

Part II (continued)

A little over a month later, on 29 May, Bishop Penick presided over the laying of the cornerstone. Dan Sapp reminisced about that occasion in a letter to Doris Gehring. "I kept pushing down on the tackle box to close up our treasures which were to go into the cornerstone," he wrote. "The Bishop kept pulling away while I kept pushing down on the lid. He finally said to me, 'Dan, you have my thumb in the cornerstone.' He was less amused than I was when I suggested that his thumb bone would make an appropriate relic for our cornerstone." The Bishop got his thumb back, and on 2 September 1956 the parish house was officially opened. Bishop Baker presided this time, with the Reverend Dan Sapp and the Reverend Hall Partrick assisting.



Laying of the Cornerstone for the new Parish House – May 1956
Left to Right: The Rev. W. Moultrie Moore, The Rev. Daniel Sapp, The Right Reverend Edwin A. Penick

Mr. Sapp conducted his last service at Christ Church on 30 September 1956. He had accepted a position as curate of Christ Church, Raleigh. His resignation left the congregation without the regular services of a priest for three and a half months.

This gap was filled by the hard work of the mission committee and lay readers and an occasional service by a visiting priest. All of those who have served as lay readers over the years cannot very well be mentioned, but one name, in particular, stands out in the *Register of Church Services*. James "Poss" Wilhelm has frequently and faithfully served in that capacity from the early 1950s through the 1980s, and these months were no exception. The senior warden and mission committee found running the church without a clergyman a big responsibility. J. Reid Clark, senior warden, summed up the state of affairs in a letter to Bishop Penick:

Even if nothing definite has yet been decided about a Rector for us, I would appreciate a word of encouragement for the Congregation from you. We have had our Every Member Canvass Dinner, and the pledges have been

coming in at a satisfactory rate and in gratifying amounts, but a general feeling of uneasiness is becoming apparent. I must confess that with the end of the year looming ahead with its attendant estimated budget, parochial report, etc., I am a trifle uneasy myself.

A new priest was, however, in sight.



The Rev. Eric Collie

Three clergymen preached at Christ Church in October. Mr. Clark informed the bishop that the congregation was “particularly taken with Mr. Collie who, in addition to projecting a great deal of natural charm, preached a very forceful and inspiring sermon.” Eric Collie was then assistant rector at St. Peter’s, Charlotte, but the senior warden had heard rumors that he might be available. This proved to be the case. In a letter to Mr. Collie on 17 December Bishop Penick wrote, “ I earnestly believe that you could do a wonderful work at Albemarle and lead that group of earnest people to parochial status within a year or two.” That was not yet to be, but Mr. Collie did begin his duties as priest-in-charge of Christ Church on 16 January 1957.

He brought an unusual background to the small, Southern parish. Born in Tuxedo Park, New York, he moved to England at an early age and was educated at Eton College and Sandhurst, the Royal Military College. During World War II, he served in North Africa, was captured by the Germans, and escaped twice, the second time through American lines. After demobilization, he came to the United States, worked for Eastman Kodak for a while, and eventually received a call to the ministry. When he came to Albemarle, he brought with him his wife, Joan, and their small son, Bruce.

Christ Church experienced a spurt of growth during Mr. Collie’s five-year tenure, jumping from around 50 communicants in 1957 to just under 100 by 1961. Most of these new members came from confirmations, which averaged about ten per year.

Parishioners who remember Mr. Collie include Anna Catherine Ballenger and Jim Harris. Anna Catherine looks back on Mr. Collie fondly as “a tall, thin Englishman” who always had a pot of coffee going in the parish house. He frequently wore a Harris Tweed jacket with leather patches on the elbows, which she says, led some to think he was destitute. Jim remembers that Mr. Collie spent considerable time on a ministry at Pfeiffer College, which was accredited as a four-year institution in 1959. He says it was probably Eric who interested Pfeiffer student Harold Payne in seminary. He may also have inspired Richard Covington to consider ordination. In any case, both went to seminary from Christ Church. Harold Payne was later ordained an Episcopal priest and Richard Covington a Methodist minister.

