

# GROWING IN HOPE

*If you obey my commands,  
you will remain in my love,  
just as I have obeyed  
my Father's commands and  
remain in his love*

John 15 10

**T**he ministries of Highland Park have many different facets, and affect many different lives. There are numerous opportunities for the interested lay person to be involved in the church's ministries, and to be both a receiver and a giver. Becoming active in the Sunday and weekday programs that the church offers not only enriches one's faith, but also brings new friendships, and broadens one's view of ministry in and through the church. And opportunities to get involved in helping others in Christ's name can be found every day of the week.

### **Church Night**

The tradition commonly referred to as "Church Night" at Highland Park is an outgrowth of Methodism's long established practice of having a mid-week prayer meeting. After the permanent church building opened in 1927, Walter Towner, then the director of religious education, inaugurated mid-week programs for families in the church.

For several years the meetings were held on Thursday evenings and usually included dinner, a short talk by the pastor Umphrey Lee, followed by songs and a program presented by various church groups. Younger children were entertained by films and older youth were offered study time. As attendance increased, many events and special programs in education, stewardship and evangelism, courses on marriage,

theological thinking, and understanding the Christian faith began to characterize the programs for these evenings.

Following the completion of the Activities Building in 1950, Church Night was held on Wednesday evenings. More courses were offered including Methodism, Bible study, and often lectures by SMU professors and other community leaders.

A new tradition was born in the mid-50s when Crawford Whaley, director of adult program, initiated the presentation of book reviews on Wednesdays during June and July. This rich tradition became an annual highlight of the congregation and remains very popular today, bringing a wide variety of reviews to the church's Great Hall.

The Summer Book Review series achieved much of its acclaim because of Ermance Rejebian, a very special individual who lent her abundant talents, brilliant mind and Christian spirit to the development of this annual series. For almost three decades (1958-1986) Ermance opened the annual summer series. She shared her wit, wisdom and deep insights about many of the great books of our time. Audiences never tired of hearing her reviews which she delivered without notes, committing to memory both the historical background and the dramatic summary of each review.



Mrs. Ermance Rejebian

In 1986 she retired after her review of David Nevin's *Dream West*. Following her death in 1989, her husband, Mr. Vahram Y. Rejebian, made a special memorial gift to the church that underwrote the Summer Book Review series. The Ermance Rejebian Review series will continue to be presented each June and July in the great tradition which Ermance established. It is a fine tribute to this eloquent and beloved Christian friend who shared herself and enriched the lives of so many.

From 1972 through 1987, Wednesday evenings equaled "SCL" or School of Creative Living, which brought a wide variety of interesting mid-week courses to our congregation throughout the fall and spring months. Today a new emphasis on Church Night continues each Wednesday evening. It is now under the leadership of Jerry Overton. It continues to be a time of fellowship, Christian growth and spiritual renewal as the congregation deals with the times in which we live. Church Night is indeed a memorable tradition in the life of this congregation.

### **Storm Lounge**

What is now called Storm Lounge began as a seed implanted in the heart and mind of Paul Storm by Bill Dickinson in 1965. A recent widower, Paul was eager to memorialize his wife, Marian, a faithful Sunday School worker and administrator. Storm Lounge was established with the help of close friend, Elizabeth Price, coordinating the project. Most of the furniture was donated by friends in loving memory of Marian.

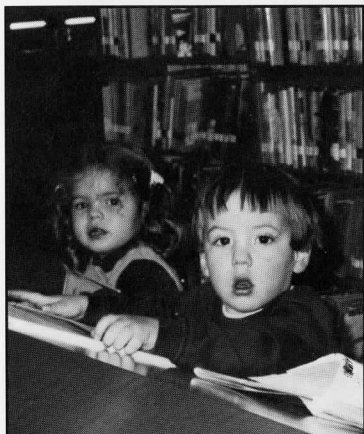
Storm Lounge is one of the most used rooms in the church. Sunday mornings it is bustling with activity as children, youth and adults gather to refresh themselves with conversation, coffee, punch and cookies. Through the week, the lounge might be used for meetings, parties, small weddings, and reception area for families. In general, it serves as an inviting church parlor for a multitude of occasions.

The much-used room brought about the need for refurbishing on two occasions. Linda Rork, decorator and church member, provided the guidance for the redecorating. The first, in about 1979, saw only minor changes. However, in 1989, the room was completely redone. The original furniture was refinished and reupholstered. New carpet and drapes adorned the room while the newly cleaned woodwork sparkled.

The United Methodist Women teamed with June and Paul Storm and other interested church members to fund the 1989 project. A committee chaired by Fran Barnett and Twila Stowe obtained the services of Linda Rork as decorator once again. Serving on the committee were Doris Curtis, Lucille Dearing, Lurlyn Fleming, Maribelle Leeper, Erlene Tomlin, Helen Willbanks and Gayle Hardaway

### **Church Library**

The church library at Highland Park United Methodist Church is many things to many people. To preschool children, it is a place to find wonderful books that tell them about their world, family, church and most important of all, about God's love and Jesus. To elementary age children, it is a place to find books that enhance their understanding of the world and expand their knowledge of the Bible and its message. To a teenager, the library is a place to find information for school assignments and reports. To an adult, the library is a place to share with their children the thrill of looking at books while finding a wealth of information and enjoyable reading for themselves. To a teacher, it is a place to find books to prepare for their classes. To an empty nester, it is a place to enlarge horizons and get a new vision of the world. To a senior citizen, it is a place to expand one's thoughts, to develop new interests and revitalize old ones.



The Church Library is a friendly place for all ages.

The church library grew from a shelf in the office of L. F. Sensabaugh, who was director of Religious Education from 1933-1947, to one of the country's outstanding church libraries. The story of its growth is the story of the dedication of many people. It all began with a request from Natalie and H. C. Maiden, who asked that shelf space be designated for use as a library of books available to Sunday School teachers for their classes. Soon the collection outgrew the shelves, and Natalie and H. C. donated second-hand sectional bookcases that were placed with the book collection in the junior assembly room on the first floor of the church building. New construction in 1948 allowed the collection to be moved to its own location on the second floor where it remained for several years.

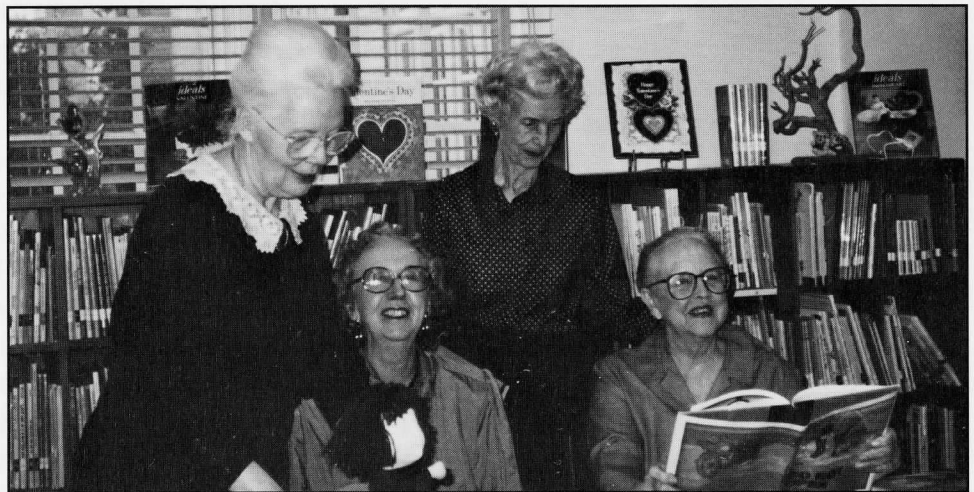
Cataloging of books began with Olive Smith, who was director of Religious Education from 1948-1958, and Mrs. Jack Tatum. Margaret Butler, Molly Malone, and Ruth Adams worked as a committee using the Dewey decimal system to make the library a useful resource for church members and staff. Molly attended various training sessions and very ably managed the library as a volunteer. Many loyal, capable, and dedicated people helped the library grow through its childhood and youth to its status as a viable and comprehensive collection ready to serve its patrons and the church.

With the completion of the new education wing in 1961, the library moved into its present quarters under the supervision of Crawford Whaley. Crawford joined the church staff in 1953, and one of his first assignments was to lay the plan for the library space. After researching other church libraries, he provided a drawing which allowed space for reading and study, book stacks, librarian's office and storage for visual aids equipment and a special area for children's books and reading. A handsome fireplace enhanced the friendly atmosphere. Also adding to the beauty of the library was a large exhibit window where books could be displayed in conjunction with a particular theme or season, inviting people in to enjoy its riches. Crawford's warm personality and his sincere concern for people helped give the library the

inviting warmth it still radiates today Even after retiring in 1968, he continued to help by selecting books and finding volunteer and professional workers.

A library advisory committee appointed in 1965 worked closely with Crawford and James Hares of the church staff. Serving on the committee were Margaret Thomas, chairperson, Paul Harris, Ralph Hawkins, Richard Perdue, and Margaret Shugart. Consultants were Molly Malone, Ruth Warnick, Hibernia Turbeville, and Mattie Ruth Moore. The committee recommended policies and procedures and eventually employed a professional librarian. Except for a short time when Harriet Fowler Kennon stepped in to ably fill Mary Cochran's position because of illness, the library has been under the direction of the following professional librarians: Kay Wood, employed by the committee in 1965; Mary Cochran, 1969-1982; Adele Ervine, 1982-1988; and Sarah Wood Keith, 1988-present. It is through the efforts and the unique abilities of all these professionals and many volunteers that the library has attained its warm character and its outstanding reputation.

Librarian Sarah Wood Keith talks with long-time volunteers Jean Lacy, Frances Scrimshire, and Nelle Mitchell.



Working with these professionals is a loyal band of volunteers who have helped the library attain its outstanding reputation. Volunteers are the backbone of the library at Highland Park. They provide many necessary functions including circulation, charging and returning books, mending, placing books into accession and other mechanical duties, shelf reading, planning displays, taking inventory, typing catalog cards, weeding, recording permanent files of memorials and promoting publicity Their faithfulness and dedication provide an atmosphere that would not be found without their loving service.

Highland Park's Fine Arts Committee initiated an innovative way of using the library by bringing in significant works of art for temporary display Among recent exhibits are a collection of Rembrandt sketches, the work of sculptor L.M. Ludtke, and a painting by Dallas artist David Vogel highlighting the theme of mother and child. The library also works closely with many areas of the church to coordinate the display window with the interest of various groups.

Funding to purchase new books for the library is acquired through special gifts, honorariums, and memorials. Only supplies and equipment are funded through the church budget. The gifts of many people through the years have given joy and pleasure to the patrons of the library They have enabled our congregation to have the use of an outstanding church library both for pleasure and as a resource for learning.

Today the library houses a comprehensive and varied collection for all ages. At present there are over 18,000 volumes in the library with a circulation of over 12,000 books a year. Magazines are accepted for sharing, and Leighton Farrell's taped sermons are available for loan, as are the taped book reviews by Ermance Rejebian. Plans for the future include outreach ideas that will extend the resources to the wider community. As we show Christ's love for each other, we show His love to the world.

### Archives

From the very beginning Highland Park United Methodist Church has been a "reaching out" congregation—a congregation of people who care for and are concerned about the needs of others. There have been times in our history when we reached great heights of achievement, times when we failed, times when we came to a turning point and shaped a new beginning. All of these events are well documented in our historical records. The tangible evidence they give tells us that through seventy-five years of our existence as a Christian church, we have met each milestone with strength, innovative leadership, and the committed discipleship of our members.

Religious "archives" consist of old documents, manuscripts, official minutes, brochures, newsletters, financial records, legal papers, worship bulletins, and all the other things that tell the story of our life and activities as a church. Officially they are defined as "permanently valuable records in whatever form they have been created or received by the church." But the archives at Highland Park UMC are not exclusively written records. They consist of oral histories, tape recorded and transcribed, tape recorded worship services, both video and audio cassettes, memorabilia such as class scrapbooks, plaques, communion ware, needlepoint, magnificent creative stitchery banners, architectural drawings, and valuable photographs of great historical significance, among a variety of other artifacts.

The records of our past at Highland Park have lived a rather strange and wonderful life. They collected over the years in drawers and files, in closets, on shelves, in the attic, in the basement, and even half-forgotten in the homes and memories of our members, but they survived. In the process of creating an archives office, a fairly recent development in the history of this church, they were transformed into usable research tools for historians and persons seeking to discover their roots in Highland Park United Methodist history. Today they rest in a permanent home, in acid-free containers in orderly fashion on storage shelves.

Someone once said that life is what happens while you are making other plans. For the most part, Highland Park members were much busier reaching out to others than they were in keeping records of that fact. Not until the church approached the celebration of its 50th anniversary in 1966, was there an organized effort to locate and preserve records of the past. A committee formed in 1965 for the purpose of establishing an archives and historical file under the guidance of James Hares, with Margaret Todd Shugart, former church secretary, as archivist, and committee members Margaret "Peg" Hyer Thomas, and Assistant Librarian Mrs. John Wood. Margaret Shugart immediately began compiling information to assist Doris Miller Johnson, author of the church's first published history, *Golden Prologue To The Future*. Although popular interest in maintaining the archives waned in the years



Jessamine Younger

following the 50th Anniversary, Margaret Shugart continued to add to the historical records.

The practice of saving things slowed almost to a standstill after Margaret Shugart retired in the 1970s. Occasionally various items that reflected important aspects in the life of the church were dropped into the back of the “archives file” and promptly forgotten. By 1984 the old materials that provided tangible evidence of our religious heritage at Highland Park were crammed willy-nilly into two old vertical filing cabinets in a seldom-used room. Later these same vertical files were moved into a closet where access was even more difficult. In the very year when American Methodism was celebrating its bicentennial in 1984, the archives of the largest church in Methodism were in a chaotic and disorganized condition. They existed in a closet.

Senior Pastor Leighton Farrell took action in late 1983 to bring order to the situation. While the library was a well-established and vital resource within the church, the expanding number of audio-visual resources and the need to establish an archives required a new direction. He recommended the formation of a Church Resources Work Area to be made up of interested lay persons. Under the direction of Lillian Sills, the Work Area was charged with the responsibility of establishing policies and procedures in the library and of implementing plans for both an audiovisual center and an archives.

Lillian’s success in bringing together a group of interested members to serve on the new committee resulted in its first meeting on February 29, 1984. Present were Chairman Robert L. “Bob” Dillard, Netta Patterson, Bette Perot, Mary and Clifford Shumaker, Margaret Wasson, Librarian Adele Ervine, and Lillian Sills. Within two months, the following members joined the group: Dana and Jackson Harkey, Loraine and W.F. “Happy” Goodman, Kay Gilbert, and Jessamine Younger

Today the Church Resources Work Area is chaired by Honey Bracken; serving with her are Thomas K. Boone, Rex Butler, Grace Coke, Grace Delatour, Bob Dillard, Loraine Goodman, Dana and Jackson Harkey, Billy Ruth Rubottom, Mary and Clifford Shumaker, Willa Mae Simpson, Edward P. “Ed” Thompson III, Church Librarian Sarah Wood Keith, Archivist Jessamine Younger, and director of Church Resources Gayle Hardaway

The outcome of a meeting in mid-July 1984 was particularly noteworthy. Gayle Hardaway had succeeded Lillian Sills as director of Church Resources and under her leadership the group began in a new direction. Chairman Bob Dillard stated the purpose: “To preserve and collect archival materials related to Highland Park United Methodist Church from its founding to its present and on-going activities.” The group set immediate goals, chief among them the decision actively to seek personal memories through tape recorded oral history methods. Before the year ended, Gayle Hardaway had acted upon Bette Perot’s recommendation that the church schedule training sessions in oral history techniques. Soon afterward, Dana Harkey secured the first oral history for Highland Park’s future archives.

Jackson Harkey gently led the members into the computer age in the fall 1984, by designing an accession form that would allow them to computerize their information. Later Edmund Deane, minister of Communications, wrote the computer program that is still in use today to enter archival records. It would be over a year



Clifford and Mary Shumaker, who have helped since the Archives opened.

before they reached that point of computer entry. With Jackson's form in hand, the first attempt to inventory the Archives File was carried out by Bob Dillard, Dana and Jackson Harkey, Gayle Hardaway, Bette Perot, and Jessamine Younger.

Surprisingly, those who gathered in a first attempt to inventory Highland Park's archival materials never quite forgot the experience. There was a feeling of awe for some of the very early material dating back to the founding of the church in 1916. Having in one's hand a letter or document signed by someone long-remembered stirred up a host of nostalgic memories. But there was also doubt and uncertainty about whether they were proceeding correctly; and above all, there was the realization that they faced a task that would be tedious and exacting. The group left the church that evening feeling overwhelmed.

Several months elapsed without further progress. The first directive they had received from professional archivists was to "survey the material and become familiar with it." During the summer of 1985, Jessamine Younger set aside time to begin this task, with the help of Claudine Morgan. By the end of the summer a new coding and category system emerged. Two members of the Church Resources Work Area, Mary and Clifford Shumaker, volunteered in October 1985, to help accession. From that time to the present, they have appeared every Wednesday afternoon to describe and catalog the myriad pieces of material in the collection.

Dr. Farrell's decision to create an archives office as a separate department in the church became a reality in June 1986, when Jessamine Younger, upon retirement from the field of museum education, accepted the part-time position as the church's archivist. Under her direction the basic functions of archival management began: to collect, appraise, accession, and preserve the historical records of Highland Park United Methodist Church.

The nature and scope of the task became far more complex as the need to publicize and share the church's heritage with its membership became apparent. Over the next few months, the archives office became involved in a number of different projects. Exhibits of rare photographs and artifacts were mounted in conjunction with the church-wide Festival of the Arts in 1987 and 1988; a documentary slide program tracing the history of the church was prepared in 1987 and 1989 for the Administrative Board; a series of twelve pictorial essays were prepared for insertion in the Sunday worship bulletin; and a newspaper column "Remembering," began to appear from time to time in *The Tower*.

Within the next four years, as though they came in answer to a prayer, many people volunteered to help establish this new department in the church: clerical management and computer entry skills, Grace Coke, Cindy Dickey, and Patty Morrison; providing photographic documentation, Rex Butler, and William M. "Bill" Younger; appraising and accessioning, Mary and Clifford Shumaker; indexing and filing forms and data printout, Madge Tidwell, archival research and program assistance, Dana and Jackson Harkey; archival research and computer entry, Karen Briscoe, and Susie O'Neal.

Grace Coke became an indispensable assistant with her efficient clerical management and computer entry skills. Two others who helped greatly with computer entry were Cindy Dickey and Patty Morrison. Bill Younger made slides of several hundred historical photographs in preparation for the documentary slide

presentation; Rex Butler identified and accessioned photographs and slides, making a separate photographic file possible for the first time.

An essential part of the history collecting efforts in the newly formed archives was the oral history project. Through pre-planned interviews the reminiscences of church members who had first-hand knowledge of events were tape recorded and transcribed later. To Highland Park members who generously shared their memories we owe our thanks, and a special debt of gratitude goes to those who serve as interviewers and transcribers. Interviewers are Dana Harkey, Loraine Goodman, Mayfair Macaulay, Cindy Smith, Edward P. Thompson, and Jessamine Younger; Carolyn Ward and Margaret Phillips transcribe the finished interviews.

It is a humbling process to work daily with materials that tell us who we are, not only as a people called Methodists, but as individual members of Christ's Church. It is an experience that enriches and deepens our understanding of the tremendous commitment and faith of those who went before us, and of those who, like ourselves, continue to serve as "branches of the living vine," abiding in Jesus Christ and striving to do God's will as members of Highland Park United Methodist Church.

#### **Leadership Development**

*"As the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me." John 15:4*

Highland Park from its inception has held a clear understanding of its mission and its roots. Therefore, the question for the lay person is not, nor has it ever been, "Should I serve?" Rather the question is "How, when, and where do I serve?" Church members willingly and proudly wear the banner of the church as they labor in behalf of the Kingdom. The laity has always been willing to serve, but has not always been aware of the needs. Neither has there always been a system available that would call, challenge, and enable them to action.

The initial challenge was issued by Charles Allen in an article written in 1971. "We are called to respond to God's love in Jesus Christ by joining Him as He works in the world to bring good tidings to the afflicted, to bind the brokenhearted, to proclaim release to the captive, to give sight to the blind, and to set at liberty those who are oppressed." Church members were encouraged to become involved in a new leadership development system designed to "help match volunteers to tasks for which they are best suited"<sup>1</sup>

Soon thereafter, Leighton Farrell, newly-appointed as leader of this dynamic congregation in September 1972, wrote a letter to the congregation encouraging each person to participate in this volunteer program saying, "If we are to be effective and decisive witnesses to the love of God in our lives, we must utilize more fully our varied and transforming talents. We must harness this potential source of power in such a way that as followers of Christ we can more adequately meet the needs of our own individual members as well as those of our community and the world."<sup>2</sup>

A churchwide canvassing project followed this appeal to enlist the congregation's involvement. Entitled "Opportunities for Christian Service," it consisted of a comprehensive document listing all available volunteer positions throughout the church. Each adult member received a form to complete and return to the church for computerized filing. After the initial push to involve our current membership, the only follow-up was to engage new members in the process as they joined the church.



Charles Allen, the staff member instrumental in the program's beginning, reflected on its past. "The leadership development system grew out of a dream that Bill Dickinson had to tap the abilities of our church members, enabling them to minister to our own as well as meet the needs of persons across the city. At that time about two-thirds of the city's physicians, about the same percentage of attorneys, as well as many other talented, skilled persons held their church membership in Highland Park. Bill felt that we needed a way to utilize those competencies and talents to meet the needs of people. John Lewis, the lay person basically responsible for its design and chairman of the committee, Rowena Hardin, a lay member with interest and knowledge in this area, and I were totally committed to that task."<sup>3</sup>

Charles Allen moved from Highland Park shortly after this program began. Without the staff leadership and an organized lay group to keep it updated, the system could not be maintained. So volunteer recruitment reverted to the age-old system of every department on its own. This approach as always resulted in a few people being overworked by constant pressure to perform and the majority of church members not being utilized at all. As years passed, staff and lay leaders found themselves still recruiting the same persons to fill volunteer positions, while the majority of the congregation were still unaware of the needs.

This concern was addressed again in 1983, and a renewed emphasis on the importance of an organized effort to manage volunteer involvement began. Randy Hess, a member of the Council on Ministries, led a task group to discover the needs for volunteers, as well as the needs of volunteers. In his summary report to the Council on Ministries and the Administrative Board, he requested that a lay committee and a permanent staff position be established for the purpose of designing and implementing a system which would enable church members to be in ministry. The recommendation was adopted in late 1983, and the first meeting of the new Leadership Development Work Area was held in February 1984, with Hal Leeper as chairman and Gayle Hardaway as staff resource. With his leadership role in the innovative program a decade earlier, John Lewis provided invaluable guidance as the new system was created, nurtured, and disciplined.

Kimberly Youngblood sets up a new member interview.



A new member is interviewed by Lee Gilbert (r.)

Mary Brinegar is past chairperson of Leadership Development.

Members of the first Leadership Development Work Area were: Hal Leeper, chairman, R. Gilbert "Gib" Blackman, Jr., Mary Brinegar, Carrie Chisum, Cleve Clinton, Helen Crow, Bill Dexter, Randy Hess, Lane Kramer, John Lewis, Bill Marsh, Suzie Matthews, Beth Pirtle, Twila Stowe and Bob Toole. These talented individuals developed the volunteer management system that today serves as a model for over 300 congregations of varying sizes and denominations throughout the United States and in three foreign countries.

Other individuals joined the ranks later as the original members rotated off the work area. Chairpersons have been Gib Blackman, Mary Brinegar and John Brown. Members serving later include Jim Bailey, Fran Barnett, Deanna Brown, Ken Cummings, Jo Dickinson, Charles Guittard, Gary Harris, Dotty Kilpatrick, Susan Kull, Fred Ligon, Lauri Fleming Lueder, Ken McNeill, Heather Russell, Patsy Watson, and Ed Westbury

The philosophies of the two systems are similar; only the techniques are different. However, no matter how important systems are, systems do not make effective ministries. It is the committed, dedicated, caring church members who have made, and continue to make, lay ministry a meaningful and important responsibility and challenge in our congregation.

The model system now in use is designed to assess the needs and the abilities of each church member, assist each one in finding a particular area of ministry in which to become involved, and then work with various areas of ministry across the church to place that person into service. The assessment of each person's interest and abilities is carried out by means of a personal, face-to-face interview with that member.

