinity.

There are special silver, linen, vestments, hangings, candles, brass, wine, bread, flowers, and water for each of the different type services held at Grace-St. Luke’s. The care of these items and the arrangements for the services are vested in the members of the Altar Guild. Hundreds of women have spent thousands of hours polishing, washing, pressing, and setting up all the accessories for holy communion, morning prayer, funerals, weddings, and chapel services. They work quietly and invisibly so that everything runs smoothly and without mishap. Performance of these duties is considered an honor and new members must receive training in the proper methods and procedures for each type of service.

The Festival Flower Committee decorates the altar for festival services such as Thanksgiving, Christmas, and Easter. In their efforts at beautifying the church they have dealt with oozing fruit, flowers that have never been delivered, faulty tape and
wire, wreaths which have frozen to the doors in an ice storm, and lilies which have fallen from the cross petal by petal as it is being carried down the aisle.

All members of the Altar Guild have served with loyalty, reverence and pride. They have been directed by many dedicated women.

Every woman of Grace-St. Luke's is considered a member of the Episcopal Churchwomen of Grace-St. Luke's. The ECW is composed of six day chapters - Barth, Beatty, Dandridge, Gailor, Quintard, and Winchester; and Maxon Chapter which meets at night. Each chapter meets once a month and a general meeting is held on the first Tuesday of the months September through May. Activities include the Food Pantry, organization of the annual Bazaar, work at the Church Home, collection of the United Thank Offering and other work as needed so that the church can better fulfill its mission in the community and the world. It was the women who kept the church alive during yellow fever, and it is the women who tend the flame today. Their importance is reflected in the founding of the Tennessee ECW.

The Episcopal Churchwomen were begun in Tennessee by Bishop Quintard in 1887. He said to Hester Shortridge and Mrs. Luke Finlay, "I have sent for you girls to tell you that the Church in Tennessee is dying of a disease called Dry Rot, and the only salvation of the Church is to set the women to work. I want to organize a Board of Missions in the Diocese. Now go to work, draw me the by-laws and constitution and let me have them at once."

Presidents of the Church Women

<table>
<thead>
<tr>
<th>Year</th>
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<tr>
<td>1938-40</td>
<td>Mrs. H. C. Fifer</td>
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<tr>
<td>1940-42</td>
<td>Mrs. William Doan</td>
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<tr>
<td>1942-44</td>
<td>Mrs. J. D. Olive</td>
</tr>
<tr>
<td>1944-46</td>
<td>Mrs. N. Foster Connor</td>
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<td>1946-48</td>
<td>Mrs. Thomas J. McCree</td>
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<td>1948-50</td>
<td>Mrs. G. N. Malmo</td>
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<tr>
<td>1950-52</td>
<td>Mrs. Carl Graves</td>
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<tr>
<td>1952-54</td>
<td>Mrs. Andrew K. Jobe</td>
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<tr>
<td>1954-56</td>
<td>Mrs. Theo G. Birchett</td>
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<td>1956-58</td>
<td>Mrs. Hall Jones</td>
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<td>1958-60</td>
<td>Mrs. Hamilton Little</td>
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<td>1960-62</td>
<td>Mrs. Allan W. Applegate</td>
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<td>1962-64</td>
<td>Mrs. Robert R. Fargo</td>
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<td>1964-66</td>
<td>Mrs. J. Wellford Dillard</td>
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<td>1966-68</td>
<td>Mrs. Andrew K. Jobe</td>
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<td>1968-70</td>
<td>Mrs. M. Y. McCormick</td>
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<td>1970-72</td>
<td>Mrs. J. Paul Boyd</td>
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<td>1972-73</td>
<td>Mrs. George D. Sheats, Jr.</td>
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<td>1973-74</td>
<td>Mrs. Robert E. White</td>
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<td>1974-75</td>
<td>Mrs. Elwood L. Edwards</td>
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<td>1975-76</td>
<td>Mrs. Troy Beatty, Jr.</td>
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<td>1976-77</td>
<td>Mrs. John M. Grider</td>
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<td>1977-78</td>
<td>Mrs. Freeman C. Marr</td>
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<td>1978-79</td>
<td>Mrs. Charles L. Clarke</td>
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<td>Mrs. Paul P. Wilson</td>
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<tr>
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<td>Mrs. H. David Hickey, Jr.</td>
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<tr>
<td>1981-82</td>
<td>Mrs. Kittie Nowlin</td>
</tr>
<tr>
<td>1982-83</td>
<td>Mrs. Martha Allen</td>
</tr>
<tr>
<td>1983-85</td>
<td>Mrs. Tracy Flyer, Jr.</td>
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<tr>
<td>1985-88</td>
<td>Mrs. R. Andrew Taylor</td>
</tr>
<tr>
<td>1988-89</td>
<td>Mrs. T. M. Carr, Jr.</td>
</tr>
<tr>
<td>1989-90</td>
<td>Mrs. Dan Eason</td>
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Carlisle Page and Mrs. Robert Fargo, president of the Women of the Church, visit with the Rev. and Mrs. C. Brinkley Morton at a reception in their honor, June 4, 1962.
1961-1974
Evangelism and Growth