The mission committee dealt with a wide variety of issues during Mr. Collie's incumbency, some of them hardy perennials. An example is Worth Little's report on 3 May 1960 that he had contacted a man who said he would smoke out the bees. Apparently they found their way back to the church because a swarm still reappears periodically. How to handle coffee hour required more discussion, and a satisfactory scheme does not seem to have been hit upon at this time, though at various meetings it was suggested that the janitor be paid to do it, that elderly couples in the church be asked to rotate the responsibility, and that the church women take turns at it. Finding and keeping a suitable organist, or organist-choir director, also required the mission committee's attention on several occasions from 1957-1960. Temporary solutions included helping to pay for Mrs. Margaret Daly's organ lessons and hiring a Pfeiffer student. Finally, in October 1957, Eric Collie found Mrs. Needy who agreed to serve as organist-choir director. She apparently stayed for a while. At least the issue did not come up again in mission committee meetings until 1960, when Mr. Harold Hilburn was hired as choir director. Then there was the enduring question of who should mind the nursery on Sundays. The solution selected just after Mr. Collie left was to pay babysitter two dollars every Sunday at the suggestion of the nursery mothers.

Of course, the committee dealt with weightier—though probably not thornier—matters as well. Mrs. Sara Turner was serving as treasurer in 1957. Although she was not the first woman to do this job, the mission committee asked Bishop Penick whether or not a woman could be chosen for this office. The bishop replied that she could. The mission committee also sent a letter to each communicant supporting the five percent pledge endorsed by the National Council. Finally, the mission committee and congregation further discussed the feasibility of achieving parish status. The junior warden, Joel Huneycutt, reported in January 1961 that more local improvements could have been made in the past year, but "this would have reduced our efforts in the greater objective, which is to become a parish."

In the areas of evangelism and outreach, efforts were probably made that have not been recorded, but Christ Church did participate in the Billy Graham Crusade in Charlotte in 1958, and radio evangelistic slots were purchased that year as well. The mission committee selected Jim Harris to represent Christ Church on the Committee on a Home for the Aged of North Carolina in 1957. Plans had come a long way by early 1961 when a man came to discuss the Home with the mission committee. One member of the committee asked if the home would serve blacks. Upon being told that it would be for whites only, a committeeman, to his credit, protested that this was "not acting in good faith on the colored situation." In 1957 and 1958 Christ Church paid its share of the cost of the college projects adopted by the Diocese, and the congregation responded generously to the need for Chilean disaster relief in 1960, giving both money and clothing. Also in 1960, Christ Church distributed shirts donated by Knitster to the needy in Stanly County.

No account of these years would be complete without mention of what would become one of the church's leading fund-raisers. In 1958 the Woman's Auxiliary proposed that the congregation hold a smorgasbord in February before Lent. The

cost of the meats came out of the proceeds, but the women of the church provided the other dishes. The first smorgasbord was held in the armory rather than the parish house and proved so inconvenient and difficult that “smorgasbord” was a dirty word for years afterwards. Nevertheless, \$417.15 was made, and a tradition was born.

Christian education was not neglected during Mr. Collie’s incumbency. Records remain of Vacation Bible School in 1957 and 1958. The 1957 experience was unique. Two young men conducted the school. Mr. Edward Lewis was a postulant in the diocese, and Mr. Michael Malone was a junior at Duke University. Both were planning to attend seminary. They agreed to come to Albemarle and take charge of Bible School if the congregation would pay their travel expenses and provide them with room and board. They stayed with Mr. and Mrs. Wayne Alexander, and a special collection was taken to meet their other expenses. The 1960-61 Church School year opened with fifty children and fifteen adults enrolled. Adult education was enhanced when some parishioners attended a Parish Life Conference at Vade Mecum in 1959, followed by a Parish Life Mission, and, in 1960, a Family Life Conference. 1961 found a number of adults participating in a course called “Journey in Faith” designed, in Mr. Collie’s words, “as a series of meetings in which people face and work through the issues of life and find their own lives touched and changed by the Lord working within this experience.” The first session was held at the Helen and Jim Harris home.

The Episcopal Young Churchmen was first organized at this time to meet the needs of teenagers. Advised by Marge and Joe Huneycutt in 1960, the group met every Sunday evening. Robert F. Lyerly, Jr., the president of the organization, reported only one problem—insufficient support from parents: “All of the members of our E.Y.C. would love to know that our parents care enough about us to take an interest in our church work.”