The publicity for open volunteer positions takes many different forms, from bulletin boards to *Tower* articles, from postcards to word-of-mouth. But the best form of publicity comes from members who are happily involved in their own volunteer placement. The opportunities are many, varied and comprehensive. Over 4,000 volunteer positions are available at Highland Park, and they offer members a wide variety of areas in which to serve, not only within the church, but also in the larger world-wide community

One of the most effective means of conveying the need for volunteers and of informing church members about the responsibilities of each volunteer position, is a 120-page book, *Voluntarism. Your Gift of Christian Service*. This excellent reference is under constant review and a new edition is published every two years. Marlene Wilson, one of the nation's most respected writers and lecturers in the area of volunteer management, often recommends both the booklet and the entire system as an ideal model for volunteer management in a local church in the United States. Also a slideshow production showing Highland Park volunteers living out their service commitment complements the book, and is a popular program with groups throughout the church and community

Appreciation for volunteers and their service is an important ingredient in the overall system. In 1987, George Kilpatrick, chairman of the Administrative Board, recommended the choice of a Volunteer of the Month, to be selected by a different ministry area and presented at the Administrative Board meeting. This idea quickly became a reality and is an effective means not only of recognizing people, but also of publicizing the different ministry areas. The persons who have been honored include: Claudia Bailey, Anne and Stan Barnett, Clara Harris, Connie Blair;

Virginia Herndon, Cordelia Boone, Carl Johnson, Mary Brinegar, Michael Keeter, Sandy Chase, Beth and Jim Kelly, Tolbert Chisum, David Kent, Bill Claybrook, Charles Kenyon, Rita Clinton, Dotty Kilpatrick, Roberta Cole, Lane Kramer, Nina Dickinson, Hal Leeper, Robert L. Dillard, Carolyn Lewis, Barbara Dorff, John Lewis, Kathleen Fischer, Janie and Richard Means, Lila and Kenneth Foree, Bette Perot, Kathy and Theron Funk, Carl Petty, Elmer Gessell, Amo Redus, Helen Gibson, Reggie Richardson, Milton Gish, Martha and Gary Vaughn, Grace and M.T. Green, Sheri and Mike Walters, Jim Groves, Fonda Wetsel, Ruth Hamilton and Bob Whiteside.

Celebrating the accomplishments of so many volunteers is both a challenge and a privilege. It has taken different forms over a period of many years. One such incident was the recognition of the fifty years of service of Ruby Davis in 1974. Miss Davis was applauded as one who “quietly goes about the Lord’s business without ever calling attention to herself or what she does. She feels her rewards have been in the fellowship she receives and in the joy of singing for the Lord.”<sup>4</sup>

Whether it’s teaching Sunday School or running a Meals-On-Wheels route, singing in the choir or tutoring the illiterate, serving as an usher or working with Girl Scouts at Wesley Rankin, visiting church members in the hospitals or knitting caps for newborns at Methodist Hospital, serving as chairman of the Administrative Board or stuffing a mailing in the Outreach Center, all these volunteer tasks are ministries of significant importance to those who give of themselves in service and to those who benefit from the service.

God has given us different gifts and has called us to recognize, develop and utilize those gifts in service to others. As St. Paul reminds us in Romans 12:6-8, “*If our gift is preaching let us preach to the limit of our vision. Serving others, let us concentrate on our service if it is teaching, let us give all we have to our teaching and if our gift be the stimulating of the faith of others, let us set ourselves to it.*”

### **Communications**

Better communication with and involvement of the congregation was a goal of each pastor of Highland Park from the earliest days of the church. What began as a few announcements in the Sunday bulletin of the week’s activities and congregational happenings soon developed into a weekly newsletter, mailed to the ever-growing membership. The size and format of the newspaper has changed over the years, but the basic purpose has remained the same, to interpret the church’s message and help get the people involved in the life and work of the church.

When the proposed new sanctuary was voted down in February, 1969, Bill Dickinson decided that a clearer vision of church communications was needed, and he sought out Edmund Deane, who was serving a church in San Antonio at the time. Coming to Highland Park in June, 1969, Ed worked to utilize a wide variety of communications tools that would fulfill this basic task of proclaiming the church’s mission.

Today the Communications Department continues to serve as a resource to classes and groups as well as individuals in the church. In addition to coordinating and sharing information through the weekly *Tower*, Sunday bulletin, and special publications by the respective departments, and all other printing, Communications is also responsible for the live telecast of sanctuary worship every other week. The “first in the U.S.” split screen televised worship ministry to the deaf community in



Ed Deane, in the Sanctuary sound booth, waiting for the Easter service to start.

Dallas of some 30,000 still extends the church's ministry far beyond the sanctuary walls. An audio-cassette ministry sends weekly sermons across the country as well as into hospitals and homes of shut-ins. Oversight and maintenance of all the computers now used throughout the church helps to unify and coordinate the pastoral information of the various departments and ministries. Handling public relations, working with the ushers, and providing audio-visual expertise are some of the many other aspects of interpreting the church's message both within and beyond the congregation. Ed and his wife, Ann, have maintained this ministry of communications as a resource for the total congregation for more than two decades.

### **Food Services**

Christians have always believed in providing bread for the body as well as the soul. Christ set the example some 2000 years ago with the miracle of the five loaves and a couple of fish. When Methodism came along in the 1700's, the new societies in Christian fellowship did not depart from this way

The tradition continues at Highland Park United Methodist Church. In addition to providing food for the needy, members like to celebrate fellowship by breaking bread together. In the old days it was primarily at occasional covered dish dinners. Today, our modern food service turns out some 1500 meals a week and provides Sunday coffee service, countless snacks, wedding reception catering, and in addition, gives assistance in all sorts of special events at the church which involve food.

This variety of food preparation was first made possible by the opening of the new Activities Building in 1950. A few years prior to that time, room 145 in the original building was set aside as a multipurpose gathering and dining room, but the food had to be brought in. A brand new, fully equipped kitchen in the new Activities Building changed all that.

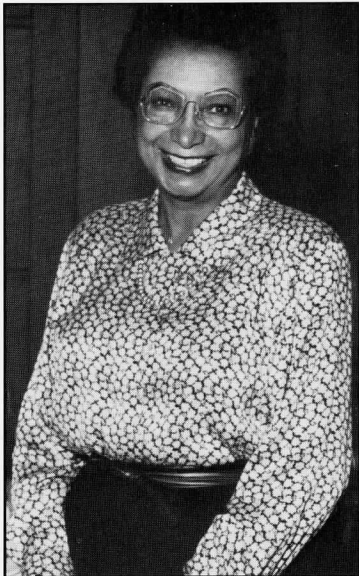
With the provision of these new facilities, a church hostess was named. Hazel Bentz held the position from 1950 until the early 60s when she retired. Serving with her was Bobby Baker who headed food service for ten years. When Bobby left for the Dallas Woman's Club, Beryl Stone took over in March 1960. Beryl became both hostess and food service director when Hazel retired, and remained in that position through May, 1972.

Beryl, now living in Blanton Gardens, recalls the meal price being \$1.50 in her day, and some lunches were 75 cents. "We also served outside people—like service organizations—to make ends meet. I remember we did the Christian Athletes' breakfast on Thursday mornings. At least one time we served the old Texan football team. And a very special time was serving a week-long workshop for naval chaplains."

When Beryl left, Richard Bell and his wife headed up food service for a few months. They were followed by Lynette Geiser (then Keyser). Ann Lack then served until almost the end of the 70's.

Present day food service director, Odetta Russeau, arrived in October, 1979. Longtime Chef Hilary Hanna was still here at that time. In addition, Odetta inherited a staff of three other people and a kitchen that had been well used and was badly in need of refurbishing.

Accordingly, in 1981 the old kitchen was completely gutted and completely redone with the best equipment, including a convection oven and a much larger



Odetta Russeau, a gracious hostess

A wedding reception catered by Food Service.



walk-in refrigerator. As the church continued to grow and the modern facilities provided the capability, more and more food services were added. The full-time kitchen staff was increased to seven.

Today, the food service personnel are busy seven days a week. Meal price has risen to \$6.00 for a regular lunch or dinner; but the approximately \$180,000 annual budget is self sustaining, except for a \$33,000 subsidy which pays for Sunday morning coffee and cookie service.

Although numbers may have changed, the taste of Methodists have not. Odetta provides a wide diversity of foods, looking as wonderful as they taste. Fresh vegetables are used now instead of canned ones. Today's health habits are also taken into consideration. But some things seem to stay the same. In covered dish days, chicken and dumplings were a favorite. Beryl says that Chicken Cadillac (breast of chicken on a slice of ham with grape and pineapple sauce) was the choice of the 60's. And Odetta says that breast of chicken is still tops, cooked in any number of tasty ways. Food Service at Highland Park still today undergirds the many ministry and fellowship functions that go on seven days a week.

#### **Pastoral Care**

It was seventy-five years ago when the first Highland Park pastor received his first appeal from a member of this congregation "for the pastor to come." Here a great and growing tradition was begun in this church's history of ministry. Who knows why this person contacted the pastor - to visit a sick person, perform a wedding, help a child or spouse in trouble. Perhaps to conduct a funeral, share compassionately in a business crisis. Whatever the issue, that first pastor of Highland Park immediately implemented one of the historic functions of Christian ministry, that of pastoral presence.

With the growth of our congregation from a small band of dedicated Christians to its present size as one of United Methodism's largest churches, the many forms of pastoral care have changed and developed considerably. But its basic mission has not changed; it is to meet the pastoral needs of persons.

A. Frank Smith, the first pastor, had to divide his ministerial time between preaching, Christian education, the business of building a new church, and many

other demands that a new congregation demands. Over the years, as this church expanded and developed, more professional staff persons were added to take care of the growing ministry needs.

Pastoral care was one of the later functions of ministry to come into its own in the church. In the mid-1940's, as people returned after World War II, they had a more global view of the world and their own lives. The chaplains that served in that war also had a different and wider view of the issues that try a person's soul, and of the circumstances that affect our lives. Thus, there was a new view of dealing with life's problems, both from the pastor's point of view and the people's as well.

The clinical view of dealing with human problems came as an outgrowth of recovering from these times of stress. Through the pioneering work of Richard Cabot and Anton Boisen at Massachusetts General Hospital, it became apparent that a medical student needed to learn clinically, that is, practice medicine with real people and have time to reflect on these experiences under the best teachers and supervisors. The same principle was applied to teaching pastors while in seminary, dealing with real people in crisis situations. Thus the clinical pastoral education movement began to mature.

To better equip pastors to do more to meet peoples' needs, Dr Cabot and Russell Dicks (on the Highland Park staff from 1941-43) pioneered in this clinical training movement. They led the field in training pastors to better minister to the sick and troubled. At Highland Park, Marshall Steel saw the need for a more fully developed pastoral care ministry. When he brought William H. "Bill" Dickinson, Jr on the staff after World War II (following his years as a military chaplain), he created the role of a "pastoral minister" to the congregation, while Dr Steel continued his emphasis as pastor in charge in his preaching leadership and administration. This same heritage of collegial ministerial relationship still exists today in the expanded professional church staff.

When Dr Steel resigned to become president of Hendrix College, Dr Dickinson was appointed to succeed him as pastor in charge of Highland Park. Assuming the pulpit and administrative role left by Dr Steel, Dr Dickinson needed a new "pastoral partner" in ministry with him to assume the leadership in pastoral care that the congregation had come to expect.

Hospital visiting is a daily ministry of Pastoral Care.



Kenneth "Ken" Dickson joined the Highland Park church staff following seminary in 1957 and continued to build on the strong foundations of pastoral care ministry that Dr Dickinson had laid. As the congregation continued to grow in numbers, diversity and ministry areas, so the need for pastoral care among its people grew. With the remodeling of the church offices in the mid 1970s, the ministerial staff charged with pastoral care were drawn into a suite of offices, and counseling and pastoral care assumed a new significance in the life of the congregation.

As more of the Highland Park ministerial staff were assigned primarily pastoral care responsibilities, it was also recognized that a broader and higher level of specific training would benefit both the minister and the congregation. Seminars were at first held to increase the counseling skills, and later ministerial student interns from Perkins School of Theology, SMU, were assigned to do their specialized training under the leadership of our ministerial staff counselors.

Dr Dickinson also had an informal working relationship with professional psychiatrists throughout the city. They had confidence in his understanding of people and of his own expertise in counseling, and were willing to consult with him in carrying out his pastoral ministry. Knowing the limits of the church pastors' ability in some serious counseling cases, an arrangement of review and referral was worked out with professional clinical psychiatrists from Timberlawn Psychiatric Hospital. They also came to Highland Park to share in training leadership with the professional staff on the latest in the field of counseling.

In the mid 1970's Highland Park's congregation participated in a church-wide "Healthy Family Study" led by Dr Jerry Lewis of the Timberlawn Hospital. This study of several hundred families was noted by the *New York Times* as one of "the most significant studies in family systems theory done in the decade of the 70s." Part of its uniqueness stemmed from the fact that while other studies were done on situations of pathology, this study drew its conclusions from the study of healthy and whole family examples.

Another aspect of the church's pastoral care ministry emerged in the early 1980s, as lay members of the congregation were recruited to become involved in pastoral care to other lay persons. Building on the fact that pastoral care occurs in many settings, lay men and women were asked, following a period of training, to share in visiting on a regular basis those members in the hospitals or the home bound. This was designed to be in addition to the pastoral calls made by the ministerial staff, witnessing to the great Protestant tradition of "the priesthood of all believers." This lay ministry continues today, having almost one hundred lay volunteers who continue to share in reaching out to their fellow members in these special times. With lay persons and clergy cooperating in pastoral care ministry on a continuing basis, literally thousands of pastoral calls are made each year across our congregation.

This lay involvement sparked still another ministry of concern, as the Highland Park Blood Bank was born in the early 1980's. With the Wadley Mobile Blood Bank able to come to different locations across the city, the annual Blood Drive makes possible the "gift of life" held in reserve for any member who needs such assistance in a time of illness or emergency. It is still another way that the membership can share in caring for one another.

The late 1980's saw Highland Park emerging in another unique role, that of becoming one of the few local churches in the country to be an approved training site

in pastoral care. Under the leadership of Carole Somers-Clark, then on the pastoral care staff, Highland Park became approved as a clinical pastoral education center, and a number of interns received their training and practical experience here under proper supervision and instruction.

The 1990's will see big changes in health care delivery systems and medical technology, raising a variety of new issues in the field of pastoral care and counseling. Many of the assumptions underlying more than a half century of pastoral care theory and practices will receive critical assessment. The influence of the "medical model" and the training of pastors in non-local church settings also will be evaluated. While maintaining a healthy respect for the insights of the mental health disciplines, great effort and work will be devoted to the spiritual/religious basis of pastoral care.

Many in the medical scientific community are aware of the limits of science. They are now asking the religious community questions that we must learn to address. Pastoral care professionals will strive to be more articulate and assertive to colleagues in the other helping professions regarding the reality of spiritual perspectives and methodologies and how they may be employed in new concepts of health and healing. As the pastoral arts have benefitted from the insights of modern medicine, now opportunities are present for a truly effective dialogue with many in the health care community

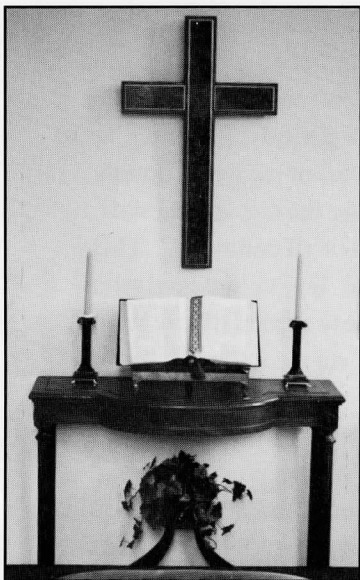
Highland Park church will be in the forefront, carrying on the evolution of the pastoral care disciplines based on the shepherding mission of the people of God. A new seriousness will be brought to bear in the coming decade on developing the meaning of faith within the Christian context of personal wholeness, a totality that includes the spiritual, physical, mental and emotional wholeness of persons.

Highland Park has sought for decades to provide excellence in the pastoral care of its people. And the vision, leadership, and dedication of countless persons, both ministerial and lay, have worked together to make this vision become a reality. Through the years of this church's life there has been a growing, maturing of this caring spirit as one of the essential functions of Christian life together, and the knowledge that this is part of what it means to be the Church.

#### **Prayer Tower**

The power of intercessory prayer has been demonstrated to our congregation time and time again in the last decade and a half. Since 1975 members have participated in the ministry of the church's Prayer Tower. Begun in April of that year, the Prayer Ministry of our church has touched many lives.

The two persons who helped bring the Prayer Tower into being were Adele Hatcher of our congregation and Frank Warden, director of Evangelism. Working together they launched a ministry that has become a landmark of our church in these last fifteen years. In order to train the many prayer intercessors that would be needed, special training was made available for members of the congregation that would serve in this important role. This annual training event has helped to deepen the prayer life of our total congregation, as more and more persons increase their skills and make prayer a way of life for their daily Christian walk. Other lay persons who have provided significant leadership to the prayer ministry over the years include Clarice Nichols and Elaine Harris.



The Prayer Tower offers a unique ministry of intercession.





Clarice Nichols, pictured here, and Adele Hatcher founded the Prayer Tower.

The Prayer Tower is located in a small room in the tower above Cox Chapel parlor, near the music wing of our church. Tucked away up a flight of stairs from the third floor, it is a perfect place for such a ministry, and has been beautifully decorated to provide the tranquility and singleness of mind and heart needed to carry out such an intercessory ministry

Volunteer intercessors serve here an hour at a time, once or more each week, keeping the prayer telephone line open, meditating on the Scriptures, and lifting up to God the individual prayer requests that have been made. Because it is such a special time for each intercessor, it becomes the highlight of the week to serve here, and many of the intercessors have continued in this ministry for a number of years.

Due to the recent death of Adele Hatcher, Cindrette McDaniel has taken the responsibility for leading this ministry. The prayer intercessors rededicate themselves to this God-given task each spring in a sanctuary worship service. For many who serve, and many others who call, the prayer line phone number, 748-9620, has become a very special part of their lives. The Prayer Ministry of this church reaches far beyond the bounds of our own congregation, of course, and transcends both location and denomination to serve all who call upon God's power through prayer

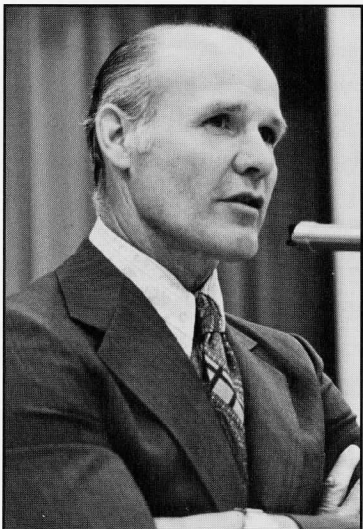
### **Methodist Men**

The Highland Park chapter of Methodist Men was chartered in 1951, just after the Activities Building was completed. At the Charter Night banquet on April 16, hundreds of Highland Park men pledged themselves to undergird the church's ministries and outreach. Years later President Bob Carl stated their purpose well, saying, "We intend to provide a meaningful array of social, recreational and benevolent opportunities which have appeal to a broad segment of men throughout the church and the surrounding community"

From that charter night until the present, what has fondly been called the "Men's Club" has continued to offer the men of our church a unique Christian fellowship. Whether in its monthly dinner meetings, where well known speakers and community leaders brought a thoughtful message, or in the informal fellowship of table games that followed, or in early morning Bible study, the Methodist Men organization has drawn several hundred men each month into active participation, fellowship, and service.

In their programs through the years they have reached out beyond their own membership by Father-Son banquets, Ladies Night (when the United Methodist Women met with them in joint session), and the annual May Family Night, when Dallas Cowboy coach Tom Landry presented the highlights of the past season to a packed house.

Our Methodist Men have initiated several projects that have continued to serve the church, the community and beyond. In 1952, when Curtis Horn was president, they created a Blood Bank for the congregation's benefit. (A similar type blood bank is still maintained today through the Pastoral Care Department). A year later they were sponsors of "The Methodist Men's Hour," a weekly radio program of music (from the HP choirs), prayer, Scripture, and a 15 minute sermon by Marshall Steel. The Men's Club paid for the production and distribution of this program to hundreds of radio stations over the nation, sharing their church with a country which needed such a message.



Tom Landry speaks to Men's Club Family Night.

By 1955 the Methodist Men had become sponsors of the Clothes Bank, which still serves so well today. Volunteers recycled the used clothing that had been donated by the church members. And true to their tradition as the church's early evangelistic arm, Methodist Men were soon supplying greeters on Sunday mornings to offer a welcome handshake and information to find the right room or sanctuary to the many visitors who swelled the crowds each week. Church tours each Sunday noon were also a task that was ably performed by members from the Methodist Men, during their four decades of service to this church and community. Theirs is a rich heritage of service and fellowship which lives on today in continuing ministries to others.

#### **United Methodist Women**

As soon as SMU opened its doors for the second year in the fall of 1916, the church women began to organize. Mrs. O. F. Sensabaugh had already had rich experience in getting women together. Her husband had helped organize the "Parsonage and Home Mission Society" in the Northwest Texas Conference in 1893, and she was currently secretary for the Missionary Society of the Dallas District. She called a meeting in the office of SMU President R. S. Hyer at 3:00 Monday afternoon, October 2, 1916. There, Highland Park-University Missionary Society was organized.<sup>5</sup>

Twelve women were present and elected the following officers. Mrs. J. S. McIntosh, president; Mrs. O. W. Moerner, first vice president; Mrs. Ellis Shuler, second vice president; Mrs. A. D. Schuessler, recording secretary; Mrs. J. J. Russell, corresponding secretary; Mrs. J. C. Langran, treasurer; Mrs. R. S. Hyer, mission study; Mrs. Milton Ragsdale, superintendent of supplies; Mrs. Ray Morrison, publicity superintendent; Mrs. R. W. Baird, social service; and Mrs. N. C. Wright, agency for the "Missionary Voice." Mrs. Moerner and Mrs. Morrison were appointed delegates to meet with the City Board of Missions on October 5th. Mrs. A. D. Schuessler made the following record of that first meeting.

The Society decided to meet on the first and third Monday afternoon each month at three o'clock. Mrs. Hyer offered the use of the president's office, and the Society was pleased to accept. The order of the services was to be as follows: Devotional Exercises, Mission Study and Business Meeting. The Superintendent of Missions announced that members would take up the study "Old Spain in New America." Mrs. Sensabaugh asked them to observe the Week of Prayer, November 5th to 11th.

The first report of the Women's Missionary Society of the Highland Park Methodist Episcopal Church South sent to Mrs. Frank Bennett, treasurer of the North Texas Conference, Whitesboro, Texas for November and December, 1916: "Number of Roll October 2, 1916 -20; Dues \$13.00; Offering for Week of Prayer - November 9, 1916 \$ 9.10; Total sent Conference Treasurer \$22.10; Paid to "International Council of Church Women" Dallas \$ 1.00; Balance on hand \$ 4.25; (signed) Mrs. J. C. Langran, Treasurer."<sup>6</sup>

Church membership and activities were slowed down during the years of World War I. Even so, the women met, studied, and supported each other and their work with fellowship and giving. Although the war prevented the Society access to foreign mission fields, the women continued to collect money for missions. They bought Liberty bonds, which were cashed as gifts to missions when the war ended.

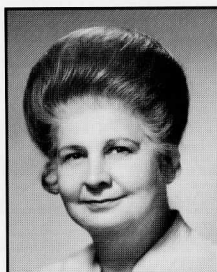
In the fall of 1927, Dr Lee reported 1,398 church members, and families continued to move into Highland Park and University Park. Mrs. H. A. Hudspeth, president of the Women's Missionary Society, reported that 349 members of the Society had raised \$6,673 for home and foreign missions. Missionary Society officers at this time were Mrs. Rose Nelson Hughes, Mrs. C. B. Hanks, Mrs. Frank Morris, Mrs. J. C. Langran, and Mrs. J. R. Bradfield.

Activities of the times included a "pounding" for C. C. Young Home the Sunday before Thanksgiving, and a call for yarn and apples. Mrs. Kemp, superintendent of juniors, reported 3 1/2 tons of paper collected and sent to Goodwill. Statewide dry meetings for prohibition were attended on March 15. The Mother's Day offering benefited the C. C. Young Home. Mrs. Ragsdale announced that the boys of SMU were very grateful for the clothing given and they needed socks most of all.

On January 20, 1930, Mrs. W. E. Matchett organized the "Brides Training Circle" in the home of Mrs. W. H. Francis, and eleven young women attended. In 1934-35 another "Brides Circle" was formed with Virginia Mouzon as sponsor. Later Mrs. M. H. Smith counseled its members, many of whom are currently active in UMW. Later training Circles dropped the term "Brides Circle."

