

the wonderful growth of st. barnabas church

- 1949 AUG. 11 First service held by the Rev. Francis H. Ball, in Daniel S. McGoodwin home; two present.
SEPT. 18 Services begun in American Legion Hall, Multnomah; Sunday School started.
DEC. 31 Communicant strength of 87.
- 1950 JAN. 27 Two acres of land purchased; plans for building of parish hall started; building fund begun.
APR. 17 Diocesan Convention accepts church as Organized Mission.
DEC. 31 Communicant strength of 107.
- 1951 MAY 18 The Rev. Mr. Ball died this date.
JUNE 10 Bishop Dagwell held ground-breaking services.
JUNE 30 The Rev. Robert F. Grafe assigned as Vicar.
DEC. 24 First services held in uncompleted parish hall.
DEC. 31 Communicant strength of 118.
- 1952 FEB. 24 Dedication services for parish hall; regular use begun.
DEC. 31 Communicant strength of 269.
- 1953 JAN. 11 Parish status achieved.
OCT. 4 Four regular Sunday Services required to handle growth of Sunday School and Church.
DEC. 31 Communicant strength of 372.
- 1954 APRIL \$90,000 pledged for new church.
NOV. 7 Beaverton mission started.
DEC. 19 Ground-breaking for new church.
DEC. 31 Communicant strength of 428.
- 1955 OCT. 16 Dedication of church building.
DEC. 31 Communicant strength of 521.
- 1956 MARCH Organ installed.
DEC. 31 Communicant strength of 602.
- 1957 SEPT. Classes for children at 9:15 and 11.
DEC. 31 Communicant strength of 709.
- 1958 APRIL Tigard mission started.
JUNE New rectory authorized.

SAINT BARNABAS



BOX 7001, PORTLAND 19, OREGON



The Rev. Francis H. Ball,
first priest and vicar, 1949-1951.



The Rev. Robert F. Grafe, rector, from 1951.

HOW ST. BARNABAS' CHURCH CAME INTO BEING

When the Rev. Mr. Ball began ringing doorbells in the beautiful, rolling southwest hills of the City of Portland, few people could see the results which time and devotion would bring. The hills, then outside the city limits, were just beginning to be dotted with homes. Although the area was only a ten-minute drive from downtown, thick stands of trees and narrow winding roads created an illusion of isolated country living. The Rev. Mr. Ball was reaching the end of an active ministry, and now in partial retirement had secured permission to begin work in this section, then called "Multnomah". That was late summer, 1949.

Today, five years later, there is still a sign, "Danger—Cattle Crossing." Sidewalks and streetlights are a rarity, but homes have replaced the trees on many of the hills and St. Barnabas' Church has come into existence.

St. Barnabas' is an example of seriousness and devotion on the part of ever-increasing groups of Churchpeople. When services were first held in a private home on August 11, 1949, only the family of the house was present. A month later, when arrangements were made to rent the Legion Hall, 35 people responded. Now, upon, entering the new church, there are 475 communicants and over 700 baptized persons.

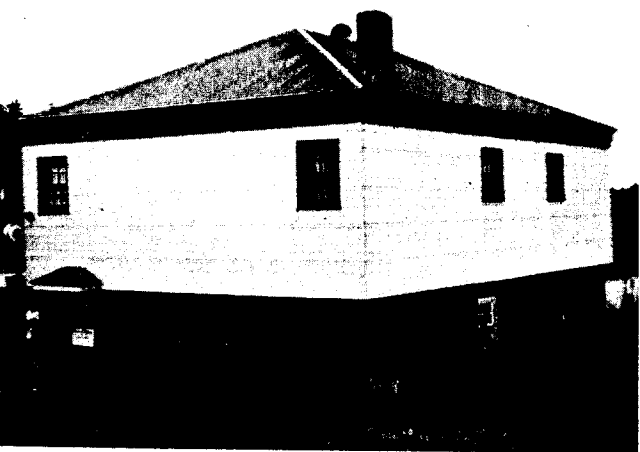
In its young life, St. Barnabas' has gone through several crises. The Legion Hall was the first, although some people now see it in its true light as a spiritual experience. While the congregation is forever grateful for a place to assemble and meet together, few pros-