After Father MacDonald's departure in November, 1961, the church was run by the vestry while a search was made for a new rector. Canon Rue Moore and the Rev. Warwick Aiken served as guest ministers, and ultimately Rue Moore came as interim rector. Since Mr. MacDonald had also been Headmaster of the School, Mr. Richard Lane, Principal, ran the school in the absence of a headmaster, and Mrs. Nan Farnsworth was employed as Executive Secretary, filling the position Mrs. MacDonald had held as a volunteer. The search committee labored on, and it was not until April of 1962 that they called the man who would be so influential in the life of Grace-St. Luke's.

The Reverend C. Brinkley Morton, now Bishop of the Diocese of San Diego, accepted the call to be Rector of Grace-St. Luke's Church in April, 1962, and he and his family were officially welcomed at a reception on June 4. As he describes it, "I began my ministry at Grace-St. Luke's on Ascension Day, 1962. I came from West Point, Mississippi, where I had served two mission congregations for three years. I was thirty-six years old, and was no doubt regarded by many as too young to be called to such a venerable and historic Parish as Grace-St. Luke's. I had a lot to learn!"

Although his experience in the priesthood was of comparatively short duration when he became Rector of Grace-St. Luke's, Father Morton was an experienced Mississippi lawyer, former Mississippi State Representative and Senator, and member of numer-
Brinkley Morton was born in Meridian, Mississippi in 1926. He married Virginia Roseborough of Senatobia in 1948. He attended the University of Mississippi and graduated in law cum laude in 1949. His education was interrupted by service in the U.S. Army in the Infantry in Europe from 1944 to 1946. He was awarded the Silver Star, the Bronze Star with Oak Leaf Cluster, and the Purple Heart. He was recalled to active duty for one year during the Korean Conflict. After the war, he practiced law in Senatobia from 1949 to 1956, served in the Mississippi House from 1948 to 1952, and was a member of the Mississippi Senate from 1952 to 1956. In 1956, Brinkley Morton made an abrupt change in his career path and enrolled in the School of Theology at the University of the South. He graduated with the highest honors in 1959, (M. Div.). After being ordained deacon, Father Morton was appointed Vicar of the Church of the Incarnation in West Point, Mississippi and of Grace Church in Okolona. He was ordained Priest in December, 1959. From 1960 through 1962 he served on the Board of Trustees of Okolona College.

Father Morton arrived from Mississippi and began the work of building Grace-St. Luke's in spirit, numbers, and property. His personal charisma and sincerity, earnestness and caring helped bring the parish to a size and stability never before
reached in its history. Father Morton characterized his years at Grace-St. Luke's as, "... years of seeking to rebuild the parish. When I came there, the records showed there to be about 500 communicants... (and) Grace-St. Luke's was smaller than in former years. The exodus to east Memphis included many who moved to parishes nearer to them. My top priority was to reach throughout the whole City to make the Church grow so as to be able to offer more programs and to have an enlarged ministry. Through the cooperation of the membership, the numbers grew to more than 2,000 Baptized members and some 1850 Confirmed persons when I left in 1974."