The year that Marshall Steel was appointed to Highland Park, the Society voted to fund an organizational supper for a Business and Professional Women's Circle. This predecessor to the Wesleyan Service Guild recognized the fact that women were moving into the work force and needed a different time to meet. Years later, in 1949, Mrs. Craig Dunlap and Sarah Simpson organized the Wesleyan Service Guild (WSG), an organization for business and professional women as a part of WSCS. The local organization was renamed in memory of Sarah Simpson as the Sara Simpson Guild in 1973 after her death. Still later it became Circle 17 of the United Methodist Women (UMW). Their meetings on first Thursdays were a source of information, inspiration, and outreach. Clarice Timmermann was elected the first president.

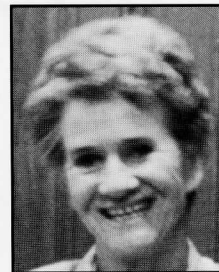
Many creative and dedicated women have given their time and talents for Christian Missions through the United Methodist Women.



Margaret Golden



Lola Elliott



Fonda Wetsel

Women continued moving toward full citizenship in the church. In 1953, for the first time, women appeared on the Board of Stewards, twelve out of 240. Seven were former presidents of the Women's Society: Mrs. Willard C. Chamberlin, Mrs. Jack Elliott, Mrs. W. H. Francis, Mrs. L. B. Houston, Rose Nelson Hughes, Mrs. Reuben Jackson and Mrs. L. R. Mitchell. Mrs. J. H. Etheridge, Mrs. Luther M. Jordan and Mrs. Lawrence L. Nichols were all active members of the Society. Mrs. W. H. Francis chaired the first Commission on Women's Work and was the first woman member of the Executive Committee.

In the 1960 building expansion, a room for the Women's Society of Christian Service was created, furnished by Ethel Pearl Mitchell in memory of her

mother, Lillie Hamilton Mitchell. Mrs. Mitchell's work in the Woman's Society carried her from the presidency of the local group in 1931 to the office of annual conference corresponding secretary, then to the presidency of the North Texas Conference of the Women's Society. She resigned this office to become Secretary of Home Work in the South Central Jurisdiction.

In the fall of 1965, the North Texas Conference WSCS recognized the love and dedicated service of Sarah Simpson when they awarded her a Life Membership pin. She had been a valued resource to the Women's Society of HPMC from its inception when her husband was pastor of Oak Lawn Methodist, and continued when he was transferred to Paris, Texas. Her service culminated with her return to Dallas to HPMC. There, she taught the Lula Rose Bible Class until she died.

The connections to Women's Division work, raising and sending money to national/global concerns continued through the years. Women volunteered at Bethlehem and Rankin Centers, Methodist Hospital, Inner-city Ministry and our own church. They also responded to personal requests from Georgia Bates for the needs of west Dallas.

Mrs. B. H. Kilgore, installed as president on January 13, 1969 and Mrs. L. L. Nichols, vice president were well aware of factions and undercurrents in the congregation due to the impending vote on building a new sanctuary. After the vote on February 10th, they worked to mend and heal divisions. Hilda Masters taught the foreign mission study course in the Laymen's School of Religion on "Our Neighbors Around the World."

Out of the Church Objectives Committee came a new urgency to rediscover the will and need across our congregation. To study these needs among our women, the WSCS appointed a committee of thirteen. In July of 1970, this committee sent a questionnaire to all members seeking ways to make the organization more effective. The results, tabulated in November, emphasized a need for more warmth and friendliness, more opportunities for active service, more of interest to younger women, ministry to the lonely, increased spiritual growth, and commitment to regular attendance. Replies expressed interest in mission programs, especially local missions and service. This gave the women's leadership a clearer sense of how to plan for the future. WSCS members participated in these activities along with workers from the Worship Commission, Fellowship Ministry, Youth Department, Task Force on Race Relations, and others. They were laying a grid work interconnecting the needs of outreach with the resources of dedication of other groups in the church and themselves.

One early result of the questionnaire was the first Advent Workshop, held on November 28, 1971. And on December 5, the Council on Ministries endorsed the implementation of a plan for improving race relations. The WSCS announced the formation of a third Block Partnership, a group chaired by Mrs. Marshall Terry working with a group in the College Park Housing project south of Bishop College. In September 1971, the WSCS joined other churches in the city participating in Meals-on-Wheels, delivering meals to shut-ins.

To meet the needs of young women of the church, the "Young Ideas Interest Group" was formed by the WSCS, meeting at the home of Mrs. Charles Powell. After the Christmas Carol Service on December 19, the WSCS served punch, coffee, homemade cookies and good humor in Great Hall.



Symbol of  
Women's Society  
of Christian Service



Symbol of  
Wesleyan Service Guild

In the nation, it was a time of much tumult, and people were questioning many things and institutions. In WSCS, this resulted in protests about the literature and questions about some appropriation of money by the Board of Global Ministries.

By the summer of 1972 Dorchester Place was fully occupied and had a waiting list. The WSCS added this ministry to its list of local outreach areas. Members served on their board, formed and continue to help with their Circle 10, and are a continuing resource to their needs still today. That fall fifty WSCS volunteers also worked the Adopt-a-School program, tutoring those students on a one to one basis three hours a week to improve reading ability. Blanton Gardens also opened its Health Center, and many circles gave furnishings.

At a joint celebration in May of 1973, the WSCS and the Wesleyan Service Guild formed a new combined organization called United Methodist Women.

The Highland Park United Methodist Women Executive Board first met on January 6, 1974 with thirty-three attending. Margaret Golden was president, and Betty Russell, recording secretary. Reports of activities ranged from Bible study, provision for cookies, mission to Bethlehem Center, Blanton Gardens-C. C. Young Home, Wesley-Rankin, our local church and Church Women United. On the roll were 696 women who had pledged \$18,863.00 and paid \$19,121.00 in 1973.

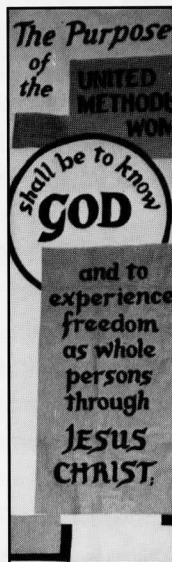
On November 4, 1974, when Harriet Kennon was president, reports reflect that the Junior High MYF were very active in outreach programs; Mrs. Eugene McElvaney offered to pay for a portrait of Bill Dickinson for Dickinson Place; the RIF (Reading Is Fundamental) program was started in the Adopt-A-School areas; and Mrs. W. H. Francis noted that a prayer group from the Society had been meeting continuously on Tuesday mornings for twenty years.

Regular prayer is a characteristic of United Methodist Women. Adele Hatcher started the Prayer Tower on May 4, 1975, recruiting volunteers to intercede for people in need. Many people have responded to this ministry. In 1981 Clarice Nichols provided a renovation of the Prayer Tower, making the room beautiful as well as useful. Steady volunteers have included Adele and Clarice, Betty Lou Quisenberry, Reba Johnson, Libby Johannaber, Peggy Mims and Georgia Bates, as well as many others through these fifteen years.

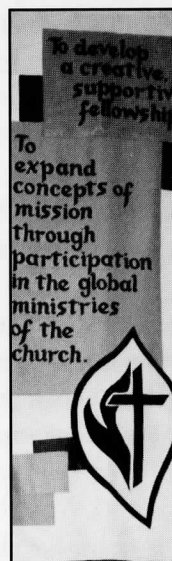
Margaret Golden, was elected president of the Dallas-McKinney District WSCS for 1979-80. The world of 1981 that we lived in, but seemed to have little control over, rocked and rolled with questions like "The Equal Rights Amendment," "The Nestle Boycott," "The Abortion Issue" and "Conscientious Objector Counseling for Draft Age Men." Forums on these subjects were sponsored by the Highland Park UMW through its Special Interest Coordinator, LaNeil Wright. In the spring of 1981, the Society voted to have plates printed with a picture of the church. They were sold for \$12.00 each to raise mission funds.

Organized in 1981, Circle 18, co-chaired by Jane Douglass and Barbara Dorff, was made up of energetic and lovely young women. On April 2, 1982, they staged a coffee and style show, which was such a big success it has become an annual event, raising money for UMW mission projects.

*The Tower* of September 2, 1983 reported the start of the Bicentennial Celebration of the American Methodist Church as follows: "United Methodist Women's history and heritage is revived as the Founders COME ALIVE on stage



The Purpose of United Methodist Women



Monday, September 12 at 10:30 a. m. in the Great Hall. The young women of Circle 18 will present in period costume the dramatic journey of women in mission." The historical information for the presentation was compiled by Dana Harkey. The coordinator of the production was Barbara Dorff who wrote the script, secured the performers and staged the pageant. Suzanne Edgar and Sandy Welch collaborated as directors of the ceremonial presentation. The musical interludes were performed by vocalists Mary Beth Hess, Betsy Fisher and Barbara Zellner, with Minerva Northcutt rendering the piano accompaniment. Narration was by Mrs. E. O. Slater.

On October 20, 1984, the Dallas Northeast District UMW Conference met at Highland Park with the theme of "A Heritage to Celebrate; A Future to Claim," celebrating 100 years as women in mission. Bonnie Crawford, Jeanette Moore and Martha Hoopingarner made the arrangements.

On March 3, 1986, Ermance Rejebian reviewed her last book for the UMW, "Take Heed of Loving Me" by Elizabeth Gray Vining. To climax her thirty wonderful and deeply appreciated years before this Day Assembly, President Helen Willbanks introduced all past presidents of WSCS, WSG and UMW present, as well as Jo Ann Greening, president of North Texas Conference UMW. Special recognition was given to Circle 10, the Ladies of Dickinson Place and Nancy Peoples, who drove 100 miles from Lake Tawakoni just to share this special program.

Wesley-Rankin Community Center in west Dallas was in need of a new building and started a building campaign. Our UMW responded in two significant ways. First, the UMW sponsored a benefit tour of the Judy and Dan Tomlin residence at 4620 Bordeaux in Highland Park where their collection of original religious art works by Rembrandt were featured. This was followed by high tea in their sculptured gardens. Second, Circle 19 sponsored a conference-wide benefit dinner and silent auction at Lovers Lane United Methodist Church in October, which raised over \$10,000. Tiles were sold to individuals and circles for additional funds. The benefit dinner became an annual Wesley-Rankin fund raiser in November each year. Many members contributed hours of volunteer help, including Libby Johannaber, Margie Bankhead, Barbara Dorff, Martha Hoopingarner, Helen Willbanks, Circle 19, and others.

On November 5, 1987, the UMW served as hostesses for the annual salad tasting luncheon and fashion show in the Great Hall for the benefit of Methodist Hospital. Joy Hudson and Barbara Thomas co-chaired this event, which featured UMW members modeling Handel fashions. Locally, the UMW cooperated with COSROW in their special project of an entirely woman-staffed service of Worship on the last Sunday in November 1989.

Since 1984, after election of new officers, the new president and her program committee select a theme for the year in office, and sometimes they add a project. These have been: 1984-85 Bonnie Crawford, president - "Falling in Love, All Over Again, With the Christian Faith;" 1985-86 Helen Willbanks, president "Appreciating Our Native American Heritage;" 1986-87 Marijo Thornhill, president "Love and Service to the Glory of God;" 1987-88 Charlotte Finlay, president "Fellowship;" 1988-89 Fran Barnett, president "We Are One In The Spirit." For 1989-90 Peggy Mims, president and the board chose "We've A Story to Tell to The Nations" for the year's theme.

In 1989 Fran Barnett proposed the refurbishing of Storm Lounge. Free-will contributions provided a complete redo which was finished in October, 1989 In 1990 the UMW is planning an herb garden for the church to be given by Hugh King in memory of Peggy Golden King. The group is also working on a cookbook representative of the history and diversity of this church in celebration of the 75th Anniversary celebration in 1991 Odetta Russeau will assist in this project. The proceeds will benefit Bethlehem Center

At the first meeting of HPUMW on October 2, 1916, Mrs. Ragsdale requested that cast-off clothing be collected for distribution by the deaconesses, a ministry which was a forerunner of Bethlehem Center. Through the years many women have contributed to this Bethlehem Center ministry including: Jerrine Hilliard, Margaret Golden, Fae Messersmith, Polly White, Martha Pickens, Evelyn McDonald, Nelle Mitchell, and Billy Ruth Rubottom. All circles actively support the annual spring "Odyssey" sponsored by Bethlehem Center Board of Directors, which benefits the Center

On July 10-13, 1989, thirty-one members of the Highland Park UMW attended the North Texas Conference School of Missions at Lovers Lane UMC: Margaret Golden, Kay Vinson, Nita Harkey, Mary Elizabeth Maxson, Peggy Mims, Marijo Thornhill, Caroline McCord, Adelene Oakley, Twila Stowe, Judy Wesson, Elizabeth Johannaber, Henrietta Slagle, Edna Faye Barcus, Susan Benton, Jane Etheridge, Lillian Fecher, Mary Hardin, Netta Patterson, Charlene Renner, Alice Stultz, Frances Winters, Betty Van Amburgh, Fran Barnett, Clovis Gibbs, Mary Wood Massie, Marjorie Maxwell, Kathy Adams, Argyle Calvin, Nelle Mitchell, Sara Wright, and Martha Hoopingarner On October 7, 1989 the UMW once again served as hostesses for the North Texas Conference UMW Annual Meeting with many of our members attending.

Current UMW president Dana Harkey (center) with other officers Betty Van Amburgh (l.) and Alice Stultz (r.)



In 1989-1990 both circle and individual volunteers were representatives to the UMW Board. Some of the areas in which UMW women are active both as a group and as individuals are: Outreach Area Beyond Our Local Church: (Chairperson) Adopt-A-School Virginia Jacobs, Bunny Tibbals and Susie Henry, Bethlehem Center Odetta Russeau, Blanton Gardens-C. C. Young Home Janice Miller, Deaf Action Center (Oak Lawn) Jane Jones, Dickinson Place Margaret Hall, East Dallas Cooperative Parish Joyce Shoop, Estelle Long, Ecumenical Relations-Church Women United Henrietta Slagle, Jail Ministry Jeanette Moore, Methodist Hospital Auxiliary Alicia Washam, Wesley-Rankin Community Center Twila

Stowe, and Local Church Areas: Prayer Tower Adele Hatcher, Sanctuary and Chapel Needlepoint Nita Harkey; Dianne Green.

As we approach our seventy-fifth anniversary as a church and near the beginning of the twenty-first century since Jesus Christ was born, we feel a warm appreciation for these knowledgeable, loving, serving, dedicated women who helped build the church and its Women's Society. Our circles continue to be creative, supportive fellowships of Christian friends united by our common purpose to know God, to experience freedom as whole persons through Jesus Christ, and to expand our concepts of mission as we participate in the global ministries of the church.

For the studies, we use the UMW literature from the Board of Global Ministries. Each year, this is a three-pronged, in-depth study of the Bible in a mission context, a local mission area, and a global mission area. We support the reading of the official magazine, *Response*, and literature on the reading shelf in the church library. We are active in each local mission area. Our board is responsive to any need brought before it. In turn, these concerns are shared in the Council on Ministries and blended with other councils and work areas to fulfill our mutual mission of the church.

The UMW maintains its direct connection to the Women's Division of the UMC through its Board of Global Missions. HPUMC-UMW is a connectional part of the North Texas Conference. Our president for 1990-1991 is Dana Harkey. She and her committee have chosen the theme: "Go Forth for God. Witnesses for A New World." As the days and years roll on, the women continue to nurture the faith and mission of the church. They reach out from warm hearts with loving hands, working toward the greater glory of God.

### Memorials

*"The memory of the righteous is a blessing"* Prov 10:7

A tour of Blanton Gardens, Maple Lawn, or Lake Sharon today confirms the ancient proverb of Solomon. At these and many other places supported by Highland Park ministries, hundreds are blessed every day through donations made in "the memory of the righteous."

In recent decades, more and more people have seen the wisdom and joy of giving to improve the lives of others, and more ways to fill more needs are being found each year. In fact, so many new activities have originated lately from a genesis of memorial giving that a Memorials Committee was established in 1988, with Jack Dillard as the chairman. The Memorials Committee is a part of the Worship Work Area of our church, along with the Altar Guild, ushers, and greeters. The committee is charged with the responsibility of receiving and acknowledging the many gifts that come to the church in its various ministries.

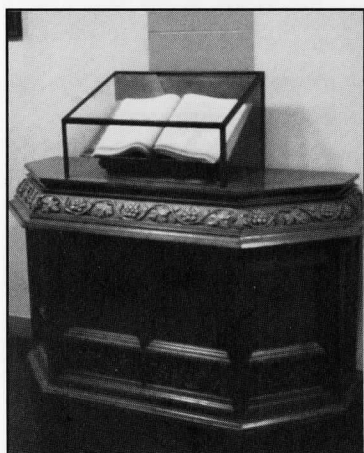
Under the chairmanship of Nina Dickinson in 1989, the committee has begun the listing of memorial gifts in *The Tower*, and expanded its recording of current and past gifts in the Book of Memorials. This book is now kept in a case in the narthex of the sanctuary. Enclosed in glass, it sits on the pulpit once used by Bill Dickinson and Marshall Steel. The gift to adapt the pulpit for this use was made by Mrs. Billy B. Dunlap following the sanctuary remodeling in 1972.

Beginning in 1976, the donor, honoree and recipient of all gifts, large or small, are now being recorded in the Memorials Book. The beautiful calligraphy was first done by James Dickinson, son of the former pastor. The tradition of calligraphy



Nina Dickinson has coordinated memorial gifts for years.





The Memorial Book in the sanctuary narthex displays the gifts to the church.

was carried on by Ann Boswell, Willie Irwin, and now Carolyn Lewis. Each week a new page in the book is turned, either to new donors or donors from past years, to show the continuity and depth of giving through the church.

From time to time the church office receives calls from members who want to honor or memorialize a friend or loved one through such a gift. In essence these gifts are a concrete way of expressing gratitude to God for those special people who have touched their hearts and influenced their lives.

There are questions, though, on how to best implement this desire. A simple call or visit at the church with Kathleen Lotspeich, director of Business Services, will answer inquiries on where donations are needed, and on the actual mechanics of making such gifts to the church.

Another frequent question is. "How can I make this gift truly personal for the one I want to honor?" Since there is now such a wide variety of ministries, institutions, and activities supported by the church, the answer to this is to focus on the special interests of the honoree. For example, if that interest centered on young people, there are at least eight different ways to support youth ministries. There are five different scholarships and a college endowment fund for those who appreciate education. Gifts to the library honor those who love enrichment through reading. There are ways to make life happier and more comfortable for single working parents, and for older people. For many music is a focal point, and a contribution to the music ministry could be the perfect tribute. If compassion for others is the key to a friend's personality, there are also funds for people who must face sudden emergencies, whether through illness or misfortune. Memorials can also go toward beautification or equipment for the church itself, or for Lake Sharon. And, of course, the church channels support for many, many other programs which are national or even international in scope.

### **Older Adult Ministry**

In early 1984, Dr Farrell asked Royce Hardaway, director of Adult Ministry, to develop a ministry and program for those persons in our church aged 60 and over. It was determined that 22% of the congregation was 60 and over at that time. Of this group 7% of the congregation was age 75 and over. We had 2300 persons in these two age brackets.

Royce Hardaway, with the assistance of Herman Cook in the Pastoral Care Ministry, organized themselves to carry out Dr Farrell's charge. They held a number of luncheons for persons in the 60-and-up age group. Post-luncheon brainstorming sessions were conducted to obtain ideas on what functions the new ministry and program should perform.

They spent a week in Kansas City studying a program for older adults called "The Shepherd Center." On the first Tuesday in March, 1985, a new program called "Tuesday Adventures" was launched at Highland Park. Its focus was on Life Enrichment through: 1) Weekly fellowship opportunity; 2) Recreational activities; 3) Opportunities for continuing education in classes taught by qualified instructors; 4) An inexpensive, but nourishing lunch followed by a quality speaker or entertainment. The luncheon forum presents four types of programs: a) Church oriented; b) Art/entertainment oriented; c) Government issues—local, state, national and international; d) Other issues of special concern to Older Adults.

The Tuesday Adventures program was an instant success. Older adults numbering 200 to 270 participate in one or more of the program's functions. Weekly there are fourteen or more opportunities to participate in a classroom educational setting. For example, on Tuesday, May 29, 1990, those who attended could choose from the following program and teachers: Tai Chi Exercise Patricia Eggleston; Biblical Personalities Marilyn White; Conversational French Madeleine Michael, Readers Theatre Richard Ceilley; Geography Gene Roberts; Needlepoint, Knitting, etc. Elaine Freeman; Instrumental Music Jim Bussard; Bridge and other table games; Creative Writing Bonnie Langley; The Role of the Neighborhood Newspaper Tom McCartin; Places We Have Seen, a weekly travel program with slides, movies and narrative coordinated by Thelma and Aaron Sartain with Jessie and Cecil Johnson; Conversational Spanish Olga Leach; and after lunch Line Dancing Clara Smith; Art Class Margaret Simpson.



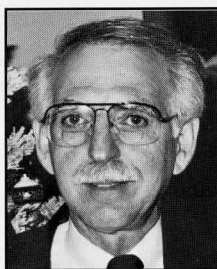
Gene and Ruth Roberts have coordinated Tuesday Adventures for several years.

Today twelve to fifteen different classes are offered each Tuesday between 8.50 to 3:15 including bridge and other table games, bridge lessons, crafts, continued education, travel-log, lunch and Forum Programs, travel opportunities and fellowship. Some classes change each four to six weeks. No fees are charged to attend Tuesday Adventures. All of the teachers and class coordinators are volunteers. In fact, it requires 36 volunteers each week to handle Tuesday Adventures total program. An average of 225 older adults attend regularly each Tuesday About 55 to 60% of the attendees are members of our church. The other 40% are friends and/or relatives of our members and members of other churches, or people living in the nearby community



Addie Halbrooks has been staff coordinator for Tuesday Adventures.

After the successful launching of the Tuesday Adventures program it became apparent that there were other concerns of older adults that were not being met. In early 1986 a steering committee was formed. This committee's charge was to develop a complete Older Adult Ministry Program with its own age-level council. The members of this steering committee were Royce Hardaway, Herman Cook, Juanita Presson-Naylor, and John Lewis, chairman. After much research and discussion with the professional staff and many lay persons, the group designed a structure to address four important areas of concern which are listed below The plan included the recruitment of a chairperson to oversee the development and implementation of programs within each of these areas of concern as well as establish subcommittees where needed.



Royce Hardaway

The Older Adult Age Level Council was formed in the early fall of 1986, structured around the four areas of concern. The original Older Adult Ministry Council and their respective responsibilities were: Staff Resource Person Royce Hardaway; Chairperson John C. Lewis; Secretary Juanita Presson-Naylor; Life Enrichment Division Fran Barnett; Tuesday Adventures Ruth and Gene Roberts (Considered a part of Life Enrichment); Practical Help and Referral Nita and Jack Harkey; Care Giving Mary Ann Fournier and Adelene Oakley; Communications and Advocacy Peggy Fry

After the Council formed, immediate attention was given to developing a statement encompassing the vision and objectives of this new age-level ministry Outlined below are the subcommittees and chairpersons organized under each of the four areas of concern in our basic structure.

### **Life Enrichment**

Adult Sunday School Class Council Virginia Bowers; Travel Evelyn Gathings; Care Canteen Fran Barnett and Margie Zahnizer; Ticket Turnover Martha Pierce; Elder Hostel Margaret Wasson.

**Tuesday Adventures** though technically under the Life Enrichment Area, it is of such major importance to the total program that it is treated as a separate area; Church-related programs Fran Barnett; Art/Entertainment Martha Pierce; Local Government and Older Adult Issues programs Mary Virginia Willis; Other government or civic type programs John Claunch.

### **Practical Help and Referral**

Transportation/Handicap Parking Concerns Bob Whiteside; Medicare/Medigap Insurance Counseling in cooperation with AARP; Metro Area Kay and Ed Vinson; Highland Park Nita and Jack Harkey; Legal Rights Lennart Larson; Handy Man Services Warren McRoberts; Health Fair Laura Zeller

### **Caregiving**

Telephone Reassurance Natalie and H.C. Maiden; Respite Care Mary Ann Fournier and Adelene Oakley

### **Communications and Advocacy**

Data Gathering Virginia and Claude Hunt; Publicity Preparation Lillian and Jim Kerr

Margie Zahniser greets Rachel Panky and Mary Gowan.