The ever-active Woman’s Auxiliary was renamed the Episcopal Churchwomen in 1959. The ECW held monthly programs, often requiring preparatory reading on the part of participants. 1960 was a particularly active year for outreach. The women reported proudly that fifty percent of their budget went “to help the needs of others.” Fifty dollars was divided among Liberia, a Japanese Nuclear Reactor, and Sister Anne Marie in Haiti. The Churchwomen helped with a Day Camp for Retarded Children each month and gave thirty-five dollars to that cause. They also sent Valentine cards to the Stanly Rest Home and to the handicapped children in the church, and furnished transportation to Chapel Hill for the Welfare Department every week for four months. Jean Ritchie was apparently responsible for much of this work, and the women recorded their gratitude.

Mrs. Ritchie also served at the district level as Director of the Church Periodical Club for three years and as Secretary of Christian Social Relations for one year, while Mrs. G. Richard Daly was District Chairman of Missions in 1961. Elmina Surratt continued to be active in the Diocese serving at different times as Secretary of Christian Education, Chairman of Missions, and Chairman of the ECW Diocesan Nominating Committee. In 1957 Helen Harris was a member of the Diocesan Elections Committee.

Mr. Collie tendered his resignation effective October 1, 1961. The mission committee saw him go with deep regret and adopted the following resolution:

That whereas the Rev. Eric Collie came to Christ Episcopal Church on January 15th, 1957, following a period of four months without a rector and whereas he has worked among the communicants of Christ Church with true pastoral care, love and Christian affection and whereas his efforts led to an increase in our communicants of fifty over his four years and nine months as a pastor, and whereas under his leadership our Sunday School grew in strength from thirty to forty-six and grew in an even greater degree in spiritual quality and whereas he has captured love and affection and gratitude and respect of the parishioners of Christ Church and whereas in God's plan the Reverend Eric Collie has been called to expand his ministry to enter a year's clinical training. Now therefore the Mission Committee of Christ Episcopal Church, Albemarle, North Carolina, hereby adopts this resolution of appreciation for the Rev. Eric Collie for his faithful pastorate and a resolution of the best wishes in his future work in Christ's Kingdom.

Clearly Mr. Collie would be missed.



Parishioners and choir outside church

There followed another four-month period without a priest-in-charge. Jody Kellerman conducted communion services each month, and lay readers held services in between. Jim Harris was particularly active in that role.

A new leader was found in the Reverend James Walker, formerly priest-in-charge of Galloway Memorial in Elkin, North Carolina. Mr. Walker preached his first sermon in Albemarle on February 4, 1962. He brought with him his wife,

Merrie, and three daughters. Father Walker's three-year career at Christ Church was a checkered one. Parish status was achieved during his tenure, so he has the distinction of being the first rector. He was strong in various outreach ministries, but he so antagonized members of the congregation that most parish organizations had disbanded by the time he resigned on May 1, 1965.



Celebration of Christ Church becoming a Parish – May 1963

Left to right: James C. Walker, Junior Warden; The Right Rev. Richard H. Baker, Bishop of North Carolina; Everett T. Lesure, Secretary to the Vestry; The Rev. William Penn Price, first resident minister of Christ Church, Dr. Claude Ballenger, Senior Warden; The Rev. James O. Walker, first Rector of Christ Church; Dr. Joel Huneycutt, Vestryman; Jack Chivington, Vestryman, The Rev. B. Daniel Sapp, former Vicar of Christ Church; L. Worth Little, Treasurer

Throughout it all, the mission committee—turned vestry in 1963—continued to do its usual work. Committeemen organized parish picnics at the Chivington Farm and Rock Creek Park on several occasions. The committee resolved to enlarge its membership from five to nine male communicants, and it agreed to establish the Christ Church Theological Training Fund in 1963. This was originally designed to help support Harold Payne, who entered seminary in that year. June 1963, also found the vestry dealing with the presiding bishop's recent proclamation on the freedom to worship without a color bar. A resolution was drafted, and on 11 August the vestry voted unanimously that "all people are welcome to worship" in Christ Church.

Finances were, as always, a major issue for the vestry in these years, and also as usual, there was good news and bad. One piece of good news was that D. A.