The times Father Morton served Grace-St. Luke's as rector were some of the most troubled in the nation's history. In the sixties the country had bogged down with the war in Viet Nam; President Johnson's Great Society had poured billions of dollars into social reform which had begun to seem more like a policy of appeasement; and in the mid-sixties, the long hot summers evolved into race riots in Watts in 1965, Chicago in 1966 and Newark and Detroit in 1967. It appeared as though the entire American social structure was breaking down with black aggression seemingly at the heart of the disintegration. Black nationalists such as Malcolm X, Stokely Carmichael, Rap Brown and the Black Panthers adopted the slogan of "Burn, Baby, Burn" as a solution to the racial problems in the country. Even moderate black leaders broke ties with the whites who had helped them. Things had gone too far to ever turn back, and racial conflict was inevitable. It happened in Memphis in 1968 with the unexpected wildcat strike by 1100 city sanitation workers which was quickly converted into a civil rights issue. As Father Morton describes it, "The sanitation strike in 1968 and the assassination of Dr. Martin Luther King, Jr., tore the City apart. Aside from the differences of opinion regarding the strike, everyone felt that Memphis was unjustly blamed for Dr. King's..."

Grace-St. Luke's Church
Budget
1960

<table>
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<th>Category</th>
<th>Amount</th>
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<td>Education (college)</td>
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<td>Christian Education</td>
<td>13,430.00</td>
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<tr>
<td>Salaries</td>
<td>17,820.00</td>
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<tr>
<td>Repairs and Improvements</td>
<td>6,450.00</td>
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<td>Mortgages and Insurance</td>
<td>5,740.00</td>
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<td>Operating*</td>
<td>14,150.00</td>
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<td>Pensions</td>
<td>3,525.00</td>
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<td><strong>TOTAL</strong></td>
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* Includes utilities $3,000.00
death...Racial unrest was very real and pervasive... and I believe that the influence of the Church was a positive one in those uncertain times... The clergy of the City, white and black, played an important role in seeking to relieve racial tensions which were inflamed by extremists on both sides.” The racial polarization stopped the City's momentum and almost halted population and economic growth.

During all this turmoil, the Grace-St. Luke’s community continued to grow. By the end of Father Morton’s first year at Grace-St. Luke's. The church was on firm financial footing. A 1963 budget of almost $96,000 had been approved; much needed repairs had been made; Troy Beatty had been empowered to begin an Endowment Fund for the church, and the first Committee on Evangelism had been formed, along with a Long Range Planning Committee for Property Acquisition and Growth. This latter committee represented a beginning at planned and directed growth and spending which was to stand the church and school in good stead in the future. The Endowment Fund was formally adopted on September 9, 1963, and Walter Chandler served as chairman of the Endowment Committee. John Paul Jones had come to Memphis from Chattanooga to assist Father Morton as Assistant Rector, and he began work with the Episcopal community at Southwestern College. The Church boasted its largest choir yet, and the school was growing. Attendance at this time was about 550 people at all three services. In the late summer of 1963, Dr. Barton Etter offered the Church his property at 246 South Belvedere which now houses the school administration building. Negotiations were begun to purchase this house which was finally acquired in June of 1966 and used as the rectory.

Other major improvements in the mid sixties included air conditioning the school
which was the gift of Grace-St. Luke's greatest benefactor, E. H. Little, the purchase of a church bus, also made possible through Mr. Little, and the decision to purchase a new organ for the church. The great organ which had been built in 1912 had been repaired to the point of no return, and replacement was the only solution to its problems. A new organ was estimated to cost about $50,000, and an organ fund drive was begun. In May of 1965, the Vestry voted to buy a 36 rank Moeller pipe organ upon recommendation of Mr. Harris, the organist and the music committee. Before the new organ could be installed, structural work had to be done to accommodate it. The organ was completely installed by November, 1966. Several other somewhat overdue projects undertaken included re-decorating the ladies' sewing room, the kitchen, the basement and the Narthex. The church grounds were also improved, and a new refrigerator, 12 new tables and 50 new chairs were purchased. In December, 1965, the Master Plan for renovation and expansion was formally adopted.

Throughout the latter half of the sixties, attendance was increasing along with the budget, and the parish began to look outward into the community in a renewed spirit of evangelism. The school was growing, and Mr. Little again blessed Grace-St. Luke's by retiring the mortgage on the school. In December of 1966, John R. Symonds from St. Stephens Church in Blytheville came as Assistant Rector and John Paul Jones became Headmaster of the School. In 1967 the Central Gardens Area Association was formed to promote and protect the neighborhood, and the Church joined the Association as one of the major neighborhood institutions. Another outreach ministry that Grace-St. Luke's became associated with during this period was the Half and Half Coffee House, a project co-sponsored by Idlewild Presbyterian Church, St. John's Methodist, Central Christian Church, and St. Mary's Episcopal Church. It was a