pective new members were attracted by the leaky gas heating, the crowded rooms, the flights of stairs, the dispensation from kneeling, and the impassable roads in snowy weather. But to the small group of devout people who had vision, the circumstances and times were strengthening. A building fund was initiated, two hilltop acres were bought, and the mission began its second year.

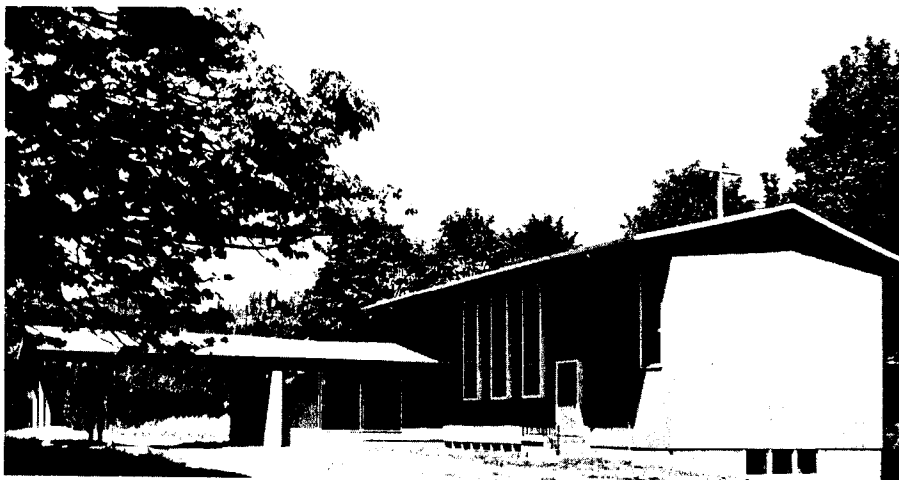
But that winter and spring brought illness to the vicar, and in his absence the services were conducted by whatever neighboring clergy were available. Without continuing steady leadership there arose a feeling of futility and abandonment. But again from this there came a spiritual experience. On Easter day, Bishop Dagwell of Oregon canceled other appointments, and, clad in overshoes and overcoat to combat the drafty hall, celebrated the Communion for the small mission. On May 21, 1951, he again met with the congregation, this time to read the Burial Office for the first vicar.

Meanwhile the people had originated a monthly bulletin, were making regular calls on new people, drew plans for a parish hall under the direction of the archdeacon, the Ven. Perry H. Smith, and arranged for breaking of ground on St. Barnabas' Day, 1951.

In late June, the Rev. Robert F. Grafe, then in deacon's orders, was assigned to the mission. The congregation purchased a vicarage, let the contract for the erection of the parish hall, and brought forth 20 candidates for Confirmation and instruction. As the Legion Hall became crowded, two identical serv-



American Legion Hall, Multnomah, where Sunday services were held in early years.



St. Barnabas' Parish Hall, serving as the Chapel and Hall from March, 1952.

ices for adults became the schedule, and children met in nearby homes for their instruction.

Interest in the work of St. Barnabas' mounted as the building did. Friends told friends, neighbors told neighbors, and when construction was completed in March of 1952, everyone found what they had known all along—the building was too small already. While only three families live within walking distance of the church, strategic location provides quick access for several neighboring residential areas.

Those early pioneer members had a spirit of adventure and a hunger for the Church which was passed on. The combined enthusiasm, loyalty, and devotion came to a climax in January of 1953 when the mission voted to relinquish diocesan aid and become a self-supporting parish—three years after becoming an organized mission. Later that year, as the parish hall seating proved inadequate, four services Sunday mornings, including instruction of the children at the last three hours, became the regular schedule until the present.