One of the unique programs is Care Canteen. The program was inaugurated in 1986 to help the large number of frail elderly who desperately desired to remain in their own homes, or in the homes of loved ones, in spite of the loss of their freedom to drive and leave home without assistance. Among the first to attend were Annie Sue Avery, Ruth Karl, Sue McAfee, Rachel Panky, and Rose Townsend. In a recent letter, Reba Johnson describes the Christian love she finds in these meetings.

“I was impressed with this group of elderly women that I was invited to join a short time ago. Now I look forward to Thursday mornings when we meet to socialize, enjoy a program that may consist of music, a speaker, or a drama. We open with news of special interest from the members and prayer by the leader. Then lunch at a very reasonable cost.

I'm impressed with this concerned, kind, intelligent group of women with a wide range of interests and experiences and with a set of values that is lasting."

"As we reach this last plateau in time of life we stand and look back to view the landscape of accomplishments and failures, joys and sorrows, good times and hard times. Most of the love and devotion we have given is returned to us. We see that life is good even when growing old, although it isn't easy. Neither was youth easy. But in the process the faith, love and wisdom gained along the way is most precious. The hardships and disappointments made valuable teachers."

The total Older Adult program has been very successful, with some of the accomplishments listed below:

1. The handicapped parking procedures currently in place at our church originated in Older Adult Ministries under the direction of Robert W. "Bob" Whiteside. Persons with handicapping conditions benefit from these new procedures to park closer to church.

2. The first Medicare/Medigap Insurance Counseling Service in the Dallas/Fort Worth Metroplex was established at Highland Park under the direction of Nita and Jack Harkey and Kay and Ed Vinson. Local newspapers published glowing articles on how this program in cooperation with AARP was providing a much-needed service. Mary Allen, a long-time member of Highland Park United Methodist Church now residing at Blanton Gardens, called our attention to the need for insurance counseling for persons over 65 and on Medicare. Thanks to Mary's persistence the program was also brought to our church.

3. The idea for an elevator to reach the third floor in the Activities Building had been dropped in 1986 due to the cost, estimated between \$375,000 - \$400,000. Juanita Presson-Naylor continued to mention the need for an elevator and contributed the first \$1,000 to a fund to provide one. Still interest waned. Then in early 1988, Bob Whiteside, in charge of transportation, pointed out that we were dealing primarily with "horizontal" transportation and he would like to renew our interest in "vertical" transportation, namely, the elevator in the Activities Building. The Older Adult Ministry Council agreed, and sought new estimates based on an elevator that would reach only to the second floor where the Great Hall is located.

The group consulted with the Finance Committee to be sure that fund raising efforts would not conflict with other drives already planned. The Board of Trustees approved the elevator on the condition that all funds for it would be in the bank before a contract was signed.

We made an effort to recruit a prominent member of our congregation to lead the capital fund drive for an elevator. When this effort was unsuccessful, Royce Hardaway asked Bob Whiteside and John Lewis to take this responsibility. Bob and John solicited a team of advisors, who later also became fund raisers: Bob Gilbert, Tolbert M. "Tib" Dalton, Earl Baccus, Newton Holt, H. C. Maiden, Royce Hardaway, Elvin Geiser, Gayle Hardaway, Ken Dickson, Nina Dickinson, and Juanita Presson-Naylor.

When it became apparent that the church was making a serious effort to fund and install an elevator in the Activities Building, three members of our church went to work: George Connell, building contractor; Ed Wilson, structural engineer, and Gordon Sibeck, architect. From a \$215,000 estimate they reduced the cost first to

\$180,000; then working with the Board of Trustees, Raleigh Newsam and David Smith, they reduced it again to \$163,000. Finally they delivered a completed job for approximately \$133,000. In the meantime, the fund raisers were at work. Starting on November 15, 1988, and ending February 15, 1989, they generated a total of \$176,000 from 117 donors. The net result from all this effort and the generosity of the donors was that the church received a new elevator in the Activities Building. The excess of \$43,000 was placed in a Permanent Maintenance Endowment Fund to generate money that will maintain the elevator in the future. The Older Adult Ministry Council was pleased to have played a leading role in this accomplishment which serves so many older adults and others.

4. Older Adult Ministry continued to expand with a program called Care Canteen that serves nineteen frail elderly persons. Once a month the frail elderly, who desire and are able, are picked up at their homes and brought to the church for two hours of fellowship, songs, a devotional from one of the pastors, and a nourishing lunch. Volunteers are on hand to provide a one-on-one attendance basis so persons in wheelchairs have someone to help them around the building. This program, designed and nurtured by Fran Barnett, is one of Older Adult Ministries' highest quality projects. It serves people who would not otherwise get out of their homes for this type of Christian fellowship.

A good luncheon and interesting program brings many older adults to the church.



5. The most visible and most utilized Older Adult Ministries program continues to be the Tuesday Adventures program under the able leadership of Ruth and Gene Roberts. This program is truly an outreach ministry, in that 40% of the 200 plus persons attending weekly are not members of our church, but are highly appreciative of the program. As of early 1990, Natalie and H.C. Maiden became chairpersons of the Older Adult Ministry Council, and as of June 1, 1990, William J Washington was appointed to our staff as director of Adult Ministry, replacing Marilyn Bozell as director of Adult Ministry. In that capacity Dr Washington will be the staff resource person for Older Adult Ministry. All of us are looking forward to enjoying the leadership he will bring to the program.

## Church Outreach Center



Jim Groves coordinates the many activities of the Outreach Center, which uses some 80 retired members to help the church.

“People want to serve!” “There are many older adults in this congregation who need to have an opportunity to be with and talk to others.” “There is so much to do around here, we can’t get it all done. We need help.” These are the kinds of comments Royce Hardaway, director of Adult Ministry, had been hearing for a long time, and in 1978 he found a way to combine all those needs to benefit people. There were several more questions that filled his head while trying to make this dream a reality

How to organize? How to recruit volunteers? How to determine what work needs to be done and how to schedule its completion? These questions turned into answers with the creation of the Church Outreach Center Milton Gish, a creative, dedicated volunteer, instigated the plan for and served as volunteer coordinator of the Outreach Center for the first two years. Demeris Wheeler, the secretary in the Single Ministry office, assumed the responsibility of coordinating the needs of the departments in which the volunteers could assist.

Recruitment became easy Word passed from one satisfied, eager, dedicated retired volunteer to another and soon over 80 people were happily stuffing envelopes, separating Sunday School story papers, preparing all-church mailings, and/or receiving items for the Clothes Bank and other items members of the church donated to charitable organizations. Of those 80 volunteers, about 35 give time on a regular rotating basis, each contributing approximately six hours a month.

The Outreach Center has become a vital part of the church’s ministry The dedicated leadership has continued, with Virginia and George Staton in 1980 and 1981, and Jim Groves from 1982 to the present.

The importance of this ministry is evident both to the volunteers and to the church, but when one considers the time spent over 5,000 hours a year by these committed Christians, there is only one way to sum it up. “it is more blessed to give than to receive.”

## Clothes Bank

In 1954-55, the Methodist Men’s Club decided that a Clothes Bank should be organized to supply clothing to the lay ministers and their families who attended the summer school at Perkins School of Theology The lay ministers or supply pastors come from several states: Texas, Arkansas, Oklahoma, New Mexico, Louisiana, Kansas, California. About one-half of the Methodist churches in the Rio Grande Conference are led by these lay ministers.

In the beginning the Clothes Bank was located in the northwest corner of the basement of the church. It was a small area, enclosed with chicken wire. Mr P G Harkey was in charge from its inception until his death in 1966.

By 1975, after twenty years of service, more space was needed and room 343 was set aside for displaying the men’s clothes. Also ladies’ and children’s clothing was added.

At this point in time, the Men’s Club was also sponsoring the “Way Back” House, a half-way house for ex-felons released from prison who are being trained to reenter the business world. The Clothes Bank re-outfitting service was now available to the lay ministers, the “half-way” houses, flood victims, burned-out victims, drug abuse rehabilitation centers, Restart (a job training program), welfare cases, Dickinson Place (the Highland Park apartment complex for senior citizens), and others.

- 1 man's suit
- 1 sport coat
- 2 pair slacks
- 3 shirts
- 2 pair undershirts
- 3 pair socks
- 2 slipover shirts
- 1 pair shoes
- 3 neckties
- 2 pair underwear
- 1 hat
- 1 belt
- 1 overcoat or raincoat

To give an idea of the amount of clothing received, each person is permitted to choose the above items.

As the Clothes Bank had developed, there was a need for the division of responsibilities. So in 1975 Elmer Gessell took charge of the men's clothing, and Carolyn Farrington became responsible for the women's and children's clothing.

A fixture supply house donated to the church clothing racks that could be mounted on the walls of room 343. In addition a free-standing rack was constructed in the middle of the room. Shelves were also built above the clothing racks for added storage.

Each article of the men's clothing is measured for size, then labeled, dated and placed in the proper place on the racks or in boxes. Women's clothes present more of a problem in order to be tagged with the size on a label. The ladies just have to use their best judgment in sizing them.

If an excess of clothing is received by the church, the volunteer Clothes Bank personnel sorts everything. The best is kept for our Clothes Bank and the rest is passed on to other Clothes Banks across the city. These other Clothes Banks are located at Munger Place Methodist Church, Memorial Methodist Church, Austin Street Shelter and our facilities in West Dallas.



Milton Gish has worked for years in the Clothes Bank.

It takes many clothes to outfit each person.



The Clothes Bank gives clothes to approximately 60-80 men, women, and children every month. During July and August, when the lay ministers are in Perkins summer school, the Clothes Bank gives clothes to the ministers and their families numbering 180-190.

Working in the Clothes Bank is personally a very rewarding experience. One lay minister returned to summer school the following year after receiving clothes for himself, his wife and his two children the previous year. He came by the church and thanked the volunteers and church for their generosity and stated that had we not given the children clothes, they could not have gone to school the next year.

The Clothes Bank operation requires a large number of volunteers, especially when the lay ministers are in town. As an example, in 1989 the following members

of the church helped. Milton Gish, Bill Claybrook, Elmer Gessell, Wayne Casey, T Bray, Jack Hardy, Addison Leftwich, Paul Speer, Bill Moore, Gil Hooper and H. C. Maiden.

In the ladies' and children's section the following volunteers helped: Carolyn Farrington, Annette Groves, Adele Clough, Lydia Goodner and LaNeyl Bray

Yearlong day-to-day operations of the Clothes Bank in the men's section are carried on by Milton Gish, assisted by Bill Claybrook and Richard Ceilley. The other volunteers are on call if needed. For the women and children's clothes, Carolyn Farrington and the other members of the committee work as needed. The Clothes Bank has served a real need for thirty-five years, and continues as one of the enduring ministries of our church, not only of the ones working there, but of every member who donates used clothing.

### **Tax Aide**

Ever in the vanguard to widen its scope of activities in our community, Highland Park United Methodist Church in 1975 fostered the establishment of a Tax-Aide site on the first floor of the main Education Building. The program is operated under the auspices of the American Association of Retired Persons (AARP), primarily to assist the elderly with their tax problems, but people of all ages come for help, which is given gladly by the Tax-Aide volunteers.

Credit for getting Tax Aide started belongs to C. T. Watson, who was assisted by Ken Mitchell and Bill Lovejoy. Each of them was obliged to take the Internal Revenue Service course for the preparation of tax returns. Upon completion, their official designation became "Tax Counselors For The Elderly." During the first season the program was offered at Highland Park UMC, a total of twenty-six persons received help.

Powell Gibson joined the group the following year. He, too, along with all others who followed, took the IRS course to qualify as a counselor. Each subsequent year the number of people helping has increased steadily.

Rudy Prins helps a member figure her taxes.



As of April 1990, 332 persons have received tax assistance. Now eight or nine counselors and one registrar are needed to handle the site. Hawkins Menefee, Milton Gish, John Scrimshire, Bob Gilbert, Rudy Prins, Andy Carlson, Bob Freeman, Earl Baccus, Inez and George Brothers, Thelma Mays, Jim Herriman, Ernest Koepf, and Jim Bethel, are all counselors who are serving presently or who have served recently in the program. Joe Bates serves as the registrar.



A number of people have been instrumental in the project's success. In order to adapt the needs of the AARP program to tax-aide counseling, Paul Reynolds, a pioneer instructor, helped immensely by creating an instructional course with the cooperation of the IRS. Frank Hall, another dedicated individual, serves as the coordinator for several sites. His good work helps greatly in the smooth operation of the program. Anne and Ed Deane are extremely helpful in publicizing the program at Highland Park, along with the publicity of AARP

All the work is done by volunteers with no cost to the taxpayers. It would be impossible to reimburse the volunteers for the number of hours they donate each year to this important service. They are only repaid in the satisfaction of a job well done and an essential service performed. That's people helping people, and that's what Tax-Aide is all about!

### COSROW

It is a unique ribbon of faith that Highland Park United Methodist Church women have woven in the church's past that brings us to today. Some may wonder how COSROW, the Commission on the Status and the Role of Women in the Church began. In 1972, there was a request at General Conference of our denomination for a study to document women's participation and involvement in the United Methodist Church. This study was conducted, and it was found that low levels of participation of women in decision-making existed in all United Methodist Churches. So, in 1976, the next General Conference voted to include in the Book of Discipline a brand new Work Area entitled "The Commission on the Status and Role of Women." Each church was to come up with the way to interpret COSROW within its own needs.

In 1987 a group at Highland Park decided that it would be helpful and productive to begin a COSROW Work Area within our church. According to the Book of *Discipline*, a COSROW group at the local church is to be an advocate for and with the women in the church; it is to identify inequities and to come up with ways to fix them; it is to ensure inclusiveness in programs and functions of the church; it is to foster awareness of women's issues and problems in the church and in the community at large; in short, it is to ensure full participation of women in all levels of church life. To accomplish that, COSROW serves as both advocate and monitor, not to make changes single-handedly, but rather to encourage others to assume responsibility in doing so, so that full participation is everyone's agenda.

We were interested in taking a closer look at the actual constituency of our church. Who is our church family? Our membership is 12,000 strong, and within that fifty-eight percent of our members are women. The Highland Park congregation is forty-two percent single, and women represent almost sixty percent of the members. Only seventeen percent of us live in traditional families with mom, dad and the kids. And 1,155 women in our congregation are over 60 years old. Three hundred women in our church are home-bound, scarcely ever able to come to church or socialize in the fellowship of Christian love. And an unprecedented number of women in our church are raising their children as single parent families.

As we examined the structure of our church family, we were pleased to find that on many of the church's boards and committees there is an equal representation of men and women. Several women ministers, both diaconal and ordained, have served this congregation, including Barbara Hart Siekman, Carole Somers-Clark,



Kathleen Fischer (pictured here) and Margaret Wasson co-chaired COSROW in 1988.

Martha Gilmore, Patsy Qusted, Lillian Sills, Frances Smyth Whaley, Marilyn White, Gayle Hardaway, and Elaine Friedrich. Marilyn Bozell is working toward ordination. In our role as monitors, we began the process of gathering data and asking questions. We were amazed to find the strength of women in our congregation. We found that there were hundreds of professional women. In the last four years alone the women who have joined our church represent more than sixty nurses, fifty accountants, forty-five attorneys, more than thirty bankers, hundreds of teachers, hundreds of homemakers, realtors, physicians, writers. We have a pilot, a car dealer, a film editor, nannies, musicians and even a veterinarian. In the fall of 1989 the women of the church assumed worship leadership for Sunday morning worship, providing the ushers, greeters, worship leaders and preacher

Where we have been and where we are now is only part of the story. The real direction for COSROW, as well as for Highland Park, lies in the future. To chart the course, we need to consider the changes within our society. For example, the population that is sixty-five years old and older has grown twice as fast as the population in general during the last two decades. More and more of our population is going to be joining an age group that previously has been disregarded, and women are living longer.

Life for women has changed dramatically. In many areas of professional preparation, nearly one-third or more of students are female. This fact changes the entire life and fabric of our home, our families and, therefore, our church. We need to involve more of these talented women in the life and leadership of our church. Women are more talented and capable of contributing to the church than ever before.

### **Dickinson Place**

Dickinson Place began as a new source of ministry for this church. It was not founded only for the purpose of providing housing for the elderly, but also as a means to minister to older persons and to provide a full service program for the aged.

William H. Dickinson, Jr. saw the possibility of beginning this new ministry through what was then designated "Dorchester Place," a name derived from the residential hotel that occupied the site at Gaston and St. Joseph near Baylor Medical Center. On March 20, 1970, A. C. Moser and Claiborne Johnson presented Bill Dickinson with a plan to purchase this building for the purpose of using it as a housing project for elderly and handicapped persons of moderate and lower incomes.

But more than just needed housing, Dr. Dickinson also envisioned the project as a means of service for church members. "For some time I have felt that this church has been on the verge of some significant new ministries in the life of our congregation. I trust this project will provide such an opportunity for our congregation to involve itself in service to others in the name of Christ," he summarized.

The remodeling of the 165-apartment structure was completed in the fall of 1971, and the first occupants took residency December 17, 1971. The building was operating at full capacity only six months after that date. At the service of dedication for Dorchester Place on Sunday, October 29, 1972, word was received that Bill Dickinson had died. Because this project was so much a part of his ministry and vision, the name of the project was changed to Dickinson Place to honor the beginning of his ministry there and his leadership throughout the city of Dallas.

Today, Dickinson Place stands as an integral part of the life of Highland Park United Methodist Church. Over the years many individuals and groups have



Don Learner

Another Christmas bargain.



It's a winner!

involved themselves in the programs and the lives of the people who live there. Support and involvement have come from many quarters of the congregation, which is characteristic of the church's ongoing ministry there.



One of the annual volunteer efforts to benefit Dickinson Place is the Dickinson Place Bazaar. Held in the fall each year, it is a classic example of the support shown for this ministry. UMW Circles, Sunday School classes and individuals from many parts of the congregation donate their time and talents to raise funds to benefit the residents.

Among the many individuals responsible for the final approval, purchase, and implementation of Dickinson Place were the Council on Ministries and its chairman, Floyd Norman; the special task force members, Jack Spring, Bob Gwinn, Gibby Ledyard, Max Ligon; the Dorchester Charitable Trustees, Loren Miller, Charles Sharp, and Mark Schooler; and the Administrative Board and its chairman, Jack Lowe, Sr.

A management committee succeeded the special task force that had been charged with the initial facilitation of the project. This committee employed the architect and contractor, established cost factors and Federal Housing Administration guidelines, and began processing residence applications. And in July 1971 they employed Mr. Donald F. Learner as administrator of Dorchester Place. He brought a vast experience in business and great expertise in operating facilities for the elderly. Working with the trustees and the management committee, he planned and administered all phases and aspects of the project, and developed the procedures and policies for admitting residents, while the building renovation was still in progress.

Since the beginning, under the continuing administration of Don Learner, the residents have an active social and religious program, as well as first-quality housing. And more importantly, the development of this full-service program for the



Helen Gibson, a tireless leader of Dickinson Place Bazaar.

aged has accomplished the goal of fulfilling a dream that began twenty years ago: to assist the elderly, meet their needs, and minister to them through Christian service.

### **Bridge Building**

It was April 1989, and “just another luncheon meeting” in the Great Hall. Yet that group tied its hopes and its efforts to a vision that would bring together the predominately black Hamilton Park United Methodist Church and Highland Park United Methodist Church in what was to be called a “bridge-building dialogue.” It was not a random shot. Only a few months before, in November 1988, Dick Rubottom had participated in a Convocation on Religion and Race at Dallas’ First United Methodist Church where Bishop Bruce Blake had challenged them with a powerful message, “Visions of Inclusiveness.”

On June 27, 1990, the Dialogue Committee of the two churches celebrated the first year of their joint mission. That year was not witness to any great breakthrough. Rather it has seen steady progress in the process of getting acquainted and understanding the enormous opportunities that beckon those who would engage in this mission of education and outreach. From the beginning the Dialogue has had the interest and support of the senior ministers of both churches, Henry Masters of Hamilton Park, and Leighton Farrell of Highland Park.

The Dialogue Committee has met monthly, alternating between Saturday breakfast gatherings at Hamilton Park and Friday luncheon sessions at Highland Park. Attendance has averaged about sixteen, divided evenly between the two churches. The committee is broadly representative in age, gender, and occupation.

During the 1989 Christmas season Committee members visited the respective churches for music programs and bazaars. The Methodist Men’s Clubs have teamed up for breakfast meetings and for one joint effort to paint the house and clean the premises of an elderly widow with limited resources. Plans are underway to involve UMW in joint programs and possibly to establish joint Bible study groups.

The Hamilton Park and Highland Park United Methodist Churches, as a result of the Dialogue, are registered as participants in the 1990 Cross-Roads Project of the Greater Dallas Community of Churches. Following are the members of the Dialogue Committees representing the two churches. Murey Daniels, Linda Rork, Vassie Bell, Paul Baker, Willie B. Fowlks, Margie Bankhead, Ernest Jackson, Jr., Gayle Hardaway, Kwame Lartey, Harriet Lowe, Dale Long, Dick Rubottom, Carolyn Madere, Pat Sabin, Alice Weed, Michael Tankersley, Judge Carolyn Wright.

### **C. C. Young Memorial Home**

Located on a picturesque bluff overlooking White Rock Lake in northeast Dallas, is the 17-acre campus of the C. C. Young Memorial Home on West Lawther Drive, a multi-purpose facility for older persons. It is truly one of the jewels in the crown of achievement of the Methodist Churches of the North Texas Conference.

Space is available for 540 older citizens who may reside in one of the sixteen residential buildings. The Independent Living area consists of two divisions. Blanton Gardens and the Julian Thomas Center Apartments. Blanton Gardens, a complex of four residential buildings and the general office-activities building, opened to a full house of over 100 (plus a waiting list) in February, 1963. The Julian Thomas Center consists of 53 one and two-bedroom apartments in eight buildings linked by one common corridor. This newer facility with a potential population of 106 opened in April, 1986.

Additionally, the Young and Miller multi-story buildings house the residents of the Young Health Center. Here 24-hour nursing care is provided the 244 residents. The Dearing Building opened in 1980, named for Highland Park member Herman Dearing, is home to 60 older persons who need some help in their day-to-day living but not nursing care. Indeed, a full spectrum of quality living can be found in the various levels of care. The purpose of the administration and staff of more than 200 persons is to maintain the highest quality of life possible for each resident. Thus, "More than Bed and Board," an early motto of the Home, is indeed a reality. Our church for years has helped to support the ministries to the residents there, as well as providing transportation to our Sunday services and a ladies circle.

Founded and maintained by the Dallas District of the Methodist Church until 1958, the C. C. Young Memorial Home has since been under the sponsorship of the entire North Texas Conference. Since its inception when the State of Texas granted its charter in 1922, this home has continued to be a non-profit charitable and humanitarian institution receiving support from the conference churches and many friends and volunteers.

### **Adopt-a-School**

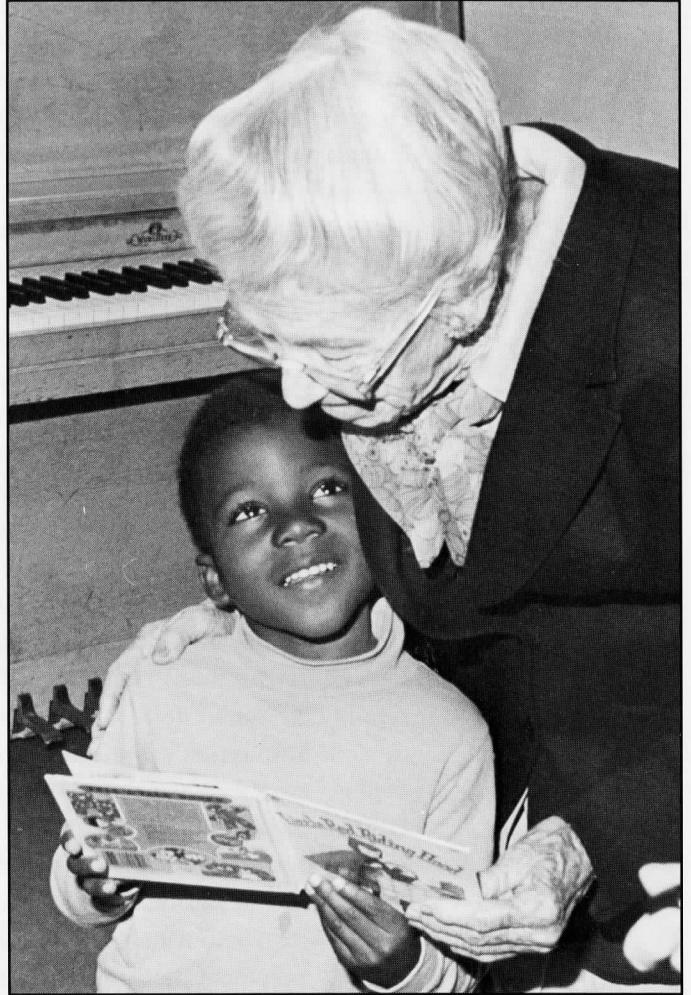
Adopt-a-School is one of many community outreach projects of Highland Park United Methodist Church. In this program volunteers agree to read to and tutor school children in minority, low-income areas of Dallas.