Organists and Directors of Music
1940-1990
Albert Rabb
Ernest Hawkes
William Gravesmith
George Harris
Jane Gamble
Sam Bitt Owens
Wesley Emerson
pioneer effort to present a new image for the church to a target group of people age 18 to 35 who were largely unchurched. Its goal was to provide a forum for young adults to discuss current events, religion and other concerns. The Coffee House lasted for over four years and provided a vital center city ministry. Parishioners of Grace-St. Luke’s also became involved with Memphis House, a drug crisis rehabilitation center, the Hyde Park Project which provided summertime recreational and educational activities for an economically deprived black community; and the Chicago School Project. In this latter project, about 40 churchwomen served as teachers’ aids, library assistants, tutors, etc. in a poverty area public school. Father Morton was awarded the George Washington Honor Medals by the Freedom Foundation in 1967 and 1968. These awards were given to individuals and institutions who contributed to a better understanding of the American way of life.

In the late 1960’s, some internal civil rights issues were put to rest, and the church and the school began to experience some growing pains which would result in the construction of a new building and the complete remodeling of the Parish Hall. Just at the end of 1967, John Paul Jones retired from the active ministry for health reasons, and early in the following year the Rev. Paul Roberts was called as a new Assistant Rector. In February, 1968, the Vestry learned that the Diocesan Convention had ruled that women could be members of the Vestry, and the Grace-St. Luke’s by-laws were amended to reflect this. Dorothy Applegate was the first woman to become a member of the Grace-St. Luke’s Vestry. In addition, the Episcopal Church passed a canon saying that no one could be excluded from the Church because of race. In the early months of 1968, the Vestry and School Board of Trustees had a special called meeting. The Chairman of the School Board, indicated that operating expenses for the school
were up despite an increase in enrollment and income. He asked on behalf of the School Board of Trustees for $6,000 a year from the Vestry for the next 5 years to cover a projected deficit. Resulting discussion identified the underlying real concerns of the school which were the need for more effective student recruiting, an athletic program, better and larger physical facilities, and the expansion of the Board to include non-parishioners. Although little could be done to act on these issues at that time, they were to remain at the forefront of Vestry and School Board decisions for the coming year.

1968 was a year of extreme growth in just about all facets of the Grace-St. Luke's community. Attendance averaged 770, and there was an increase in the number of young people who attended EYC, with 50 to 60 coming each Sunday to participate in youth programs. The athletic program was thriving as were the Boy Scouts who were asking for help because the troop was growing so rapidly. Easter, 1968 had a record attendance of 1,426. In the summer of 1968, Carlisle Page and the Real Estate Committee began negotiating the purchase of the third and fourth houses north of the church on LeMaster which were ultimately acquired in 1969. In November, 1968 Grace-St. Luke's was considered the second largest church school in Memphis, and the bazaar grossed over $5,600. The old rectory at the corner of Belvedere and Peabody was torn down and a parking lot was built in its place.

By 1969 it was obvious that a new building was on the horizon, and the building and long range planning committees were quite active. Initially, expansion was considered for the Belvedere side of the church holdings. Additional holdings on LeMaster were necessary for this expansion along with more property on Belvedere. Two lots on Belvedere were purchased to add to the LeMaster lots. The Building Committee

Bishop Morton at the dedication of the activities building as Morton Hall, 1985.
In 1972, the remodeled Parish House and Activities Building were complete.
toured facilities at Idlewild, Lindenwood, and Bellevue in anticipation of drawing up their own plans for renovations and a new activities building. In May of 1969 the committee recommended that LeMaster would be a better site for a youth building because there was less traffic and the parking was better. Also, the setback required for Belvedere construction would limit the space available for the actual building in addition to zoning considerations and possible conflicts with the neighbors. At the May vestry meeting, a resolution was drafted identifying the following priorities: Fully remodel the existing parish house as office and classroom space; design and then build the new activities building on the northermost of the LeMaster properties; hire Wadlington and Marshall and Walk Jones, Mah, and Jones jointly to design the facility and supervise construction; keep the style of the building compatible with the existing church architecture, and establish a liaison committee.