A decision had to be made in the winter and spring of 1953: was the parish to continue to grow, or was the physical limitation of its surroundings to fix its numbers and work? Part of the answer was given in a building fund drive in March, 1954, when the people made 200 pledges totaling \$90,000.

Then came a year's work: the detail in planning the structure, the care in making financial arrangements, the anxiety that goes with major expansion. And now, the finished structure, the church building.

Today there is a breathing spell. Families can greet

one another at church and not rush in and out of different services; children may have more reasonable class hours and activities; physical space will permit a parish program of needed variety and size; baby-sitting need no longer be in the Rectory living room, nor the office in the Rectory basement.

But beyond this brief pause is the test of the real strength as the parish reaches into the lives of its people and those to whom it should minister. New homes continue to dot the southwest hills. A new housing project nearby can be a fertile field. The dominance of adult confirmations over children needs to be continued. There are births, marriages, deaths—and all of the problems of life in and between them.

Today some people look back on the days of the Legion Hall and wonder how the Church managed. Others find it surprising that we have put up with a piano and foregone choirs in the parish hall and still continue to grow. Still others will look at the new church and question how it is to be filled.

The answer lies in the mystery of that spiritual relationship between God and man: it is God's Church, God's people; God's work that is here; and it is the present-day saints who seek to follow in the example of their patron saint, the Apostle Barnabas:

"For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord."

Like the Rev. Francis H. Ball, we have gone from house to house. May we, too, like him, go from glory to glory.

"We require from buildings, as from men, two kinds of goodness: first, doing their practical duty well; then that they be graceful and pleasing in doing it."
—John Ruskin, "The Stones of Venice"

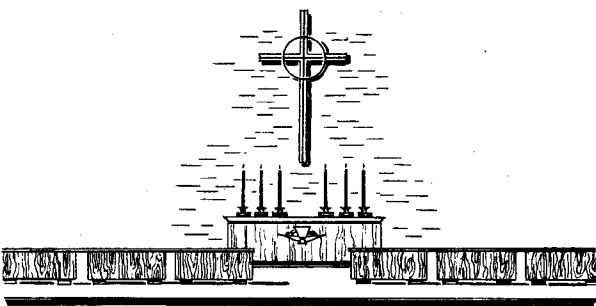
the story of the new church

The BUILDING itself, using contemporary materials and methods, has a purity of form and straightforwardness of design symbolic of the essential simplicity of the Christian life.

We gather in the NAVE, coming into fellowship with each other because as individuals we first come into relationship with God. Here is a meeting place for the whole family to enter into a supernatural and holy relationship with God and each other without distinction of race or class. An orderly seating arrangement places each person to face God, and allows each to participate in the "liturgy" or work of corporate worship.

Seeing the ALTAR and the elevated Sanctuary, we are taught that we do look up and forward to God. The free-standing Altar of travertine marble has appointments of light and beauty, bringing into focus that strong presence, grace and goodness which is God's. It is an Altar of offering and sacrifice; a table of feeding and refreshment. The carved symbol is the Chalice of Blessing and the Bread of Life—waiting for all men, if they will but take.

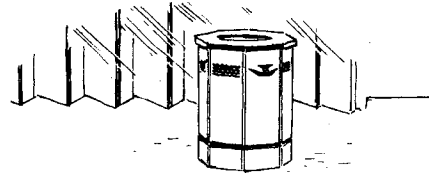
The ALTAR RAIL, of the same marble, has the effect of separating the Sanctuary from the other parts of the building, bringing the contrast of Heaven and Earth, of the Holiness of God and the Need of Man. But it also provides a meeting place where communion is possible. Deep gray carpeting throughout the Chancel serves to brighten the Altar and Altar Rail.



Beyond is the CROSS, the symbol of Christ's life and of ours. It is lifted up, in remembrance of the triumph through it. Of walnut, with brass strips as highlights, it has the added Circle of Eternity or Perfectness.