The church's involvement in this program, sponsored jointly by the Greater Dallas Council (now Community) of Churches and the Dallas Independent School District, began in 1972. At that time, Floyd Norman and Jack Lowe, two Dallas civic leaders and members of Highland Park United Methodist Church, saw a great need for tutelage in the black neighborhood schools of our community where many students read below their grade level. The efforts of these two dedicated churchmen helped implement the Adopt-a-School program at Highland Park.

James Madison Middle School was the first school adopted by Highland Park. Located near Fair Park, the school had an enrollment of 1500 students in grades 5-8. In November 1972, ten trained volunteers headed by Kay Peters, served more as tutors than teachers' aides, working with small groups at a time or even individually.

In 1974, Harriet (Mrs. Jack) Lowe introduced the Reading is Fundamental (RIF) program in James Madison Middle School. The RIF program seeks to stimulate the desire to read both through the volunteer reading of books in the classroom and book fairs, where free books are distributed to each student. In that first year, feeling the strong need for the children's basic skills development, Harriet gave away 300 dictionaries at one of the book fairs. By this time, the Adopt-a-School program at Highland Park United Methodist had grown to include twenty-five volunteers and had a yearly budget of \$6500 for the purchase of books. Harriet's intense desire to help these children through community involvement led her to set goals that would double the number of volunteers and the number of books to be given away.

During the two year period of 1976-77, Annette Groves was the Adopt-a-School coordinator. She had assisted Harriet Lowe in implementing RIF and was persistent in informing the church membership about the program and in recruiting



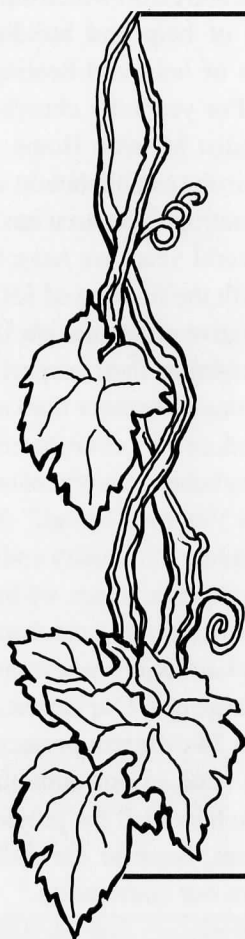
Awards Day means  
new books for many children.

and training new volunteers. At this time three new schools were adopted. Bushman, Harlee, and Pease Elementary Schools in East Oak Cliff.

In the fall of 1978, Harriet Lowe returned as coordinator and continued in this position until the fall of 1981 when these duties were passed on to Virginia Jacobs. Virginia's enthusiasm for reading and deep concern for children has kept the Adopt-a-School program going strong for nine years. In 1990 she passed the baton to Bunny Tibbals.

Today the Adopt-a-School program at Highland Park United Methodist includes thirty-five readers and tutors at the three elementary schools. Most of the volunteers travel to their schools by church van on Monday and Tuesday mornings. Readers read to five classes for twenty minutes each. The tutors also work with individuals and small groups of students. Highland Park United Methodist matches federal funds to provide three books for each student each year.

Harriet Lowe reminded us that it was Jesus who taught, "In as much as you have done it unto the least of these, you have done it unto me." Over the years these volunteers have touched the lives of many boys and girls, and they have made a difference. May they continue in their efforts.



# GROWING IN LOVE

*The greatest love  
a man can have for his friends  
is to give his life for them.*

John 15 13

**T**hroughout its history Highland Park has been known as a great mission church. The vision of “as much for others as for self,” which Marshall Steel started decades ago, has lingered in the heart of this great congregation through the many changes we have seen in our society. Today’s social ills take many forms, and are ministered to in many different ways. Our church is very dedicated and intentional in the myriad ways it reaches out to touch the lives of those in need in our community and across the globe in Christ’s name.

Of course our local church participates along with other United Methodist churches in what is called our “Apportionments.” This is “our proportional share” in the ministries which our denomination carries forth in our behalf, giving help and healing around the world. At more than this basic level, however, our people want to be involved in the church’s ministry of mission and outreach, and that is what our Community Ministries and Outreach Work Areas are all about.

### **Community Ministries**

The Community Ministries Work Area of our church takes on a large responsibility in evaluating, deciding and monitoring different agencies in our area. It is their charge to decide how to spend approximately \$200,000 of the church’s benevolent funds out in the community. Our church makes available this significant

funding, which it invests in community outreach projects, in addition to the many hours of volunteer time and effort which our church members spend in such projects.

The tradition of help and building up our community and supporting Methodist institutions of help and healing stretches back through this church's history for decades. For years the church has supported the Methodist Home in Waco, and the Methodist Mission Home in San Antonio. It is seen both in our outreach projects, and in the establishment of new United Methodist churches across Dallas county as the metropolitan area has expanded and grown.

In the last several years we have helped bring into being the East Dallas Cooperative Parish with the funding of \$50,000 over several years as seed money. This parish is a cooperative effort of eight United Methodist churches located in the East Dallas area, combining their respective and shared ministries so that their combined ministry is much stronger than any of them could be alone.

Clair Crossland, current chairman of the Community Ministries Work Area, explained the philosophy behind this type of outreach. "We understand our contribution as a kind of "Christian Venture Capital." We prefer funding projects that bear out the Christian understanding of ministry and help, but that will also work toward self-sufficiency over several years. Once we help them get started in an area, we want them to develop their own funding mechanism for their continued operating costs.

"We like to pick situations where our funding will make a difference, not just another part in a very large pot. Our largest single contribution currently is \$15,000. We are able to share in 24 different projects in this way. We are helping to meet a wide range of human need in our community. We also like feedback from the different agencies as to how well the projects are going. We feel this is vital as we monitor our investment, because the dollars really represent how well we are meeting human need in our community."

Community Ministry Work Area members on a field trip to inspect a ministry site.



"We are also interested in projects that allow people to get involved. It is important that we find projects that can involve people in a way of expressing and living out their own Christian faith. We have so many talented and skilled people



in our church who want to use those skills in service. Our Leadership Development Office helps in matching those skills and interests with places to serve.”

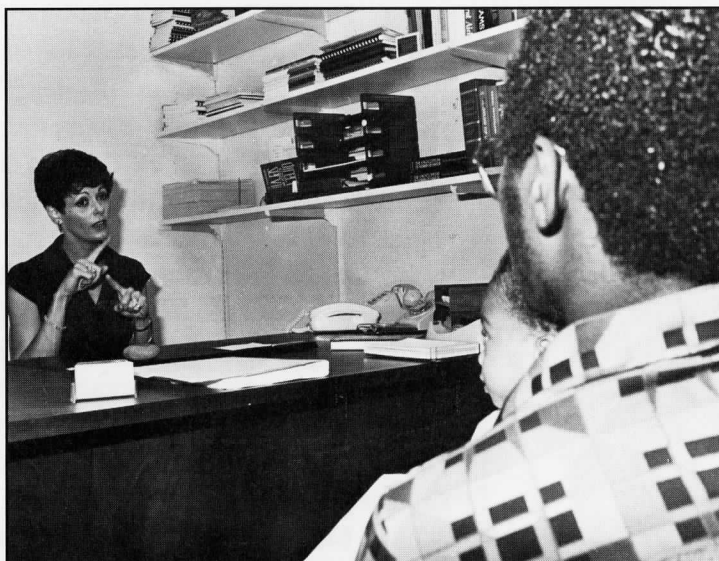
Serving currently on the Community Ministries Work Area with Clair Crossland are Phillip Bankhead, Ann Barr, Doris Bass, Walter Bratic, Fred A. Brown, John Brown, Rita Clinton, Grace Delatour, Pat Gafford, Carol Kelley, Dotty Kilpatrick, Jan McClendon, Joyce Murray, Mike Muse, Lyle Osmun, and Claire M. Roberts.

The presence of the church’s ministry can be seen in all parts of Dallas. In the east Dallas area we help to fund the AIDS Interfaith Network, Dallas Tenants Association, East Dallas Health Coalition, Wilkinson Center, Lakewood UMC Computer Tutorial project. In central Dallas, we share in the Trinity Ministry to the Poor, Wayback House, Restart, Open Arms, Methodism’s Breadbasket, Happy House, and the Greater Dallas Community of Churches. In south and west Dallas our dollars and volunteers can be found in the Oak Cliff Clinics, and the D/FW Airport Chaplaincy Other areas of concern include the Dallas Christian Leadership, and the Celebration Shop hospital ministry

All of these ministries find their funding through our church Operating Budget benevolences item. Such benevolence is part of what we do as a church. There are two special offerings each year that fund these causes, the Easter Offering and the Christmas Offering. These two offerings will raise 80-90% of the needed money to keep these special ministries funded. The rest comes from the Operating Budget funds.

Other community ministries can be thought of as extensions of this congregation’s own localized involvement. These include Dickinson Place, Tuesday Adventures, our television ministry every other Sunday morning on Channel 4, our Adopt-a-School involvement, and the Deaf Action Center These all reach out to touch other lives far beyond the bounds of our local congregation, and yet they were all conceived and brought into being within this circle of faith and action we know as Highland Park.

Elizabeth Criswell interprets the program of Deaf Action Center.



There are still other ministries that have been a part of the sustaining of our community for years, which we continue to share in each year These include the Greater Dallas Community of Churches, Bethlehem Center in south Dallas, Contact

crisis telephone ministry, Wesley Rankin Community Center in west Dallas, and Methodism's Breadbasket. Each of these has a unique mission in a particular part of our city to respond to the needs in that neighborhood.

In order to understand the variety of ministries in which we find ourselves involved as a congregation, it is helpful to know what each of these agencies is working to accomplish, and how volunteers are involved. Briefly, the ministries are as follows:

**Adopt-A-School** a reading, tutoring program for elementary students from disadvantaged and low-income homes. In addition to helping fund the purchase of books, the church provides volunteers. Volunteers go to a selected school by church vehicle every Monday or Tuesday morning for half a day

**Contact** a crisis-counseling telephone ministry. Volunteers answer the 24-hour crisis phone line and provide counseling and/or provide information and referrals as needed.

**Dallas-Fort Worth Airport Chaplaincy** a cooperative ministry to travelers, airport personnel and families of travelers.

**Dallas Tenants Association** helps families with children, as well as elderly and disabled, who are in danger of becoming homeless. The association works with landlords as a liaison for socially and economically depressed tenants.

**Deaf-Action Center** a ministry to the deaf/blind community through counseling, job training and self-help.

**Dickinson Place** a ministry to the elderly and the handicapped, started by Highland Park United Methodist Church, which provides low-cost housing, limited meal service, social programs, and counseling.

**East Dallas Cooperative Parish** a group of six United Methodist Churches in East Dallas working together to minister more effectively to their combined parish areas. These areas consist of persons from a variety of ethnic, economic and religious backgrounds.

**East Dallas Health Coalition** provides affordable and accessible primary health care to the working poor and under served residents of East Dallas, many of whom are Southeast Asian refugees. The purpose is to treat and diagnose illness in early stages of symptoms, eliminating the need for more expensive hospital care.

**East Dallas Senior Citizens Network** provides services to the elderly in their own homes, helping them remain independent; also, involvement of youth with the elderly, helping them learn about aging, community service, building their confidence. **Golden Cross Division Methodist Hospital** — provides medical care for poverty-level people referred by United Methodist ministers of North Texas Conference through the Methodist Medical Center and Outpatient Clinic.

**Greater Dallas Community of Churches** an ecumenical organization of over 200 churches in Dallas cooperating to provide chaplains and a ministry for the Dallas County jail inmates, the Parkland Hospital patients, and the Dallas community College students.

**Methodism's Breadbasket** an emergency aid agency that provides food, children's clothing, housing, energy, transportation, prescriptions, and crisis counseling to needy families. Methodism's Breadbasket is located at St. Luke's United Methodist Church.

Oak Cliff Clinics a clinic to provide pediatric medical services to the children of low-income families of the Oak Cliff community

Open Arms, Inc. - operates a house to serve the unique needs of children and their families who are affected by AIDS.

Restart assists temporarily displaced people to become self-sufficient again. Provides a 5 1/2 week program with training in job search skills and temporary housing, meals, child care and transportation.

St. Andrew UMC Family Resource Center this is a new church, located in west Plano, pastored by Dr Robert Hasley, formerly of our staff. The Family Resource Center is designed to help families in the neighborhood, especially "latch-key" children.

St. John's UMC an East Dallas Cooperative Parish church which has instituted a tutorial program directed toward Hispanic students to provide academic skills and self esteem.

Television Ministry -HPUMC provides the Highland Park United Methodist Church worship service on TV, Channel 4, every other Sunday morning. This is an outreach ministry to our own shut-in members as well as others in the metroplex.

Tuesday Adventures HPUMC provided by the Older Adult Ministries of Highland Park United Methodist Church to senior citizens of the Dallas area for fellowship, classes, worship, and travel.

Way Back House - a half-way house with a residential living program for released prisoners.

Wesley Rankin Community Center a United Methodist Community Center in West Dallas, providing day care, senior citizen's center, educational programs, and after-school programs for children.

Irene Blanton and Hal Leeper deliver a hot meal to a homebound person through Meals on Wheels.



Still other programs receive our support other than funding. Members of the Highland Park congregation have been volunteering their time and energies for a number of years to work with Meals on Wheels. Delivering meals to the homebound and checking on their welfare is only one of the many ways our members get involved in ministry to others.

Other United Methodist institutions that serve the whole state we support through our special Christmas and Easter offerings are the Methodist Home in Waco, which helps children from broken homes, and the Methodist Mission Home in San Antonio, which works with unwed mothers and in retraining persons for self support.

Many of Highland Park's members have been involved in the beginnings of Dallas ministries, and our congregation is still vitally involved in supporting and working with them in a common ministry. Let's have a closer look at their diversity and outreach across the community in their ministries.

#### **Dallas Bethlehem Center**

Dallas Bethlehem Center in south Dallas has been serving the Dallas community for almost a half century. Located just off Hatcher at 4406 Leland, it provides a unique ministry in the area, being equipped to respond to the many different needs of those living in this area of Dallas. Having begun in 1946, it is almost fully Methodist supported, both through the denomination and the local churches in the Dallas area.

Highland Park had a number of youth involved in "Project Friend" during the spring of 1973, tutoring the youngsters there on a one-to-one basis under the leadership of Lorene Prewitt and Jackson Harkey. In March, 1974, Bethlehem Center moved into new facilities, which doubled their capacity in working with the neighborhood.

Bethlehem Center provides a friendly atmosphere for children after school.



Under the current leadership of Debra Brazzel, Dallas Bethlehem Center is moving into a new phase of effectiveness for all the people in the area. Among the many services which the center provides are a low-cost day care program, an after-school tutoring and recreation program, Bible study, GED and adult literacy classes, and a food voucher program. The food voucher program provides emergency food assistance for single women with children, and the elderly that live in the surrounding zip code areas. Numerous volunteers are used in administering these programs throughout the week.

#### **Methodism's Breadbasket**

This agency is well known in our congregation because the youth and elementary children in our church sponsor the seasonal food drives to restock the pantry shelves there. Methodism's Breadbasket is ably administered by Phyllis A.



Phyllis Wilkins is executive director of Methodism's Breadbasket.

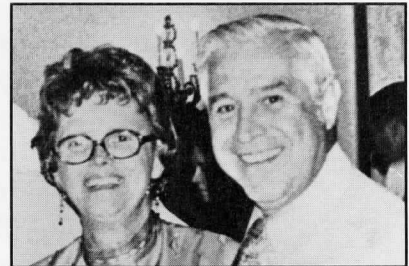
Wilkins. Located in the St. Luke's Community UMC on East R. L. Thornton, Breadbasket is an emergency aid program that provides food, children's clothing, as well as housing, utilities, transportation, medical aid, and crisis counseling to needy families. Breadbasket works in cooperation with our own pastoral staff in screening persons and providing emergency aid to them when they seek the church's aid to meet such basic needs. Volunteers can also be found serving in this important ministry

### Contact

One night about midnight, in 1966, John Brand, pastor of Munger Place Methodist Church, received an alcohol-related phone call. The telephone cord stretched across his wife and dangled in her face as she tried to sleep. At the conclusion of the call, she encouraged him to start a telephone counseling line.

After much correspondence and many inquiries with Alan Walker, who had founded "Life Line" telephone ministry in Sydney, Australia, Rev Brand organized a committee to study the possibilities of starting a similar program in Dallas. Serving on that committee and instrumental in the development of a telephone ministry was Leighton Farrell, at that time administrative assistant to Bishop W Kenneth Pope. It was decided that the ministry would be called "Contact" because Life Line was then the name of a Dallas radio program.

Mary and John Brown of this church were among 150 persons who participated in the first training course and in March, 1969, Contact opened to receive its first call. Mary still continues to serve after more than 20 years and was named Volunteer of the Year in 1981 and again in 1987

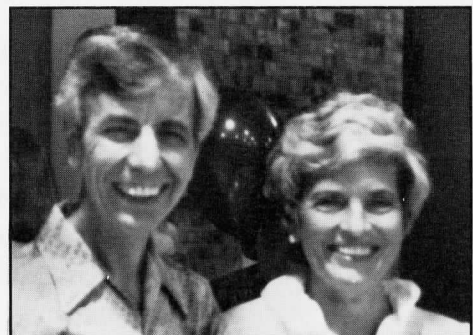


This vital ministry endured many hardships during those early years. It had lost numbers of volunteers and was at its lowest when De Forrest Wiksten, director of the Area Counseling Ministry and Chairman of the Contact Board of Directors, and Twila Stowe, active Highland Park member and wife of the then current Bishop of the North Texas Conference, accepted the challenge to breathe new life into the organization. Twila wrote and telephoned ministers "calling in all favors" which resulted in 108 persons participating in the 80 hour training course.

Again, Contact was on its feet, and with the accession of Jenna Schultz as executive director, the agency began its upward journey Jenna remembers that Jim Dorff, a Contact board and Highland Park staff member, was one of three who interviewed her

Herman Cook and Twila Stowe

Twila continued to recruit vigorously, and in 1979 was named Volunteer of the Year That same year, the training courses began meeting at Highland Park and both John Brown and Marilyn White joined the board. In 1980,



John Scrimshire, a Highland Park member, was Volunteer of the Year In 1981, Herman Cook, who as chaplain at Methodist Hospital had conducted many Contact

training courses and later became a Highland Park staff member, was named the Trainer of the Year. Though Herman has now retired from the Highland Park staff and moved to Arkansas, he returns twice each year to teach the Contact session on Grief. In 1985, Sandy Martin, another long-time Highland Park member and Contact volunteer, was named Volunteer of the Year.

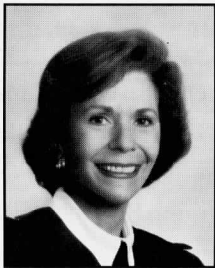
In April, 1982, the President's Volunteer Action Award was presented to Contact Teleministries USA at the White House by President Ronald Reagan for "outstanding volunteer achievement toward the goal of maintaining and improving the quality of life for all Americans."

Highland Park and its members have been involved in every step of Contact's history. Since 1978, Contact has received grants totaling over \$65,000 from the Community Ministries Work Area at Highland Park. Jenna Schultz, the executive director, calls both the volunteers and general support a "most important contribution." The significant grant money, in addition to the several Sunday School classes that made generous financial contributions, are important to keep Contact going. The Highland Park Leadership Development office is very sensitive in identifying possible Contact counselors and encouraging their participation in this ministry. The Communications Department also provides support in printing, copying training tapes, and numerous other communication services. Highland Park church continues to provide many counselors, leaders, and support to Contact.

#### **East Dallas Cooperative Parish**

It is no secret that God works in wondrous and mysterious ways! An example of such wonder and mystery is the East Dallas Cooperative Parish.

The great urban changes that came about in Dallas in the 1970's convinced many church leaders that cooperative efforts in ministry were needed in order to be effective. At the November 27, 1979, meeting of the North Texas Conference Division of Transitional Communities, action was taken to discover cooperative ways to be in ministry in the central city, and especially East Dallas. In a subsequent meeting on December 15, 1981, a position paper was approved which outlined the process for extended ministries, linked churches, and cooperative parishes. Don Waddell, L. E. Philbrook, and Clayton Lewis all provided leadership in the startup.



Ruth Sharp Altshuler

During that same period God's Spirit was moving among the people of Highland Park, encouraging them to be more actively involved in outreach and missions. Ruth Sharp Altshuler, the 1982 chairperson of the Administrative Board, and Leighton Farrell, the senior minister, led the charge for more active mission involvement. They brought their concern to the Administrative Board and a committee was appointed from the Board consisting of James B. Francis, Jr., Al McClendon, and Lillian Sills. The church provided the necessary leadership that resulted in the church committing \$50,000 for the start-up of the Parish, pledged over several years.

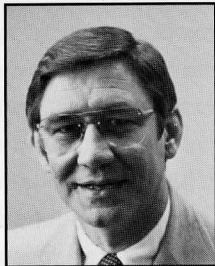
By early May, 1982, four aging East Dallas congregations—Grace, Munger Place, Memorial, and St. Johns United Methodist Churches approved the formation of the East Dallas Cooperative Parish. On July 1, 1982, George Holcomb began work as community consultant to the Parish, and by year's end Lakewood, Greenland Hills, and St. Luke Community churches had joined the Parish. Due to other commitments, St. Luke Church withdrew after the first year of participation.

Bonnie Anderton, David Baxter,  
Ken Dickson and Dr. Barbara Stark  
open the Agape Clinic.



In addition to the initial grant, and after a review of the Parish's first year's work, Highland Park Church funded an additional grant of \$103,000, to be paid over a four-year period to support the work of the Parish. Besides money, Highland Park Church provided many committed volunteers who gave countless hours of work and leadership to the Parish. The Parish volunteer recruiter and coordinator for the first several years was Bonnie Anderton of Highland Park Church. One of the families that Highland Park "loaned" to the Parish for a year was Allen and Sybil Taylor, who made a significant contribution by their leadership.

Bobbie Stark, a medical doctor in our congregation, started the Agape Medical Clinic in that area. Frank Warden, minister of Evangelism for the church and a licensed attorney, started the first legal aid clinic. Others in the church helped establish clothes, food, and job banks.



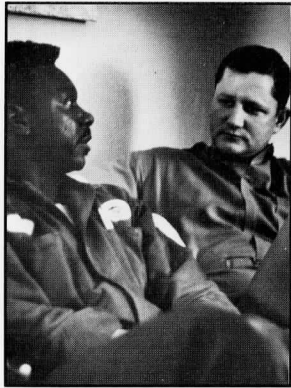
Frank Warden

With the assistance of Highland Park Church, the Parish became quite effective in ministry. Its major objectives were to work together to strengthen each participating church, and to involve itself in direct ministries to the persons who lived within the geographical parish boundaries of each church. As a result of its intentional planning, several things happened to strengthen the total ministry: Neighborhood Penetration Workshops, direct use of volunteers in both planning and ministry, designated parish responsibility areas, and intent to bring God's healing love in concrete ways to all those who so desperately needed it in the inner city, all illustrate that the East Dallas Cooperative Parish has become a national model for cooperative parish ministry. It now has nearly thirty ministries in place, including clothes, food, and job banks, legal and medical assistance, safe and affordable housing assistance, English as second language classes, tutoring, worship for both Asians and Hispanics, immigration assistance, and child care. In addition, all the participating churches have become much stronger.

Truly God does work in wondrous and mysterious ways to bring the needs of persons together with those who can meet those needs. The East Dallas Cooperative Parish stands as a strong example of what God can do with those who are willing. The members of Highland Park Church were willing, and God worked a miracle to bring hope and healing through the ministry of the East Dallas Cooperative Parish!

#### **Greater Dallas Community of Churches**

From its beginnings forty one years ago as the Dallas Council of Churches, the ecumenical voice of greater Dallas has grown and multiplied its ministries to the



Block Partnership opens avenues of understanding.

community It served a crucial role in speaking to and through its 200 plus member churches to the community in Dallas' troubled days of racial tension. Our congregation has provided significant funding and leadership for the Council through the years, including both Jack Lowe and Floyd A. Norman as its president.