Fund raising for the new construction began in February with the hiring of the Ketchum Company, a group of professional fundraisers to conduct the capital campaign. It was decided that the church and school campaigns would be combined into one large 10-week effort. Preliminary plans which had involved the joint venturing of the two architectural firms had not produced the desired results, so letters were sent to seven local architects to secure bids for a new set of drawings. The Building Committee selected John Millard who had a reputation as a "church" architect, having done activities buildings for Holy Communion and Lindenwood and an educational building for Christ Methodist. In September of 1970, after approval of Millard's plans, the construction contract was let to M. C. White Company for about $392,000. Architectural fees ran about $19,000 and printing costs were about $400. By October, 1970 the land was cleared and excavated to begin work on the new activities

Building Committee
Activities Building and Trezevant Hall Remodeling

Mr. S. Shepherd Tate, Chairman
Mr. Carlisle S. Page, Jr.
Mr. Lawrence P. Busby, III
Mr. W. Hamilton Smythe, III
Mr. Robert H. Hoshall
Mr. John B. Peyton
Mr. Charles M. Ozier, Jr.
Mrs. Allan W. Applegate (Dorothy)
Mrs. Walter P. Armstrong, Jr. (Alice)
Mr. Walter H. Keller
Mr. Robert S. Kilvington
Mr. Edwin F. Wills
Mr. Paul P. Wilson
Mr. M. Y. McCormick
Mr. Richard D. Austin
Mr. William B. Bishop
Mr. Howard K. McIntyre
Mr. Henry C. Pitts, Jr.
building which had an estimated completion date of March, 1971, with an official completion date of July 1, 1971. In the summer of 1971, it became evident that construction costs were going to run over the original estimates, and work was begun to raise more money to cover the overage. Barnett Construction Company undertook the work of remodeling the Parish House which would ultimately cost in the neighborhood of $300,000. All good things take time, and construction on the parish house and the activities building was not completed until early 1972. During this time, the property at the southeast corner of Linden and LeMaster was purchased to be used later as a parking lot.

Change, unrest, and dissension were not limited to sociopolitical arenas in those turbulent years of the late 1960’s and early 1970’s. The Episcopal Church itself was undergoing major changes, and opposing factions were causing a rift in the national Church. One of the major reasons for this divergence was the rise of a radically liberal element in the national church which was setting policy and directing the efforts and finances of the member parishes. The liberality of this group which suddenly had control of the purse strings was a cause for concern for many Episcopalians. The National Convention in South Bend, Indiana in 1969 initiated several programs which were opposed strongly by the Grace-St. Luke’s Vestry. The General Convention developed a Special Program which committed the Church to aid and assist minority groups in advancing themselves through a rise in political and economic power. $200,000 was allocated to the National Committee of Black Churchmen, and the House of Bishops asked for amnesty for draft dodgers. The Executive Council also called for immediate withdrawal of all troops from Southeast Asia, support of a national student strike, opposition to the Anti-Ballistic Missile Defense Program, and for less harrass-

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ment of the Black Panthers. Bishop Louttit, at that time the recently retired Bishop of South Florida, wrote to the Bishops of the Southeastern United States suggesting that the 4th Province, of which Memphis is a part, withdraw from the National Church and operate its own programs. Perhaps the word secede was omitted from his correspondence due to the somewhat violent reaction it caused the last time it was bandied about in the Southeast. This time the southern states held fast and worked from within.

Father Morton was an alternate delegate to the 63rd General Convention of the Episcopal Church which was held in Houston in 1970 and he reported that while all was not "a big happy, family reunion, with free flowing milk and honey for all," efforts were made at reconciliation of the opposing factors. The moderates had to be satisfied with more stringent controls placed on the liberal programs they opposed. Morton said that in his opinion there were only a few programs which were objectionable, overshadowing those which were vitally needed, and that withholding financial support from the already strained national church would only endanger the total mission of the church. Father Morton stressed that the real power and effectiveness of the church lay at the parish level, and that problems had arisen when the top leadership became dictatorial and insensitive to this balance. In a sermon given in August of 1970, Father Morton said, "There is a great deal of misapprehension abroad in the Church to the effect that only the Presiding Bishop and some of the national leaders are in contact with God the Holy Spirit. Great numbers of the clergy have assumed that they know God much more intimately than do their people...Consequently, the role and power of the layman has been diminished and has been eroded," Father Morton said that the Presiding Bishop had told the Church that God had called him to lead the Church in direct involvement in the use of secular

Messenger
January 21, 1968

On last Sunday evening, notwithstanding the snow and ice, dinner was served to 265 persons, and many attended the Parish Meeting afterwards who were not here for the dinner. This is truly a remarkable happening, and the Rector expresses thanks to all who made this very special effort to be present.