Holbrook had wiped clean the slate on the rectory debt—amounting to a contribution of \$500. Anna Catherine Ballenger remembers how excited the treasurer, Worth Little, was as he came knocking at the Ballenger's door to tell them of the church's good fortune. Mr. Little, himself, served long and faithfully as treasurer. One of his pet projects was to raise funds to pave the church driveway. He died before this was done, but the driveway is dedicated to him. In spite of his efforts and Mr. Holbrook's generosity, 1963 and 1964 were difficult years financially. December 1963, found the vestry debating whether or not to accept the full Diocesan Church Program amount for 1964. A motion to pay the full amount with increased funds from special projects passed with one dissenting vote. Mr. Little requested that his opposition be recorded in the minutes as he regarded this as "not good business." The money situation grew worse. In May 1964, the rector's full salary was not available at the first of the month. He had to wait for part of it until the 15th. In September 1964, the church lost about \$900 in pledges as members moved from Albemarle. Some of this amount was replaced by profits from a smorgasbord held in November, but in December the amount paid to the Diocese had to be reduced after all.

Much of the reason for these financial problems stemmed from the fact that Christ Church had obligated itself to be completely self-supporting when it achieved parochial status in 1963. Bishop Baker conducted the Service of the Office of Institution on 19 May. It was a moment towards which the congregation had long worked, but maintaining parish status would prove challenging.

Christian education did not fare very well during Father Walker's incumbency. A Vacation Church Camp met at the Chivington farm in 1962, but by 1965 Vacation Bible School was no longer being held. Sunday School seemed to be in trouble already in 1963. In September Jack Chivington reported "poor interest among parish members outside of teachers and families." He added that "six of the present teachers had asked to be relieved from their duties but additional teachers could not be recruited."

The Episcopal Young Churchmen had a similar experience. In 1962 the organization was still active. It sponsored a Family Night after the Hanging of the Greens on December 23. The EYC served supper, followed by Evening Prayer and an illustrated lecture on "Religious Art from Medieval to Modern" by Dr. Rex Stambaugh, the head of the Art Department at Pfeiffer College. No more is recorded of the EYC until January 1965, when a special committee on fellowship reported that there was no longer any organization for teens.

A comparable fate afflicted ECW. It played a leading role in a World Day of Prayer service sponsored by the women of various Albemarle churches in 1963. It held a benefit bridge tournament in January 1964, and Sister Anne Marie was guest speaker at a March 1964, meeting. But in February 1965, a special committee on fellowship reported Christ Church had no women's group, and a special committee on mission deplored that lack, noting that virtually nothing had been done with regard to the Thompson Orphanage, Haiti, or in the field of parochial mission since the dissolution. Nobody today seems to know exactly what happened, but apparently the rector and the ECW chairman, Betty Watson,

had a major falling out; Betty resigned, and the group dissolved. Exactly when it was reorganized is not clear, but it is included in the parochial report of 1966. Jean Ritchie seems to have been instrumental in reviving the organization.

The special committees mentioned above were part of an effort to deal with what the vestry and members of the congregation felt was a growing crisis by late 1964. The general feeling was that the little church was losing the sense of community that had been one of its greatest assets. In January 1965, committees were set up to study various aspects of parish life and to make suggestions for restoring “our sick parish” to “strength and health.” The committee on mission, in particular, pinpointed the problem as a lack of communication between church members and the rector. “Our committee,” they wrote,

strongly feels that our church members are willing and even anxious to attack our problems, but strong and inspirational leadership is necessary for success. Under the term ‘leadership,’ we would include the Rector, Vestry, and Chairmen and Chairwomen of all church departments. There seems to be some barrier and lack of communication between many of the congregation and the Rector, which interferes with harmony and complete and proper support of the Rector. It is felt that the Rector himself is the one who can best remove this barrier and communication block. This is where the Rector can help us. The chief responsibility for good, clear communication and freedom from misunderstanding rests with the leader and is the age-old burden that all leaders must bear. We are satisfied, however, that once this is accomplished, our Rector will surely receive 100% better support and our church will begin to grow again.

One parishioner uses a small, rickety garage that was behind the rectory at this time to symbolize the state of the church. It was about to tumble down, but nobody was willing to work on it while Mr. Walker was there.