Today its ministry on behalf of us all can be found in the Dallas County jail chaplaincy, in the Parkland Hospital chaplaincy, and on the campuses of the Dallas County community colleges. It has been the sponsor for numerous Block Partnerships and the Pastoral Counseling Center Through the years, our church has provided very significant funding to keep its influence real across our community

### **Wesley-Rankin**

Wesley-Rankin Community Center originated as Dallas Board of City Missions in 1902. Eighteen women, representing the Woman's Home Mission Societies of the six churches of the Methodist Episcopal Church, South, were called together in June of that year. The following September, the first missionary came, and in April, 1903, a Settlement Home was opened to minister to an area populated by 3000 people of seventeen nationalities "surrounded by poverty, sin, and degradation of the lowest type."

Through the decades that followed, the center served the west Dallas area as best it could with the meager funding that was available, working with the people there to bring help and hope to the area's residents. Hattie Rankin began her work in west Dallas in 1935, starting a Sunday School, and raising \$300 to rent a three-room house on Crossman Street where she hosted worship services for several years. A chapel was subsequently built and called Rankin Chapel. The Methodist presence in west Dallas continued through the diligent work of several directors, and the ministry continued to grow stronger

Though Marshall Steel had preached at Rankin Chapel as a visiting minister, Highland Park's continued involvement came when the Highland Park members began to reach out to help. Later the Dallas Covenant Community was a joint venture of the SMU Chaplain's office, Highland Park, and the East Texas State University Campus Ministry Center The summers of 1984 and 1985 saw three college students working at the center, supervising the summer youth program, as they learned community work and received a minimal stipend for living expenses.

As the budget escalated and funding was an ever present problem, an imaginative event was promoted by the Board's Finance Chairman, Bobbie Mankey, in 1983. The first annual Wesley-Rankin benefit was an evening of dining and entertainment, and was both a social and financial success. Also in 1983, Board President Gloria Kent appointed Otto Mullman to chair a long-range planning committee. With Arthur Sargent from the Community Council of Greater Dallas as consultant, a plan was presented to the board. It was approved in June, 1984, and included a request for a new building to replace the two 1930 frame structures—the original Rankin Chapel and the original residence.

By December, 1984, the Board gave approval to architect Ed Hilliard's preliminary plans for the building, along with a gymnasium remodeling project. Annette Germany Wilkes, finance chairman, and her committee sought a dedicated leader for the \$600,000 building fund campaign. This leader was Jimmie Davis and he, together with Charles Cullum as the honorary chairman, launched the drive in



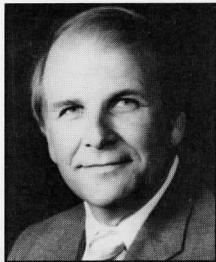
November, 1985. Foundations, corporations, churches, and individuals were needed to reach the goal.



Sarah Wilke

Sarah Wilke was appointed executive director in June, 1986, to interpret the ministry of Wesley-Rankin to the North Texas Conference and to work with the community to develop new programs through which the center can better minister to the people's needs. As the center grew and programming expanded, it became apparent that a major effort would be needed in order to generate additional funding. Circle 19 of Highland Park took on the challenge of the annual benefit. Over 300 people attended in 1987. In 1988 nearly 1,500 people turned out, raising \$47,000 to help underwrite the much needed Youth Ministry and operating expenses of Wesley-Rankin.

In November, 1988, Bishop Bruce Blake, along with neighborhood representatives from each of the center's programs and age levels, staff, Board members, and long time supporters joined together in praise to dedicate the new two-story building. Also, the gym was completely renovated at that time as a result of a generous gift from Pat Strickland and will be known as the Louis Strickland Memorial Gymnasium. Louis was Pat Strickland's older son and the first Boy Scout leader at Wesley-Rankin.



Bishop Bruce Blake

The expansion of existing programs and the development of new forms of ministry quickly filled each room of the new 8,000 square foot building. Thanks to the overwhelming effort of staff and volunteers, over 250 people of all ages are active in the Wesley-Rankin programs there. A wide variety of activities is offered to children, youth, adults, and senior citizens in the West Dallas area. The care and concern expressed by staff, volunteers, and participants make Wesley-Rankin truly "a place to be, and a place to become." The child care enrollment is at eighty and is expected to reach its 108 capacity soon. Scouting has taken a major role in efforts to enhance the development of WRCC youth. The Boy Scout programs each have thirty to forty active children. The leadership is fantastic; but, as always, additional volunteers are needed.

The boxing team is growing. More than fifty young boys will be reached through this program. Larry Smith is the coach, and the team continued their winning tradition by producing four champions and winning the 1989 Red Crosson Memorial Sportsmanship Award. The team members help and support each other and have earned the respect of other boxers, their coaches, and boxing officials. The Karate Program, for individuals aged four to forty, is designed to help develop sound minds and bodies. Another important objective of this program (and every program) at Wesley-Rankin is to help participants develop self-esteem. Baseball is an important part of the center's summer agenda. Through the Police Athletic League, seventy kids from seven to fourteen years old, learn new skills, play on a team, and know Dallas Police officers by name as umpires, coaches, and friends. Just wearing a matching cap and t-shirt that says you are a member of a team can mean everything to a youngster.

The hum of sewing machines continues to come from the Women's Program room where approximately fifty women participate. The catering program is expected to be in full swing again by late summer, 1989. Approximately forty active senior citizens participate in games and other group activities and enjoy a noon meal provided daily by the Dallas County Nutrition Program.

Increased space in the new building allows for new options for the community. A recent addition was the satellite branch of the Pastoral Counseling and Education Center. For several hours each week, a professional counselor is provided at no cost. Fred Martinez is the current counselor and brings great insight and experience to the center. A more adequate food pantry and a larger selection of clothes in the clothes closet are available.

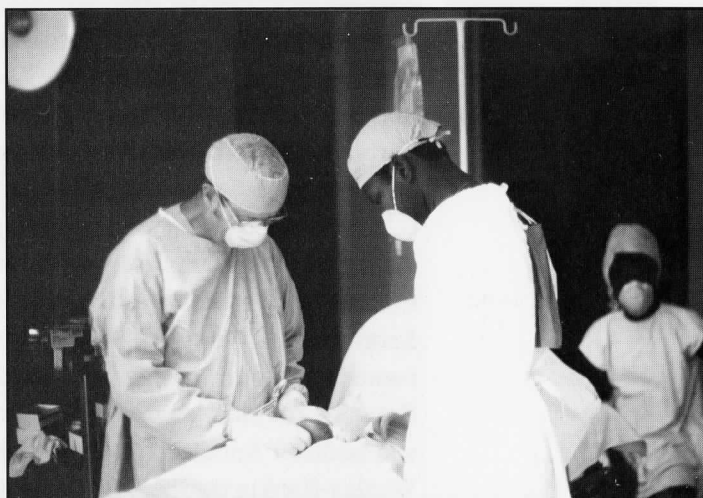
Executive Director Sarah Wilke, Administrative Assistant Maria Pintor, and Child Care Director Linda McLemore are eagerly awaiting the arrival of a new youth director and a new director of Women's Programs. The North Texas Conference of the Methodist Church will appoint a full time pastor to begin a congregation there. Sarah Wilke says Wesley-Rankin is a place where God's word is at work, bringing our congregations together with a community eager for friendship and compassion.

### **Haiti Medical Mission**

The message of the Great Commission (Matthew 28.19 "Go therefore. ") being taken seriously, the Outreach Work Area of our church (which included the Task Force on Foreign Missions) made a decision in 1975 to move into action. The hope was that this would bring home to the membership a greater awareness of the evangelical and humanitarian tasks that exist in the Third World today. The Task Force group was at that time chaired by Otto Willbanks, M.D., with Kenneth Dickson as church staff coordinator.

Many conversations were held with the Board of Global Ministries, the United Methodist Committee on Relief, and Highland Park Church personnel. As

Dr. Otto Willbanks and Haitian physician in surgery.



the goals began to be clarified and understood, it became apparent that there were many areas around the world that were in dire need. After prayerful consideration, the tiny Republique d'Haiti on the Caribbean island of Hispanola was chosen as a possible mission for our church. In the spring of 1976 a scouting trip was arranged for Dr. Willbanks and Reverend Ken McIntosh, General Board of Global Ministries, to investigate the situation in Haiti.

For two weeks Otto Willbanks and Ken McIntosh explored Haiti, its culture, government and religion. And, for the first time, a doctor actually visited and treated patients in remote jungle villages. It soon became apparent that Haiti, in addition to being the poorest nation in the Western Hemisphere and the third poorest in the

world, was a land of unbelievable overcrowding, pestilence, starvation, and political dictatorial oppression. One third of the babies died from infant tetanus, a deadly disease totally preventable by a simple immunization of the mothers. Tuberculosis was the leading cause of death, placing Haiti about 40 years behind the world in general. The average family income was \$80 per year. Protein deficiency malnutrition was epidemic, rendering otherwise bright and healthy children brain damaged and sickly.

The predominant religion, encompassing more than 90% of the population, was a primitive devil worship known as “vaudou.” As John Wesley had said two centuries earlier, “You have nothing to do but save souls; therefore, spend and be spent in this work and go always, not only to those who need you, but to those who need you the most.”

It was clear that no need existed that was greater than that of Haiti! So in the fall of 1976 our first mission team, consisting of twelve doctors, nurses and ministers representing Highland Park United Methodist Church, traveled to the remote village of Petit Goave, Haiti. This team worked for three weeks, witnessing their faith through medical ministry to the people of that region. More than \$25,000 worth of equipment and supplies were donated to this project. Also, Toddie Lee Wynne, of American Liberty Oil Company, on request of Paul Corley of our church, donated the use of his company plane, a super Convair, with fuel and crew to provide transportation to Haiti for the mission team and supplies.

The project was an overwhelming success! Several thousand patients were treated and more than thirty operations, several life-saving in nature, were carried out at the Hopital Notre Dame, a crude hospital facility provided for that region by the Haitian government. In addition, educational seminars were held for the Haitian medical personnel on a wide range of topics from obstetrical complications, care of wounds, and antibiotic treatment, to the emotional support of troubled souls.



Dr. Kenneth Foree gives an eye examination.

Because this initial effort was so successful, the teams have been returning to Petit Goave twice a year, each team being tailored to the specific medical needs of the area at that particular time. The original intention of the Haiti mission was to offer a full range of medical and surgical procedures. The focus of our ministry



First HPUMC Medical Mission to Haiti.



Happiness is being able to see.

changed when it became apparent that the greatest help we could give under their primitive conditions was eye care. Glaucoma, cataracts and other eye diseases are rampant among the people. A blind, or nearly blind, Haitian is doomed in a country where the annual income is so low. Since the early years of the project Kenneth Foree and his wife, Lila, have repeatedly led teams of doctors, nurses and opticians to help with this eye care. We have made around 27,000 eye examinations, and some 15,000 eyeglasses have been given, as well as more than 500 surgical operations performed. These projects have involved seventy-five different active participants, several going multiple times, as many as twenty years for one participant. Eventually the government, spurred on by the caring example of our teams, refurbished the shabby hospital and sent in more physicians to care for the people, thus providing an acceptable level of general medical and surgical care. Thousands of Haitians have had their eyesight restored and/or preserved through surgery, treatment and/or the fitting of eye glasses. The village church people have built a small clinic building which the medical teams have equipped. Now, in true missionary spirit, a Haitian ophthalmologist is moving to provide the care needed with the material support of our church. We hope and pray that we can continue our evangelical witness by meeting the needs of suffering people.

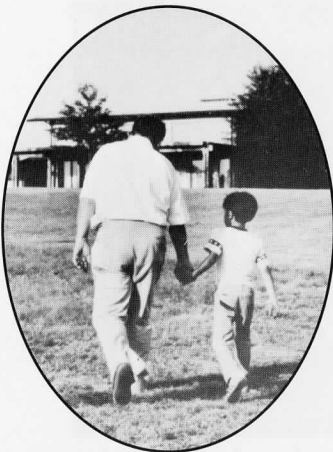
In the fifteen years Highland Park has been involved in Petit Goave, Haiti, we have sponsored twenty-two different projects with fifty-six actual teams, not including another fifteen scouting trips to set up the medical visits. Tens of thousands of Haitians have been treated, and more than a thousand actual surgical procedures have been done, ranging from simple drainage of abscesses to amputations, appendectomy, and hysterectomy, to complicated restorative eye operations by skilled and loving hands. The dollar value of these procedures is in the millions, yet all has been done at no expense to the patients or the Haitian Methodist Church. The value in this ministry of Christian witness cannot be measured by worldly standards.

### **Mission Camp at Lake Sharon**

Picture yourself sitting on an un-airconditioned bus in the North Texas heat in the midst of forty children from South and West Dallas, bumping along on a Sunday afternoon to spend a week of camp at Lake Sharon. Most of the children have never been outside the boundaries of their immediate neighborhoods. They have no concept of what camp means. Their parents were unsure, and in many cases very reluctant, to put their kids on the bus to drive off to Camp Sharon.

As the counselor walks up and down the aisles to visit with these eight and nine year olds, they have very little to say. Quiet desperation pervades the atmosphere. There is no intercom on the bus, so forget the possibility of telling stories or trying to engage the group in singing. Those 38.2 miles between the church and Lake Sharon seem like thirty eight hundred!

As the bus pulls up to Strickland Building, the college age counselor staff meets the bus with smiles as big as watermelons spread across their faces. As each camper walks off the bus, he/she is greeted, welcomed and ushered into the cool recesses of the music filled auditorium. Introductions are made, singing begins, groups assigned, medical checks performed and they're off with their luggage to their "home for the week." The bus leaves to go back to Dallas with the sponsor wondering, will it be possible for these timid children to have a good time? You've heard stories of discipline problems. Surely not with these little angels!



Making new friends at Lake Sharon.

It is now Friday noon. The week at camp is coming to a crashing close. The same un-airconditioned bus returns to pick up those timid children parting from those same counselors. The only difference is that the counselors last Sunday were bursting with excitement and smiles, today were demure, comforting, consoling, caring. The mass of humanity has gathered alongside the parking lot with piles of luggage under the tree. Some campers are clinging to the counselors, sobbing, while others are chasing each other around trees, other people or whatever they can find. The bus begins to fill with both jubilant and sobbing children. The counselors who on Sunday were bursting with smiles and excitement, today are more reticent, comforting, consoling, caring.

On the road again, bumping along the kids' arms are hanging out the windows waving wildly as long as there is a sliver of sight of the counselors. For a while there is a buzz of jabbering. "I liked swimming the best." "No, my counselor was prettier than yours." "No, my counselor was nicer than yours." "Wasn't the camp fire cool last night?" The comments go on, but the sobbing continues as well. One crying child is held in the arms of another (this scene is spaced oddly throughout the bus) who is trying to console and comfort. Asked what is wrong, the answer is, "Oh, she just doesn't want to leave camp. She'll be all right." Among all the black and brown faces some are tear stained, some are filled with excitement, but most are talking.

All of a sudden a chant begins "I don't wanna go home, I wanna stay at camp." The chant catches on until it reaches a wild crescendo...not unruly, just loud. The Dallas City skyline approaches bringing with it the nostalgia of home, brothers and sisters, Mom, Dad. By the time we reach Highland Park the children are ready to be home, but that doesn't diminish the excitement experienced at camp. Moms grab their babies, welcoming them home. Campers assure each other and family members that they will go back!

That scene has been played out many times since the inception of Mission Camp in 1970. The foresight and sensitivity of Max Ligon to utilize the Lake Sharon facility in a missional outreach project, is looked upon by many campers and counselors alike across the years as a stroke of genius.

The 1960s brought to the attention of the nation the plight of the racially and socio-economically underprivileged. Highland Park dealt with this reality in a number of ways with the people of Dallas. The leaders of this congregation, actively involved also in civic and community affairs, were acutely aware of the needs as well as the lack of resources to meet those needs.

Max Ligon, chairman of the Commission on Missions and Benevolent Services, knew of the lack of summer recreational facilities for the Dallas minority underprivileged as well as the need for service projects for Highland Park youth.<sup>1</sup> The camping facilities at Lake Sharon seemed to lend themselves to the kind of programming that could meet both needs.

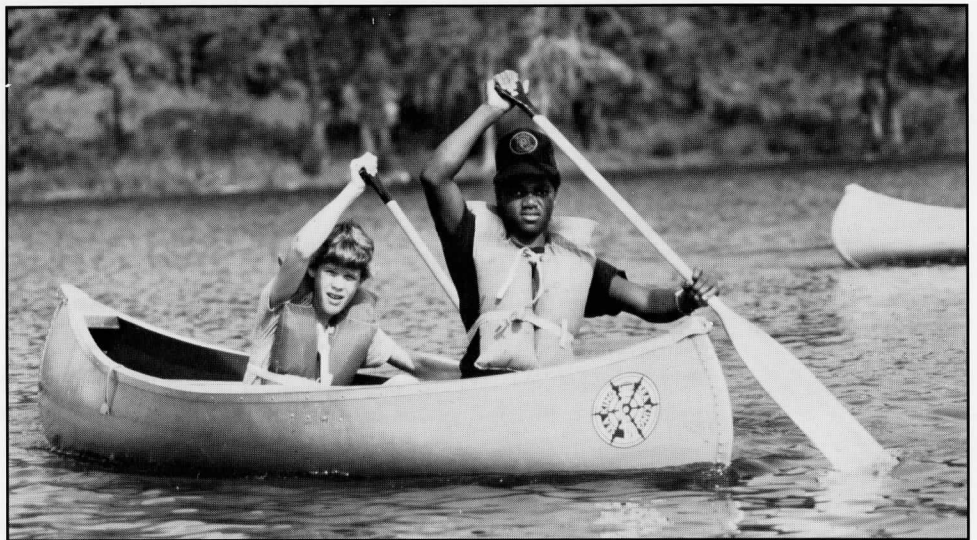
Thus Mission Camp was born. As with any birth, came labor pains, growth problems, excitement and frustration. This seemed to energize Max and his undaunted commission, for they set about planning and organizing. The first step in the planning process was to develop a four-pronged purpose:

- 1 Satisfy the need for increased recreational facilities for underprivileged children in the Dallas area.

2. Provide Highland Park young people an opportunity to be of service to others.
3. Permit the expenditure of benevolent funds in a direct, church sponsored project.
4. More fully utilize the facilities of Lake Sharon.<sup>2</sup>

How to staff the camp? How to go about recruiting campers? These were only two of the questions entertained by Max and Highland Park staff members, Harold Reynolds and Fred Kandeler prior to the first summer mission camp in June of 1970. Knowing there was not available and/or adequate personnel at Highland Park to staff the camp, they selected the Tejas Girl Scout Council, Inc. to do the administrative details of the project.<sup>3</sup> This relationship continued, utilizing Girl Scout personnel and Highland Park volunteer counselors for four years, enabling Highland Park to evaluate and make future plans.

Padding a canoe takes cooperation.



In 1971 Charles Sharp, also an Highland Park member, board chairman of the Tejas Council of Girl Scouts, honored Max Ligon with a “plaque in appreciation for his individual leadership as chairman of the commission on missions in instituting and maintaining the outstanding program of camping for economically deprived youngsters of the Dallas area.” In presenting the award, Mr Sharp, “recognized the many Highland Park lay people including doctors, Men’s Club members and volunteer youth counselors who gave freely of their time for the camp.”<sup>4</sup>

August 6-12, 1972, saw a dream of Jack Lowe, one of Highland Park’s well known community and civic leaders, and Frances Smyth Whaley, then director of Elementary Ministry, come true.<sup>5</sup> A joint camp between Hamilton Park UMC and Highland Park UMC was planned, developed and implemented with Elaine Howe chairing the committee. The combined efforts produced good results, but decisions made by both groups were not to continue the following year<sup>6</sup>

From its inception, Mission Camp was funded by the Commission on Missions and Benevolent services. In 1974, the Lake Sharon Mission Camp Task Group, under the leadership of layman Russ Delatour and staff member Patsy Quested chose to make it possible for the congregation to become intimately involved in the mission camp program. The scholarship concept was introduced and

has grown from \$35 per scholarship to \$100 in 1989. The scholarships were only partial payment for a child's camp expenses in the beginning; but by 1989, the camp was fully funded by scholarship monies.

Volunteer staff had brought Mission Camp from its inception through 1975. However, the time and energy demands put on the volunteers made recruitment increasingly difficult. Thus the Mission Camp task force decided to employ youth both college-age and high school students. The first paid camp staff was directed by Pat & Jim McLain, Arkansas Methodist young adults in Dallas attending SMU's law school and members of Highland Park. They gave dynamic leadership to a staff of twelve high school age counselors and six university students who served as program staff. The encouragement derived from that experience enabled the camp committee to continue this policy.

Two Mission Camp highlights remembered by Miss Quested were the two camps for persons with handicapping conditions in the summer of 1979. The camp for deaf children or children with deaf parents was held in cooperation with Deaf Action Center, directed by Elizabeth and John Criswell. The second camp was for children with mental retardation. Both camps proved to be extremely time consuming in their preparation so they were not continued the following years.<sup>7</sup>

Children continued to flow in and out of mission camps with many volunteer doctors giving hours of examinations for the campers prior to their checking in. Drs. Julian MarDock, Philip Morrow, Forrest Lumpkin, Otto Willbanks, Marion Greve, Gladys Foshena, and Floyd Norman, provided that added touch of love and compassion so often referred to in the Scriptures.

The year 1980 saw a change of staff leadership. Gayle Hardaway took responsibility for Mission Camp, and Herman Dearing led the volunteers and the Lake Sharon Advisory Committee. They spent many hours evaluating, planning and coordinating the camping program. The paid staff continued but decreased in numbers. Instead of the counseling and program staff of 20, the staff was reduced to 15 with increased responsibilities and salary. As new Elementary directors have come, they have inherited the challenge of each summer's Mission Camp, and currently Elaine Friedrich is directing this summer outreach program. Other special camps have been held: junior high age week-ends, a two-week racially mixed elementary camp and mission day camps increasing the on-going outreach into the socio-economically deprived areas of our city.

Staff and volunteer leadership will continue to change, but as long as there are children in need and as long as Lake Sharon exists, the vines that weave through the branches of ministry will continue to bear fruit through Mission Camp at Lake Sharon!

### **Lake Sharon as a Church Camp**

Almost 31 years ago on January 15, 1959, at a meeting of the Official Board, Board Chairman General Carl L. Phinney announced the gift of about 131 acres of land and \$150,000 by Mr. and Mrs. L. Rumsey Strickland for the construction of a church camp. This gift made possible a dream that started in 1953 when a committee began studying the possibility of Highland Park Methodist Church utilizing such a camp facility in its total ministry.

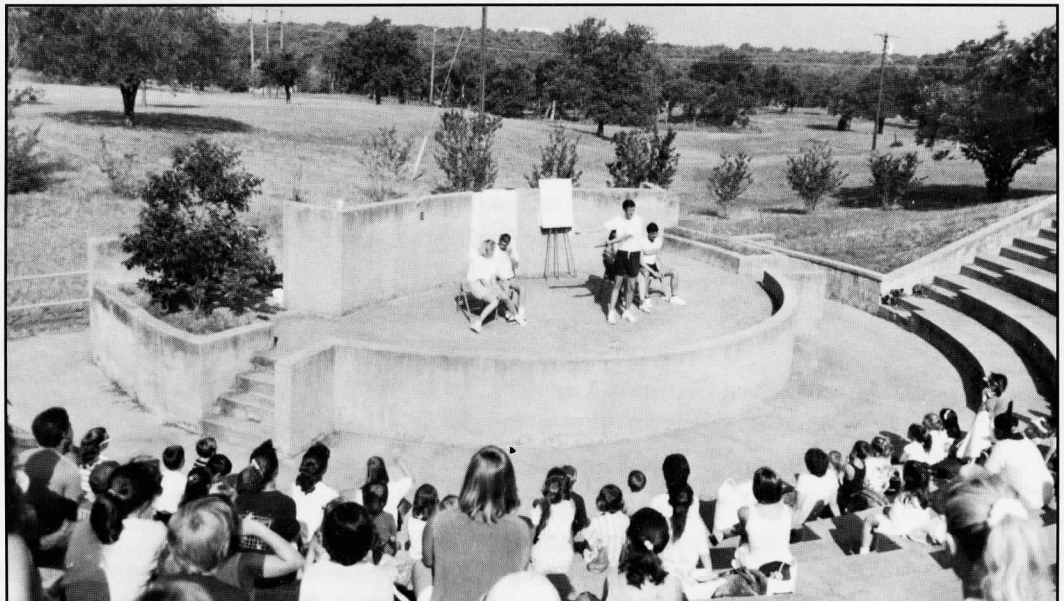
The \$150,000 gift was to be used to build the main meeting and dining building in memory of the Strickland's son, Michael. In May, 1959, the Official

Board voted unanimously to name the camp Lake Sharon after the Strickland's daughter, Sharon.