The dinner was superb, thanks to Mrs. Duecker and her many helpers. All in all, it was a grand evening, and the happy mood of the Parish was never more apparent.
means to attack the problems of society, that the Church should be a catalyst in society, working for justice and economic opportunity for all. The opposition to this philosophy maintained that the main priority of the Church is to proclaim the kingdom of Christ and win converts to the Christian faith. Morton praised the congregation for its work in a variety of ministries in the community and world missions and for its efforts to seek new ways and programs to improve the quality of life for those who can be reached by its influence.

The early seventies saw continued growth in the church, school and outreach activities. Record breaking confirmation classes were conducted, and the attendance at services averaged about 700 to 800 people per Sunday. Grace-St. Luke’s was asked to host a national conference on Evangelism in October of 1972, and this was a double honor since it was the first time such a conference had been held. In the late summer of 1972, the School Board of Trustees approached the Vestry seeking approval in principle for a fund raising campaign “to improve the quality of education offered by the Day School.” Upon Vestry approval, the School Board submitted a detailed plan and program outlining how the money was to be spent. The Vestry unanimously approved a capital fund drive for the school to raise approximately $250,000 to construct a new building.

The momentum of the last decade, however, was temporarily halted as C. Brinkley Morton resigned as rector of Grace-St. Luke’s Church. In a letter to the Wardens and Vestry dated September 11, 1972, he said that he had felt for some time that his call was to return to the law and that he would “remain a priest who happens to be doing work acceptable to the Lord in a secular area.” His resignation was to be effective October
15, 1972. This announcement was a blow for Grace-St. Luke's, and parishioners were puzzled and dismayed. Ted Bratton, Senior Warden, headed a committee to call a new rector to the parish. The Mortons moved from the rectory to a home at 560 South Belvedere, and for two months, Father Morton was associated with the law firm of Evans, Petree, Cobb and Edwards. In December of 1972 the Vestry asked Father Morton if he would consider returning to Grace-St. Luke's. Morton said in a newspaper interview, "I have missed the church so much. It's not for me to sit in a pew now. It was too strange. I couldn't accept it." He said he felt as though he had turned aside and was not fulfilling his true mission in life. He accepted their call, and the Vestry unanimously voted C. Brinkley Morton as Rector of Grace-St. Luke's Church again.

With Brinkley Morton's return, the church budget and operations were realigned in the first few months of 1973, and some programs which had been postponed due to the lack of a rector were refunded. The budget, however, was out of balance by about $20,000 and the finance committee had to go back to the parish to ask for more money. John Paul Jones was called out of retirement to resume his duties as Assistant Rector and Phillip G. Houghton was also hired as an assistant. Mr. Harris resigned as organist, and Mrs. Jane Gamble was hired to replace him.

After his return to Grace-St. Luke's, Bishop Morton began the process of changing and re-shaping the direction of the church, and many of the parish activities as they are known today had their beginnings during this time. Morton worked with the Vestry to determine where the parish was and what direction it was to take. There was concern for the isolation of the generations and the fact that almost three fourths of the

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**Messenger**  
October 27, 1974

Last weekend a contingent of 140 children and adult members of our Parish journeyed to Camp NaCoMe in Middle Tennessee for the first Grace-St. Luke's Family Camp. This group has already voiced its hope that this will become an annual event. The glorious autumn weather which blessed the entire weekend seemed symbolic of the feelings of warmth, fun and fellowship enjoyed by all who participated. It was a wonderful and unique opportunity to really get to know people with whom we've been attending church for years, and particularly to begin to grow spiritually, having fellow pilgrims en route on the journey.
EYC members came from broken homes. There was an effort at drawing the parish closer, to infuse much needed vibrancy and togetherness. Family Camp, church picnics, more frequent, less elaborate folk masses, a Faith Alive weekend, and changes in the Sunday School curriculum were some of the activities spawned during this period, many of which in some form or other are still in operation today.

On October 27, 1974, C. Brinkley Morton preached his last sermon as Rector of Grace-St. Luke's Church. He had accepted a call to become Rector of the Church of the Advent in Birmingham, Alabama, where he would remain until being called to become Bishop of San Diego. An era had ended, and change was ahead.