The LECTERN and PULPIT, also of walnut, stand to the left and right. From these we learn the

Eternal Word of God and hear this Holy Word speaking in our life today.



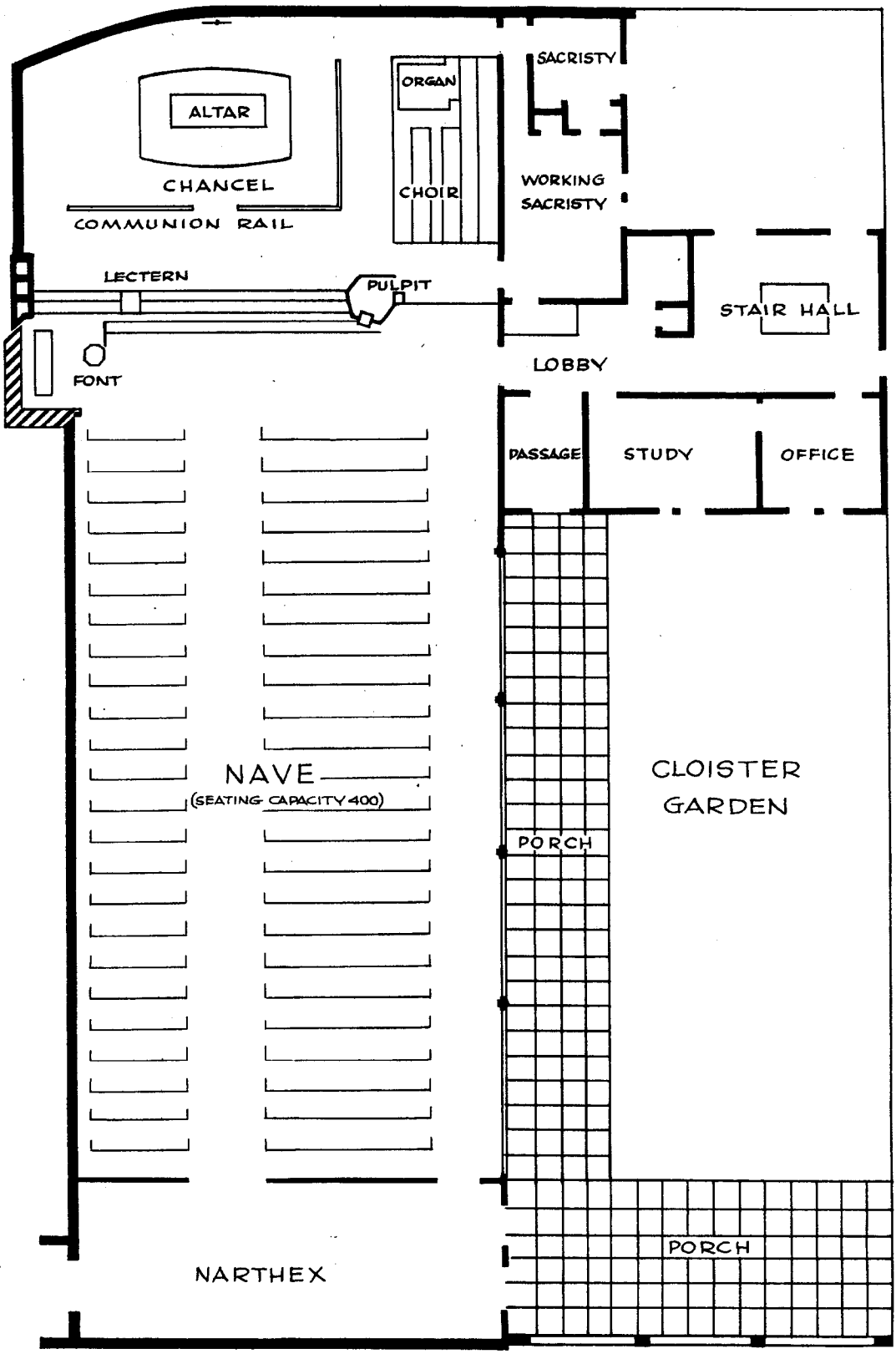
The FONT is just before the pews, lighted by a huge window. Baptism is the first sacrament of the Christian Life and bears a constant relationship to that second and great Sacrament of the Altar. Baptism likewise is a witness before the whole Church, as well as God, of those promises and vows which we take. Of travertine marble, capped with green marble, its symbols are the Shell (from which pours that Grace to cleanse us), the Ark (the Church as the Ark of Salvation), the descending Dove (the Spirit dwelling upon us) and the Fish (an early Christian symbol with its Greek letters of ICHTHUS an acrostic for Jesus Christ, God's Son, Saviour).