A camp planning committee was appointed in February, and an architectural master plan was unveiled at a church-wide picnic held on the campgrounds on July 12, 1959. Approximately 600 persons attended this informal opening, and many persons and families immediately requested permission to use the facility for camping and fishing. The lake was ruled "off limits" by the Camp Planning and Development Committee, but day trips and picnics were allowed by arrangement with Elvin Geiser ten days in advance. Bids for construction were authorized during the September Board meeting. It was estimated that \$212,000 would be needed in addition to the Strickland gift to provide furnishings for the Strickland Building and to concurrently build a dormitory to sleep 50 persons, shelters for day camping, and a swimming pool. This was an impressive commitment on the part of the members of Highland Park (87% of the members of the Official Board voted in favor during their October meeting in 1959). This is even more impressive considering that at the same meeting, the Board also approved plans for the construction of the north wing of the Education Building, which was projected to cost almost \$1.25 million, making this a total building program of \$1,451,666.

A contract was let during November, 1959, with the Avery Mays Company to start construction of the Michael Strickland Building at Lake Sharon. Arbor Day was held at Lake Sharon on Sunday, April 10, 1960 so that persons wishing to donate funds for trees could pick out their own spots. Planning was also started that spring for the first Day Camp sessions to be held at Lake Sharon during the summer of 1960 (these would be the vacation church school for that year). The new facilities were formally opened on September 18, 1960 with a ceremony of consecration with Bill Dickinson presiding. More than one thousand persons visited the camp on that day to be a part of the official opening. A group of 26 Highland Park Senior High officers, MYF council members, and counselors were the first group to have an overnight event at Lake Sharon and to use the new dormitory during a weekend retreat on September 9, beating the official opening by nine days.

Performing in the amphitheater draws a crowd.





The camping and retreat facilities at Lake Sharon were in high demand from the very beginning, and construction of the second of six planned dormitories was soon started to help make Lake Sharon available to more and larger groups. Other major facilities that have since been added to the camp include an amphitheater and a lighted tennis court.

On September 11, 1989 Jackson Harkey reported to the Administrative Board on behalf of the Board of Trustees on their recent review of the current state of affairs of Highland Park United Methodist Church's camp, Lake Sharon. Serving with Jackson Harkey on this committee were Bob Begert, Susan Clayton, Michael Glenn, Raleigh Newsam, and Marijo Thornhill. The committee's report was presented to the Board of Trustees at their meeting on September 6, 1989

The Board of Trustees committee in 1989 found that Lake Sharon continues to be in high demand and well utilized, both by groups from within our church and by a large number of other churches and Dallas area organizations. The financial picture is stable, with over 70% of the expenses covered by user fees and Mission Camp Scholarships. But over three decades the condition of the facilities at the camp had aged and deteriorated to the point that major work was required.

The Administrative Board voted to review the current facilities and make recommendations for needed changes, improvements, and repairs. Furthermore, they decided to conduct a capital funds campaign to raise the money needed to restore Lake Sharon to a first class, efficient facility. This fund was estimated by the Board of Trustees to be at a very minimum \$600,000, over a four year period.

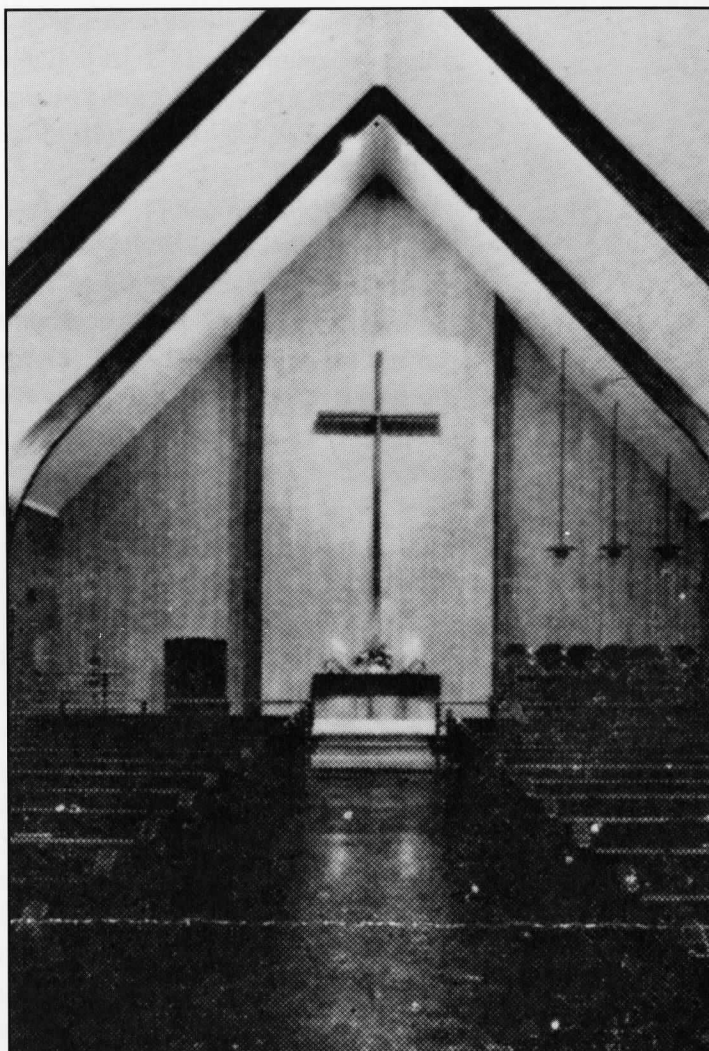
#### **Highland Park's Role in Church Extension**

As our nation approached mid nineteenth century, Dallas Methodists were caught up in a combination of circumstances that literally propelled the people of Highland Park Methodist into the business of church extension. Among the factors that contributed to Highland Park's involvement were the economic boom that followed World War II, an unparalleled population explosion in the Southwest, and the appointment of Marshall T. Steel to the Highland Park Methodist pulpit.

At Dr. Steel's suggestion, a committee was formed for the purpose of concentrating solely on church extension in the Dallas area. This committee eventually became the Dallas Board of Church Extension, chartered in 1952 as a "benevolent and missionary program of the Dallas Northeast and Dallas Southwest Districts." It was charged with the responsibility of "purchasing sites and assisting in financing buildings for new churches."

Among the members on the Board were two representatives from Highland Park Methodist: Richard J. "Dick" Price, an enthusiastic Methodist lay leader in the field of church extension who was also on the Board of Stewards, and R. Bryan Brawner, a talented financial strategist who had just been employed as executive director of the church. Within months the Board was actively pursuing ways and means of acquiring land and financing churches. Dr. Steel promised the committee that Highland Park Methodist would help them in every way, even to the extent of funding two or three new churches a year.

The total membership in the forty-three Methodist Churches in the Dallas District in 1952 was 44,640. Each member was a potential donor in this great endeavor. Through Dick Price's enthusiastic leadership, members at Highland



Sanctuary of  
First UMC,  
Fairbanks, Alaska.

Park Methodist raised \$60,000 of the \$120,000 needed for new churches in the immediate future.

From that point on, Dallas Methodism grew so fast that it is difficult to chart the growth in logical sequence. Nor is it easy to determine the exact amount of financial assistance that Highland Park was giving to any church since we gave in several different ways. through the church budget, through gifts from individual members who purchased shares, through gifts of land or direct assistance, sometimes by paying the interest on loans required to get the first building started, and also by providing startup salary and housing funds for the minister

The first three churches chartered with direct assistance from Highland Park Methodist were University Park, 1939; Lovers Lane, 1945; and Preston Hollow, 1949. Dr Steel's interest in 1957 in the Negro community led him to have Highland Park invest \$20,000 in the Hamilton Park area as the location for a new black church.

Highland Park has contributed substantially to the start-up or assistance of twenty-two churches which were listed by the Dallas Board of Church Extension in 1959: Asbury, Axe Memorial, Casa Linda, Casa View, Centenary, Christ, Clearview, Glendale, Glen Oaks, Inglewood, Kingsley Road, Kirkwood, Lake Highlands, Lambuth, Northaven, Plymouth Park, Ridgewood Park, Southwood, Spring Valley,

Stevens Park, Walnut Hill and Westerfield. We even felt close to another new church thousands of miles away, due to the personal efforts of Dr and Mrs. William H. Dickinson in helping build the sanctuary of the First Methodist Church in Fairbanks, Alaska with contributions from Highland Park. (See a complete listing in the Appendix.)

Highland Park's long and devoted interest in church extension, which had blossomed as early as 1939, continued into the 1960's under the strong leadership of R. Bryan Brawner, James H. Stewart and L. B. Houston. As the 1960's drew to mid-point however, the focus began to shift. It was no longer a matter of starting a new church just a few blocks, or even a few miles, from Highland Park. Dallas had become Greater Dallas; reports dealing with matters of church extension emphasized needs in the county and on the growing edges of our metropolitan area. Ministerial appointments between 1959-1966 reflect this. Chapel Hill, Oates Drive in Mesquite (later named St. Stephen), St. Andrews in the Dallas Southwest District, Lake June, St. Philip's in Garland, West Shore in Richardson and Northgate in Irving.

Taking a new look at the Methodist commitment to central Dallas, the North Texas Conference strengthened its presence in the inner city neighborhoods in 1969 by forming a Division of Inner City Ministries. This move created a strong, mission-oriented organization that left the Board of Church Extension free to direct its funds toward the rising cost of land.

In 1972 when Leighton Farrell was appointed to Highland Park, he brought with him an interest in building Dallas Methodism. Dr. Farrell saw our involvement in new church extension at Highland Park United Methodist as one part of our total commitment to the Dallas community. His method of achieving a larger perspective involved administrative changes by which he convinced lay leaders that our church should become more involved in making decisions about the allocation of money and resources to new and ongoing community ministry projects.

The steps Dr. Farrell took to strengthen our giving to this outreach eventually resulted in the formation of the Community Ministries Work Area, a committee of lay persons responsible for choosing which ministries to assist. Thus two historic but very different concerns of our congregation were brought together in his administration. Direct involvement in community ministries, and at the same time involvement in helping new Methodist churches become established or engaged in significant new programs. The result of this change of policy has produced a remarkable record of achievement in the field of church extension and community involvement in the last two decades.

Since 1972 four United Methodist Churches have been the direct recipients of start-up aid from Highland Park United Methodist Church through the Community Ministries Work Area. Christ United Methodist Church in Plano, 1973; Trailwood UMC (formerly Prairie Heights) in Grand Prairie, 1978; New Covenant UMC in Mesquite, 1980; and the latest, St. Andrew United Methodist Church in Plano, 1986. Our commitment to St. Andrew probably has been our most ambitious to date. For each of these four churches we have funded start-up expenses, a portion of the land, payments on the parsonage, and the pastor's salary for the first several years.

In addition to helping these new churches with start-up expenses, we have helped other churches in their building programs over the last fifteen years: St. Luke

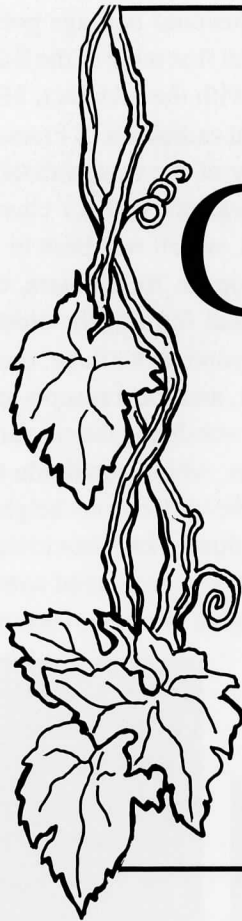


The building proposed for St. Andrew UMC.

United Methodist Church (which bought the Owenwood UMC property), Lambuth UMC in its remodeling, Northgate UMC in Irving in the refinancing of its indebtedness, and Lucas United Methodist Church in a similar manner. We have also helped with the expense of establishing new programs at St. Matthew, Crestmore, Richland, Aldersgate, and New World United Methodist Churches, and we played a major role in underwriting the formation of the East Dallas Cooperative Parish. Beyond the local community, but dear to our Methodist hearts, was a major gift for the restoration of John Wesley's home in London, by providing for the Document Room. Our church was one of several churches in the United States which made the restoration possible, when raising the funds seemed an impossible task for Wesley's Chapel.

Through the years Highland Park UMC has shared generously its gifts of time and money for the establishment or improvement of other churches, and we have also had the good fortune to share our lives with many young ministers who were either on the staff at one time, or members of our church before they left to provide leadership in some of the new churches we helped along the way. Among these were: Thomas J. Shipp, Lovers Lane Methodist in 1945; Wallace Chappell, Ridgewood Park Methodist in 1954; William A. Holmes, Northaven Methodist in 1955; Donald R. Benton, Spring Valley Methodist Church in 1957; William K. McElvaney, St. Stephen Methodist Church in Mesquite in 1959; Fred W. Kandler, Christ United Methodist in Plano in 1973; Charles E. Cox, Trailwood United Methodist in Grand Prairie, in 1978; Steven E. Matthew, New Covenant United Methodist Church in Mesquite, in 1980; and Robert C. Hasley, Jr., St. Andrew United Methodist Church in Plano in 1986.

The story of church extension at Highland Park United Methodist Church is a story of planting and tending the vine in new soil. It is Methodism doing what it does best, looking to the future and breaking new ground in the spirit of Jesus Christ.



# GROWING IN GRACE

*You are my friends,  
if you do what I command you.  
This, then, is what I command you.  
Love One Another*

John 15 14, 17

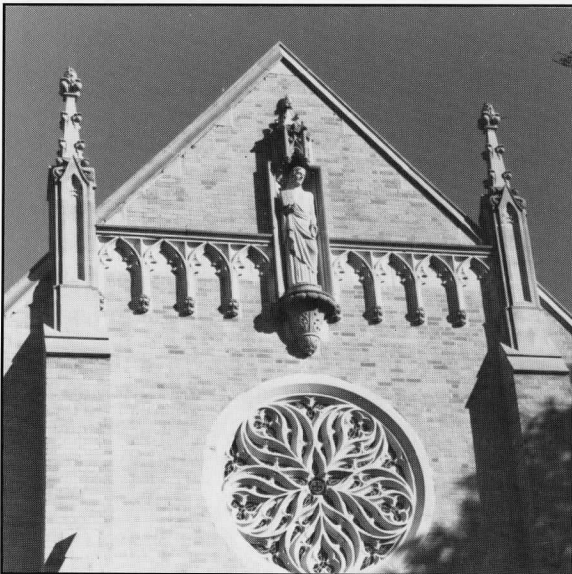
**H**ighland Park Church has been a unique church from its beginning seventy five years ago. Its uniqueness can be seen in many different ways. It had its beginnings in the university and town elements coming together. It built a sanctuary to serve its people that is one of a kind, and very special to the congregation. It has multiple services for its congregations, each one tailored to meet particular worship needs. It has always been a mission-minded church, reaching out to the surrounding community with many unique ministries. It strives to “do as much for others as for self” in its benevolent ministries. It has probably the largest corps of volunteers from a single local church in United Methodism, thousands strong, with a multiplicity of talents that can be employed in Christ’s service. It has one of the finest professional staffs in the denomination to direct its program.

Because it has grown so large, Highland Park organizes itself differently from most United Methodist Churches, though it is still very traditional, connectional, and United Methodist in its orientation. Our method of raising the annual budget is handled differently from most churches. Based on “grace-giving,” the pledges are brought to the altar, rather than being collected by an every-member canvass in the members’ homes. Moreover, the distinctive climate of Highland Park has contributed to the development of many outstanding Christian leaders, as well as noted church musicians such as Jane Marshall and Natalie Sleeth.

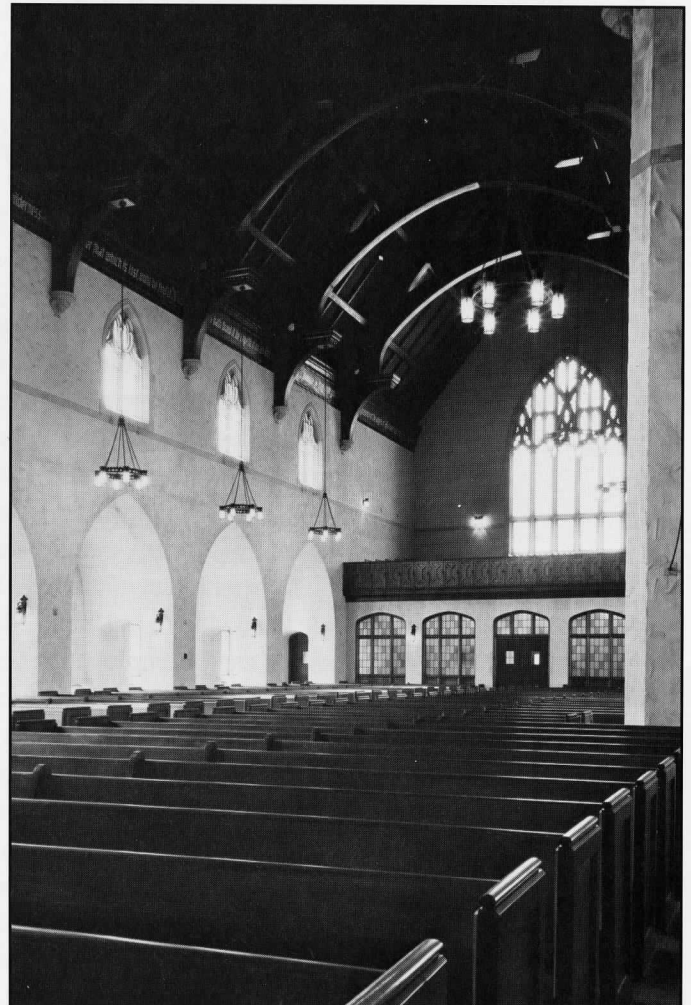
## Our Architectural Heritage

One thing that sets Highland Park apart is the Gothic architecture of its sanctuary. The architectural heritage goes back to Umphrey Lee who was pastor when the sanctuary and first wing of the Education Building was being built in 1926. By working closely with the architect, Mark Lemmon, he was able to pattern the building after the great cathedrals of France and England. While it is in fact pseudo-Gothic in style, many of the design details reflect the glory of traditional Gothic architecture, which was unusual for church construction in the early part of this century. Cox Chapel, which was built in 1950, continues this Gothic theme.

Like its European forerunners, the Highland Park sanctuary floor plan preserves the traditional form of the cross. Yet the other aspects of the church's architecture move beyond its heritage, transforming the sanctuary as a whole. The nave stretches farther, and the transepts are wider and longer. Key to making this work in our house of worship is the rib vault. It consists of narrow curved bands of stone blocks, like ribs, which subdivide the cross vault and give it much greater strength, permitting the tremendous height. Since the weight of the roof is carried by the ribs down to columns and then to the ground, the walls do not bear the roof's weight. Thus the walls can be pierced with the brilliant stained glass windows, both large and small, that give the room such translucence.



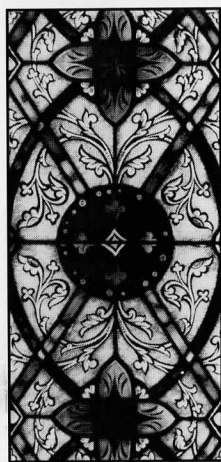
The Christ figure above the rose window holds in its right hand a stone tablet carved with the Greek cross. The open palm of the left hand beckons all who would come to Him.



Interior of the original sanctuary.  
Note the scriptural frieze.

Every feature of a traditional Gothic cathedral contributes to the ascending movement of the worshiper's eyes and spirit, lifting one's thoughts to God. Inside the sanctuary the columns rise upward, supporting pointed arches, and above these, stained glass windows point toward the narrow lines of rib vaulting which stretches up as if into infinity

The scriptures inscribed on the frieze on either side of the sanctuary lift up both Old and New Testament scriptures, setting a tone for the worship that is to happen there, both the praise of God and the mission of the church to save the lost. From Psalm 67 (KJV), it is written, "God be merciful to us, and bless us; and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations. Let the people praise Thee, O God, let all the nations be glad and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon earth. Then shall the earth yield her increase. God, even our own God, shall bless us." And from Luke's gospel, 15:3-5, 7 (KJV) the story of the Lost Sheep is told on the east frieze, "And He spake this parable unto them, saying, "What man of you having a hundred sheep, if he lose one of them doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. I say unto you, there is joy in the presence of angels of God over one sinner that repenteth."



Detail of the sanctuary window

Of the three large stained glass windows in the sanctuary, only the altar window on the north was created when the sanctuary was built in 1927. It was designed, cut and fitted by Mr. and Mrs. R. D. McIntosh, who artfully used the brilliant hues of the handblown glass to form the jewel-like medallions throughout. It was a gift to the church from Mrs. T. A. Clark and her mother, Mrs. J. A. Crowder. The other windows were made of the rather plain amber and blue glass, which we find today in the west tower window by the stairs to the balcony. The other huge east and south windows were replaced with stained glass in 1952, made possible by a gift from Mr. and Mrs. Eugene McElvaney. They were created by Judson Studios of California, whose artisans had also done the Cox Chapel windows only two years before.

In the 1972 remodeling of the sanctuary the architect Gordon Sibeck imaginatively preserved the great Gothic tradition while carrying out the design plans which the congregation had asked for. In bringing the altar area forward to rest under the crossing, he created entirely new areas for the altar, pulpit and choir, as well as placing the organ so that it could speak directly into the length of the room for the first time. Since all the pulpit furniture is designed so that it can be moved, including the organ console, great flexibility is offered in the variety of worship settings that can be achieved. This flexibility has been called upon many times in these last two decades, not only for religious drama and dance, but also for organ concerts with guest orchestras, as well as for the business sessions of the North Texas Annual Conference, which our church hosts quite often.

Worship is considered to be the central focus of all that happens at the church. The variety of worship opportunities at Highland Park is designed to meet specific needs within the life and witness of the different people who make up our congregation. Currently about one third of all persons who join Highland Park come from other denominations. This kind of diverse religious experience calls for

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Easter worship in remodeled sanctuary, with new organ.

crafting the worship experiences with special creativity and imagination, which is done so well by our Music Ministry. The 8:30 sanctuary service is considered to be more informal, and includes a “hymn time” when the participants choose their own favorite songs. The 8:30 Cox Chapel includes the sacrament of Holy Communion every Sunday for those who prefer this in addition to the preaching service. The 9:30 and 11:00 sanctuary services are described as traditional by most United Methodists. And there are many special times and seasons of worship, particularly during the Advent, Lenten and Holy Week times of the year. Midweek and evening worship opportunities are also available for smaller groups.

The Music Ministry of our church makes provision for this rich diversity of worship experience as they prepare the musical leadership for each kind of service. Because of the number and different kinds of worship settings, many musicians are





needed, both vocal and instrumental, to provide the worship leadership. Other worship specialists enhance the services, such as Kay Quisenberry with religious dance, and Dottie Smith, who has created many worship banners and visuals through the years.

In order to make this multiple-worship approach possible, hundreds of persons provide musical leadership each week, and training choirs teach the skills needed for tomorrow's leaders. There are vocal choirs for the many different ages, settings and interests people have, and a number of handbell choirs that train others as ringers. Each of these has a part to play in the total experience of worship leadership in its many settings throughout the year. Special choir leadership through the years has been provided by Ruby Davis, and more recently by Gerry Petty and Grace Ambrus.

Ushers play a vital role in creating a friendly church.

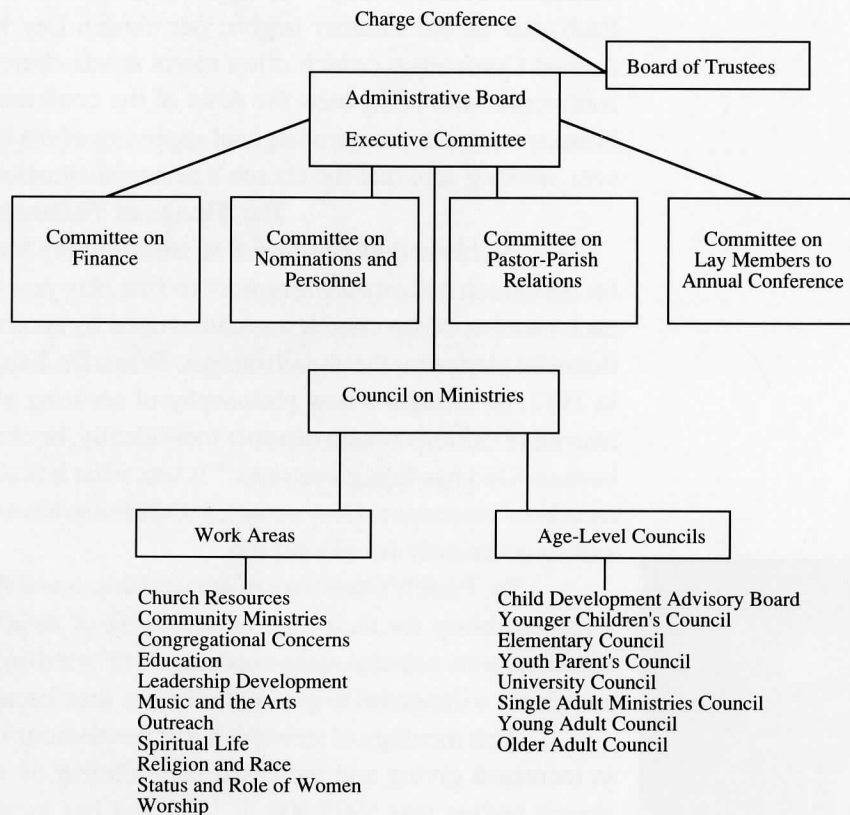


The Altar Guild serves the whole congregation. Joanne Sweet and Jean Lewis, pictured here, are both past chairpersons.