On the other hand, the same parishioner points out that there were a number of positive things about Father Walker’s ministry at Christ Church. He handled some very touchy and divisive personal issues within the congregation effectively, and he was a powerful counselor with potential suicides. A recovered alcoholic, himself, he left a legacy of ministry to alcoholics. During his tenure, an important laymen’s ministry to the men at a nearby prison was initiated. Two lay readers went once or twice a month and conducted services with the prisoners. Jim Harris remembers that the laymen stayed and talked with the men after the service and tried to be friendly, but both sides found it pretty awkward. The prisoners, he says, felt they had sinned horribly and hopelessly and were going to hell, and they saw the lay readers as “good” people. It was difficult for the laymen to explain adequately that it does not work that way. Nevertheless, virtually everyone agreed that this was a useful ministry. One of the few positive things that the special committee on mission had to report in 1965 was that “it would be nearly impossible to improve on the work being done” at the prison. One other ministry that continued to be effective during Mr. Walker’s tenure was a strong connection between Christ Church and the Canterbury Club at Pfeiffer College.

For example, in 1964 the Canterbury Club invited the vestry and congregation to attend a Vespers Service at which Bishop Fraser was to be the speaker and Sister Anne Marie a guest.

On 26 March 1956 the Reverend Mr. Walker tendered his resignation, effective May 1. He went to Charleston, South Carolina; to serve as rector of St. Peter's by the Sea. Mr. Walker died of influenza in 1968 while directing an industrial counseling service in Greensboro.

Father Walker's departure left Christ Church without a rector for over a year, but Jody Kellerman once again conducted services on a fairly regular basis with lay readers serving on Sundays when he could not be in Albemarle. Father Kellerman also assured senior warden Joel Huneycutt that he would be available to help in emergency situations.

There was a shortage of Episcopal priests in the 1960s, and the congregation felt lucky to attract the Reverend Paul Morrison from Philadelphia. He conducted his first service at Christ Church on July 3, 1966, and stayed until October 1968. He brought with him his wife, Marlene, and three young daughters. He found approximately 103 communicants when he arrived at Christ Church and left 122 according to parochial reports.

Miscellaneous vestry business just before and during his tenure included an agreement "that men should feel free to take off their coats at morning services when the weather is uncomfortably hot." A decision was also made to allow non-profit community organizations to use the parish building free of charge but to request a contribution of at least \$7.50 to cover the cost of utilities and custodial services. Mina Surratt was unanimously elected as parish historian, and once again a new organist and a new choir director had to be hired. In 1966 Mrs. Samuel Duvall was choir director, and Mrs. Ted Colonna was organist. In 1967 Jane Blood took over as director and Becky Evans as organist.



Church Historian-Elmina Surratt

Christ Church had borrowed \$5,128 in 1965, and 1966 also proved a difficult year financially. Pledges were down, and the Reverend Mr. Morrison, in a letter to parishioners, wrote, "As rector I do not see any individual pledging figures, but I do see parish totals, and in my opinion this total is disappointing." He added that if this were the best the congregation could do he would be surprised and pointed out that if Christ Church was unable to fulfill its responsibilities it would have to revert to mission status. The vestry reinforced this warning in a letter of 15 November noting that for the past two years the church had paid only a small portion of its diocesan assessment and explaining that failure to make the full

payment a third consecutive year automatically subjected a parish to review by the bishop and possible reversion to mission status. The congregation apparently rallied because, in a 1967 letter to the members, the vestry wrote, "As a result of the response to the appeal made last year, we have been able to pay our obligations to the diocese, [and] accomplish many needed repairs and improvements to the rectory and the parish house."

Smorgasbord continued to be an important fund-raiser, with one held every fall from 1965-1968. The 1968 event received a big write-up in the *Charlotte Observer*, which characterized the occasion as "a sell-out" every year, with many townspeople maintaining standing orders for tickets. Everyone in the church had a job to do. The men took care of the dirty dishes and the garbage, while the children ran extra desserts down from the second floor of the parish house. Most of the preparations began on Saturday morning for the food to be served that evening, but the planning began about two months before the big day. The women of the church signed up to bring favorite recipes. Outside donations were used to buy meat and shrimp, for which Betty Watson provided standard recipes. Betty was Stanly County's home economics agent and an active member of the church. She played a major role in organizing these smorgasbords and would continue to do so for years to come. She helped see to it that no more than 330 tickets were sold. Since the parish hall would not hold that many people, different color tickets were sold for different hours. There were sometimes mishaps, however. Mrs. Shaver chuckled as she told the reporters from the *Observer* about the year the food ran out. The man in charge of the tickets that year had printed up more than 330. Luckily, all the guests were fed, but the workers had to send out for hamburgers.