The CHOIR is to the right of the Altar, holding voices together in strength to support the singing of the congregation, and permitting an unrestricted view and approach of the Altar from any of the 400 seatings.

COLOR and SPACE are used throughout the building for the note of Joy. Even the early Church named the Holy Communion the "Eucharist" or Thanksgiving, so we have constant gladness in the remembrance of our salvation and victory.

CLEAR GLASS WINDOWS the length of the south wall admit the light with which God has filled the world, and permit one to look out upon a fenced cloister, relating us with the whole of God's creation and the plan and beauty of life.

The NARTHEX WINDOW likewise is clear so that we go forth from the Church in that lightness and brightness which symbolize the spiritual action of true worship.



Building a Church, just as building a character, is a slow and costly work, but they are the most profitable things one can do in this life.

THE RIGHT REV. BENJAMIN D. DAGWELL
Bishop of Oregon



SERVICE OF DEDICATION

OCTOBER 16, 1955—4:00 P. M.

¶ The Choirs form a silent procession into the Church, followed by the Clergy who form passageway in the central aisle.

¶ And the Bishop, coming to the main entry of the Church, shall knock with his staff upon the door, and be received by the Churchwardens.

Then shall the Bishop say:

"Peace be to this House, and to all who worship here."

¶ The Bishop shall proceed up the aisle to the Altar, beginning the 24th Psalm, and being joined in alternate verses by the Congregation.

Psalm 24 (see enclosed sheet)

Hymn: Gloria in Excelsis (see enclosed sheet)

¶ The Bishop shall remind the people of the devout purpose of the Church building; then, kneeling at the altar, shall ask God's blessing upon this House of Worship.

Then shall follow Prayers for those who shall come within these walls:

At the font, for those to be baptized The Very Rev. J. L. O'Rillion

At the altar rail, for those to be confirmed . . . The Rev. Dr. Lansing Kempton

At the altar, for those to receive Holy Communion . . . The Rev. Lloyd Thomas

At the chancel steps, for those to be married . . . The Rev. R. A'Court Simmonds

At the prayer desk, for all coming to worship The Rev. Robert F. Grafe

Prayer of Dedication The Bishop

Announcements and Greetings

Sermon Hymn 288: "O Worship the King" (see enclosed sheet)

The Sermon The Rev. Steen Whiteside

Offertory: "We Love the Place, O God" (Bullock-Talmadge)

We love the place, O, God, wherein thine honor dwells, the joy of thine abode all other joy excels.

We love the house of prayer, wherein thy servants meet; for thou, O Lord, are there thy chosen ones to greet. We love the sacred font, wherein the holy Dove bestows, as ever want, His blessing from above.

We love thine altar, Lord, its mysteries revere; for there, in faith adored, we find thy presence near.

We love thy holy word, the lamp thou gav'st to guide all wand'ers home, O Lord, home to their Father's side. Then let us sing the love to us so freely giv'n, until we sing above the triumph song of heav'n. Amen.

Final Prayers and Benediction The Bishop

Hymn 396: "The Church's One Foundation" (see enclosed sheet)