Smorgasbord
Gerry Palmer, Cecilia Lowder, Hazel Wilhelm, Libbie Cooke, Maynard Stickney

Betty Watson is most remembered for smorgasbords, but she also played another vital role in the church in these years. In 1965 the Episcopal Church in the Diocese of North Carolina finally allowed women to serve on vestries. In 1967 Betty became the first woman on the Christ Church vestry—though women had been unofficially associated with the mission committee for years.

Not much is recorded about Christian education or outreach during Mr. Morrison's tenure, but these things must have gone on. In 1965, when the parish was between rectors, vestry minutes report that Don Hammond agreed to be Sunday School Superintendent "if one adult from each family" would "volunteer to teach at least every other month." Whether or not this was done is not recorded, but in 1968 there were fifty-three church school members. The only mention of outreach, except for ECW activities, is a note to the effect that the Canterbury Club at Pfeiffer College was meeting at Christ Church, with Mina Surratt helping with transportation.

This was the era when work was in progress on the new *Book of Common Prayer*, and services at Christ Church were beginning to undergo some experimental changes. A note in the bulletin for Sunday, 30 October 1966, explained that "the position of the celebrant for today is, according to many scholars, the way the primitive church said their Eucharist. In this way the sacramental meal becomes more clearly an observance of ALL THE PEOPLE and not just the priest. The custom of the priest having his back to the people is also ancient, but it tends to emphasize a medieval theory of this being the priest's service and the people taking only a passive role in the celebration." A year later, a committee was asked to recommend possible changes in the altar and sanctuary area needed to create a freestanding altar so that the celebrant might always face the congregation. Although this was not required by the new liturgy, the altar was pulled out from the wall. It was, however, too large to be used conveniently in this position, and Mr. Morrison's successor would push it back against the wall where it remained until fairly recently. In addition, in 1967 Bishop Fraser gave permission for trial use of the new liturgy at Christ Church. How well the congregation received these innovations at this time is not recorded.

The usual church organizations revived during Mr. Morrison's tenure with the addition of Friday Nighters, which was described as "a loose organization of the parish meeting usually on the third Friday of the month. The purpose of the group is both social and evangelical with the hope that friends of parishioners will be introduced to the fellowship of the parish." This would prove to be the beginning of a long-lasting tradition. Reports of organizations in December 1967 show that six acolytes attended the fall Diocesan Acolytes Festival at Durham and went to a Duke-Clemson football game afterwards. Mrs. Earl Devitt was director of the Altar Guild, and Mr. and Mrs. John Dixon and Mrs. Donald Jackman were advisors to EYC. Weekly EYC meetings were discontinued that year in the hopes that more attractive programs could be arranged for monthly meetings. Four members of the EYC belonged to the Youth Council, an interdenominational group that sponsored such activities as the Youth Week Breakfasts, which continue today, and a Saturday night movie for young people each month.

ECW appears not only to have been reorganized but also to have been revitalized at this time. Active membership was up and attendance increased noticeably. The women raised money through such activities as catering weddings and sponsoring a double-seating bridge party. They sent money to overseas missions, paid for improvements in the parish house, and collected toys and clothing for the children in Vietnam. They began the tradition, still in place, of holding annual dinners for the mentally and physically handicapped citizens who work at the Vocational Workshop. Finally, they proved themselves open to innovation by holding a Communion Service using the new liturgy. This was followed by a discussion and explanation period conducted by the rector, which "proved highly beneficial to all who attended." Activity on the district and diocesan levels abated, but Frances Harris did serve on the Diocesan Elections Committee.

On 22 September 1968 Mr. Morrison reported to the vestry his decision to resign as rector of Christ Church and to assume the rectorship of St. Joseph's Church, Durham. "This action," he told them, "is taken not because of any lack of cooperation [or] affection from the people of Christ Church, but because I feel that this parish is ready now to move ahead with its mission in this area, and I am ready to return to more academic work for service in the Church." October 13 was his last Sunday at Christ Church.

Mr. Morrison's departure marked the end of another era. The thirty years from 1939-1969 saw nine priests come and go, sometimes with relatively long periods in between. These years brought the building of the church, the rectory, and the parish house. They brought Christ Church to full parish status and the number of communicants to over 100. Through good times and bad, the little church had come of age.