Others who play a unique role in facilitating worship at Highland Park are the ushers and the altar guild. Ushers at each of the worship services are a very special breed of dedicated and dependable men and women who serve all who come to worship. Each Sunday about fifty persons are needed to usher at all the different services. They take responsibility for “helping worship happen” and complement the leaders in the pulpit with their special skills that make even the first-time visitors feel welcome and glad they came. Darby Strickland is currently the general chairman of the ushers.

Also the men and women who serve in the preparation of the elements of the Lord’s Supper for each communion service play a vital role in the success of these worship experiences. Since communion is a part of the 8:30 Cox Chapel service every Sunday, and is served the first Sunday of each month in the sanctuary, as well as at special seasonal services, many different teams of persons are needed to handle the jobs involved in the preparation of the elements and cleanup of the trays, maintaining the altar cloths, and other aspects of service preparation, including changing the altar furniture. Because they do their volunteer work before and after the worship services, many people are never aware of the countless details that must be dealt with and the amount of preparation that must go on. Yet to prepare communion for a thousand people coming to a particular service is no small task! About 40 people presently serve in the altar guild, quietly and faithfully going about their assigned duties in our behalf on a regular basis. Mrs. Marilyn Williams is the current chairperson of this group. Past chairpersons have been Mrs. Jean Lewis, Mrs. Joanne Sweet, Mrs. Marijo Thornhill, and Mrs. Ed Wilson.



### Church Organization

Because the Highland Park congregation is so large and diverse, it takes more organization to keep it running well, and to keep the lines of communication open between its many parts. Still within the guidelines that the United Methodist book of *Discipline* sets out for every local church, Highland Park has added an Executive Committee to its Administrative Board structure to help guide the pastor and the Board in dealing with the church's business. Also the number of Work Areas and Age-Level Councils indicate the richness and diversity of ministry that goes on in and through this church, which is the second largest in the denomination. The accompanying chart will help to explain the relationship between the different councils, work areas and committees, as well as the Council on Ministries, which is the programming arm that coordinates the implementation of the Administrative Board's decisions. The Board of Trustees is responsible for the church's physical property, and so relates both to the decision-making Administrative Board and to the same body (because of *Discipline* requirements) when it becomes the Charge Conference in called session.

Each fall the Committee on Nominations and Personnel evaluates hundreds of members to nominate the very best in lay leadership for the coming year. Service in the cadre of the church's lay leadership is for one calendar year, though most groups allow for re-election before rotating off that responsibility. The Committee on Pastor-Parish Relations is charged with the responsibility of interfacing between

the Annual Conference (which appoints the ministers to the local church) and the local church membership with regard to the ministerial and professional leadership. Each year as the summer begins, our chosen Lay Members to the North Texas Annual Conference (which often meets at our church) represent us to the annual conference, and bring back the news of the conference to us. The Committee on Finance oversees the spending and receiving of the church's funds throughout the year, making sure that the church's financial situation is sound at all times.

### **The Financial Philosophy**

Highland Park conducted an annual Every Member Canvass to raise money for the church budget during most of its first fifty years. This was a program in which each member of the church was called upon by another church member to secure a financial pledge for the church budget. When Dr. Farrell became the senior minister in 1972, he brought a new philosophy of securing pledges for the church budget. Instead of calling on each member individually, he challenged the members "to give because God has first given to us." It was what he called "grace-giving." It was the members' response to God's grace, a response to what God already has done so freely and so generously for His people.

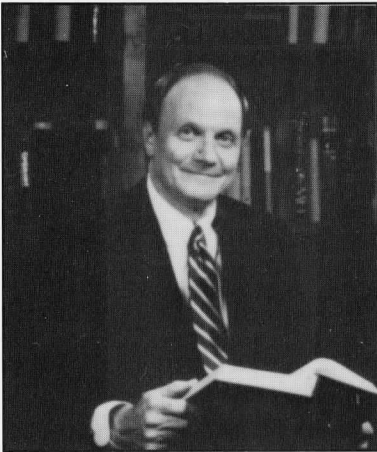
Dr. Farrell's theology of stewardship stated that individual Christians have a responsibility for their own commitment of money to God and to the church. Members were asked to make a commitment based on God's generosity to them. The members' willingness to give their money then became a response to their faith.

This theology of stewardship of possessions showed immediate results both in increased giving and increased commitment on the part of the members. The church budget was \$975,000 in 1972 and has increased to \$4,400,000 in 1990. During the same period over \$7,000,000 was raised, over and above the budget, for interior and exterior renovation of the building and grounds of the church, plus the construction of the Biggers Family Activity Center.

A major Capital Funds Campaign will be undertaken during 1991 to raise approximately \$6,600,000 to retire current building indebtedness, to build a new building at Lake Sharon and provide major renovations, to establish a Benevolence/Apportionment Endowment Fund and to establish a Building Maintenance Endowment Fund. The future is yet before us — the best is yet to be!

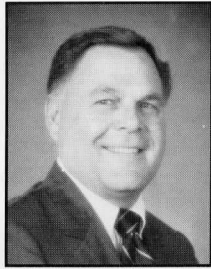
### **Professional Staff**

One of the most unique aspects of this church's life and work is its large professional staff. Reaching far beyond the ministerial members appointed to the church each June by the annual conference, the professional staff includes all those who are working full time to make this church so effective in the cause of Christ. Included are also professional religious educators, musicians, secretaries and other support people, kitchen personnel, janitorial and maintenance personnel, day care workers and teachers, in short, all those who are part of the Highland Park team of staff that make Highland Park what it is. Our gratitude to all of them for their diligent efforts to make this great church the best it can be.

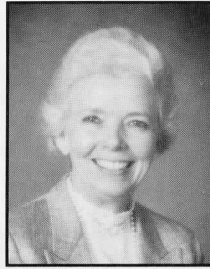


Leighton Farrell

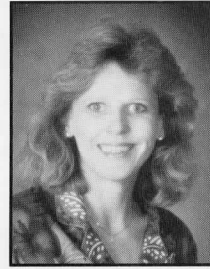
## Highland Park United Methodist Church Staff



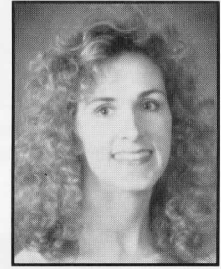
**Philip E. Baker**  
Director of Music Ministries



**Tissa Baker**  
Secretary, Pastoral Care



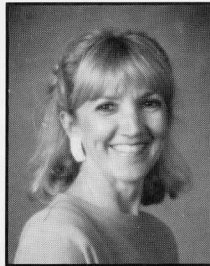
**Martha Beddoe**  
Secretary  
Child Development Program



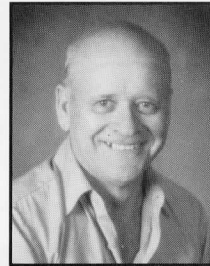
**Julie Bendick**  
Secretary, Music Ministries



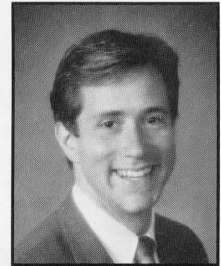
**Marilyn Bozell**  
Associate, Pastoral Care



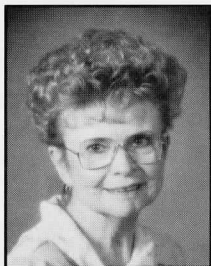
**Carolyn Bryan**  
Financial Secretary



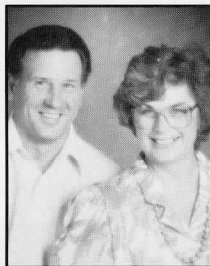
**Robert Cantwell**  
Building Superintendent



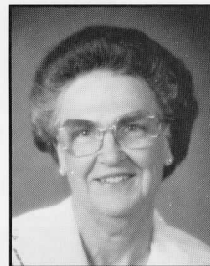
**James Carter**  
Associate, Pastoral Care



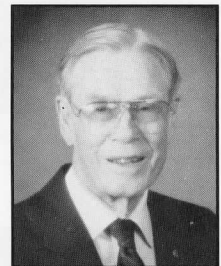
**Connie Casey**  
Secretary, Building Services



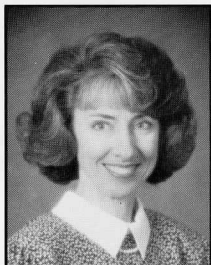
**Jan & Bob Cotter**  
Superintendent, Lake Sharon  
Camp & Retreat Center



**Maliza Cox**  
Secretary  
Younger Childrens' Ministry



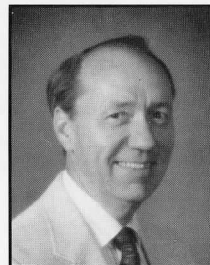
**Nuell Crain**  
Associate, Pastoral Care



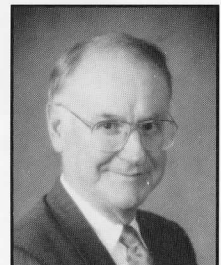
**Cindy Cummings**  
Wedding Coordinator



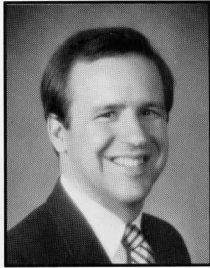
**Ann Deane**  
Secretary, Communications



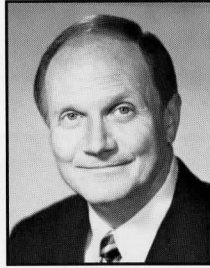
**Edmund Deane**  
Director of Communications



**Kenneth Dickson**  
Senior Associate Pastor



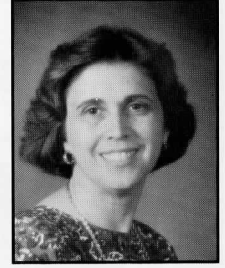
**Kenny Dickson**  
Associate, Building Services



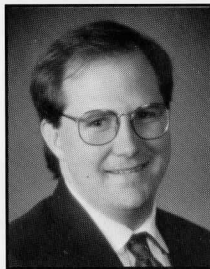
**Leighton K. Farrell**  
Senior Pastor



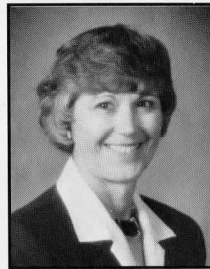
**Ann Fendley**  
Secretary, Adult Ministries



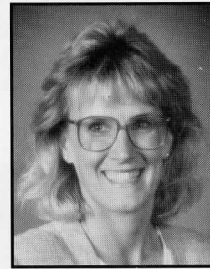
**Sally Fifer**  
Director  
Child Development Program



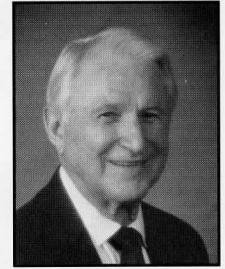
**Eric Folkert**  
Director, Singles Ministries



**Lila Foree**  
Secretary, Senior Pastor



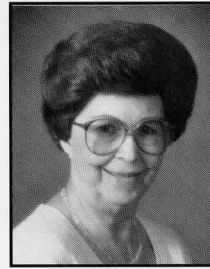
**Elaine Friedrich**  
Director of  
Elementary Ministries



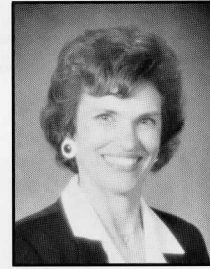
**Elvin Geiser**  
Director of Building Services



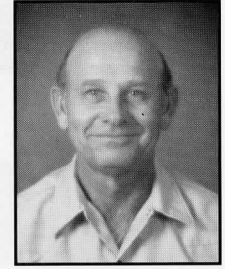
**Norma Greathouse**  
Secretary, Elementary Ministries



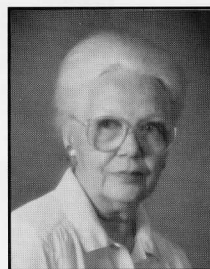
**Addie Halbrooks**  
Secretary  
Older Adult Ministries



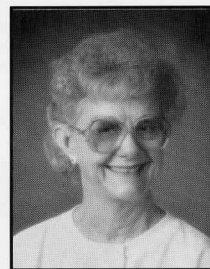
**Gayle Hardaway**  
Director of  
Leadership Development



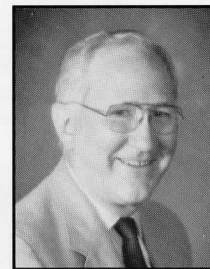
**Billy High**  
Building Maintenance  
& Repair



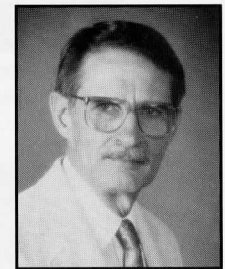
**Sarah Keith**  
Librarian



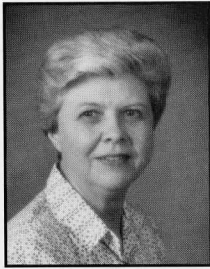
**Mary Land**  
Switchboard Operator



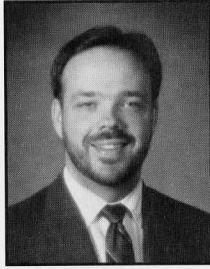
**Donald Learner**  
Director of Dickinson Place



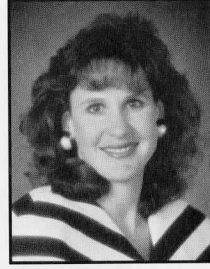
**George Lewis**  
Director of Evangelism



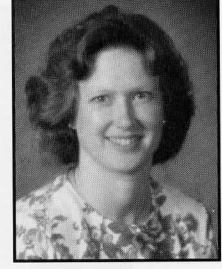
**Kathleen Lotspeich**  
Director of Business Services



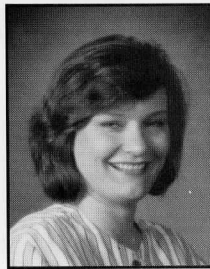
**James Earl Maase**  
Associate Director  
of Music Ministries



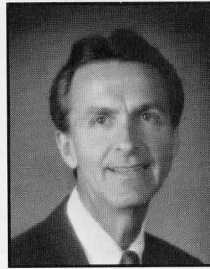
**Lucy McDaniel**  
Secretary, Youth Ministries



**Patty Morrison**  
Secretary  
Leadership Development



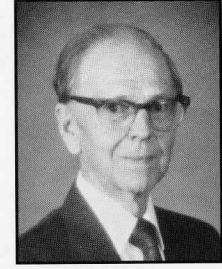
**Karen Neuroth**  
Secretary, Business Services



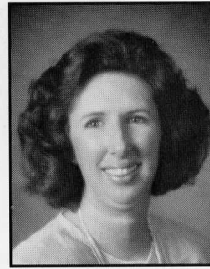
**Jerry Overton**  
Director of Program



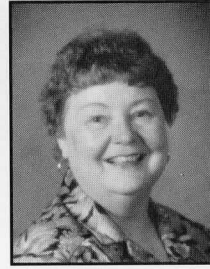
**Jan Owen**  
Secretary, Membership Records



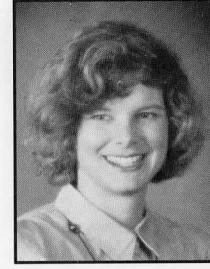
**Floyd Patterson**  
Associate, Pastoral Care



**Sherry Peterson**  
CDP Infant/Toddler Coordinator



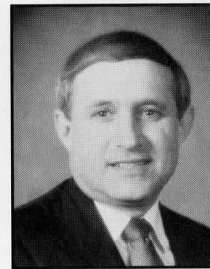
**Bea Pietzsch**  
CDP Preschool Coordinator



**Cheryl Rude**  
Co-Director of Youth Ministries



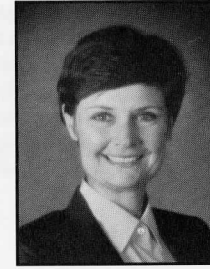
**Odetta Russeau**  
Director of Food Services



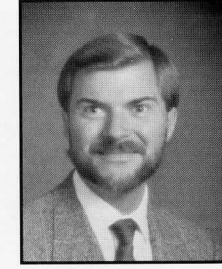
**Billy Boyd Smith**  
Associate, Pastoral Care



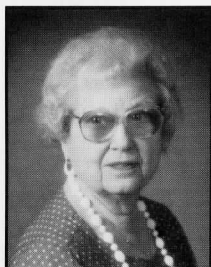
**Margie Smith**  
Switchboard Operator



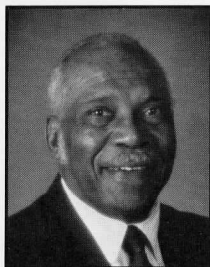
**Susie Starnes**  
Coordinator  
Membership Information



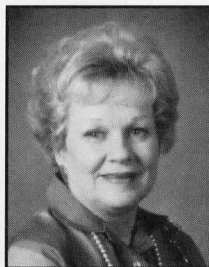
**Mark Unkenholz**  
Associate Director  
of Music Ministries



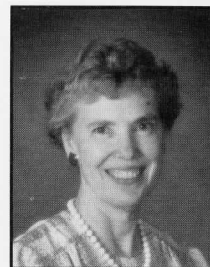
**Helen Walton**  
Switchboard Operator



**Joe Washington**  
Director of Adult Ministries



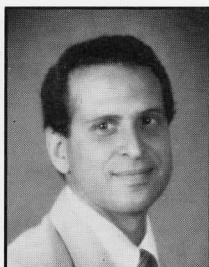
**Demeris Wheeler**  
Secretary, Singles Ministries



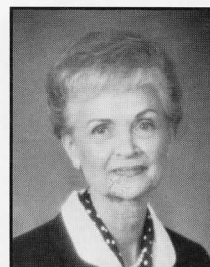
**Marilyn White**  
Director of  
Younger Childrens' Ministries



**Susan Wilke**  
Co-Director of Youth Ministries

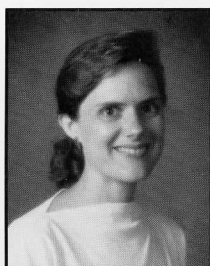


**Matt Wolcott**  
Director of Activities  
Biggers Building

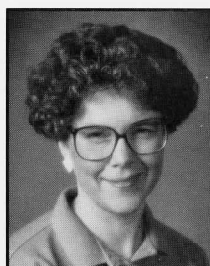


**Jessamine Younger**  
Archivist

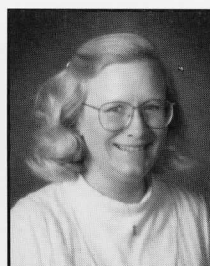
Suzuki Teachers



**Marilyn D'Auteuil**



**Karen Person**



**Mary Whisler**



**Louise Bowers**

Child Development Program Teachers

Back Row: left to right

**Christin Johnson**

**Margaret Gross**

**Pat Ellis**

Front Row: left to right

**Mary Hankins**

**Gigi Bell**

**Laurie Anderson**



Back Row: left to right

**Dorothy Gralow**

**Kim Leon**

**Tricia Freeman**

Front Row: left to right

**Pam Besser**

**Beth Puckett**





Child Development Program Teachers (cont.)

Back Row: left to right  
**Kelly Parrington**  
**Sara Norris**  
**Molly Matthews**  
**Susannah Baker**  
 Front Row: left to right  
**Stephanie Smith**  
**Sarah Attia**  
**Joy Shea**



Back Row: left to right  
**Dolly Mudaly**  
**Karyn Modkins**  
**Ann Murray**  
**Clarissa Ballard**  
 Front Row: left to right  
**Stacey Richards**  
**Gail Simko**  
**Melissa Lewis**



Child Care Workers

Back Row: left to right  
**Jean Burt**  
**Velishea Jenkins**  
**Kristie Moore**  
 Front Row: left to right  
**Stephanie Harrington**  
**Mary Bongay**



Child Care Workers

Back Row: left to right  
**Mary Bongay**  
**Nancy Gibbons**  
**Akiko Omori**  
 Front Row: left to right  
**Sarah Attia**  
**Wanda Fox**  
**Vonda Irwin**



Child Care Workers

Back Row: left to right  
**Pat Horace**  
**Mary Huffhines**  
**Leila Chapman**  
 Front Row: left to right  
**Wahida Rob**  
**Elsie Vamboi**  
**Fang He**



Child Care Workers

Back Row: left to right  
**Doris Collins**  
**Barbara Richards**  
Front Row: left to right  
**Florence Tribble**  
**Dorothy Westphal**



Food Service Staff

Back Row: left to right  
**Mildred Haggerty**  
**Jean Simmons**  
**Effie Burgin**  
Seated:  
**Don Simmons**



Food Service Staff

Back Row: left to right  
**Carrie Bobo**  
**Ethelene Scott**  
**Willie Powell**  
Seated:  
**Harry Anderson**



Building Maintenance Staff

Back Row: left to right  
**R. L. Barnett**  
**Robert Smith**  
**Song Soth**  
Front Row: left to right  
**Chor Preak**  
**Marie Johnson**  
**James Hodge**



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# APPENDIX

- 214 Charter Members HPUMC**
- 215 Former Chairmen of the Official Board**
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## HPUMC Charter Members

Abbott, Thomas A.	Gardner, Mrs. Lucy	Maffett, Dr. Minnie L.	Sexton, Jr., George
Allen, Christina	Gatlin, Mary Laura	Martin, T R.	Sharp, H. T
Anderson, J.	Gibson, Jr., George	McGinnis, J. H.	Shuler, Dr. and Mrs. E. W
Anderson, W M.	Glanville, J. L.	McGinnis, Mrs. J. H.	Smalley, Mrs. W T
Andrews, Irwin T	Glanville, Paul	McIntosh, Mr. and Mrs. J. S.	Smallwood, Paul Morris
Arden, J. W	Glenn, J. R.	McIntosh, Helen	Smart, Lloyd
Bailey, Jos. Weldon	Glenn, Zoe	McIntosh, Russell	Smith, Cecil D.
Baird, Dr. and Mrs. R. W	Goodloe, Robert	McKenzie, E. H.	Soule, Professor E. C.
Baird, Sarah	Gordon, Joe L.	McKeown, Boyd	Story, Mr. and Mrs. J. E.
Baird, Sidney	Hamilton, W E.	McKinney, Louis	Taylor, Hubbard G.
Barnes, Arlene	Harding, F. M.	McNeny, Mr. and Mrs. F. L.	Terry Mavis
Barnes, Mr. and Mrs. E. P	Harris, Mary Helen	Merrill, Hendrix	Terry S. F.
Barnes, Thelma	Harris, Roger	Merrill, Sam	Terry, Vera
Barton, Professor John Wynne	Harris, Mr. and Mrs. W M.	Millington, W B.	Thomas, George F.
Beaird, Pat	Harvey Mr. and Mrs. W C.	Mitchell, Elbert	Thornton, Horace
Bowden, Jalmar	Headrick, Robert	Montgomery, Professor S. M.	Tinnon, Mr. and Mrs. C. E.
Bradfield, Helen	Hearon, Carl	Moreland, Earl	Tuck, Lelda
Bradfield, Mr. and Mrs. J. R.	Hearon, Jewell	Mounts, Fannie	Tutweiler, Gessner
Bradfield, J. S.	Hearon, Mr. and Mrs. R. A.	Mouzon, Carlisle	Vaughan, H. A.
Bradfield, Ruth	Helm, H. M.	Mouzon, Mrs. E. D.	Vaughan, Margaret
Bradfield, Jr., J. R.	Henderson, R. W	Mouzon, Edwin	Vaught, Matilda
Brown, Hal	Hicks, Mrs. N. C.	Mouzon, Harriet	Veale, Willie
Brown, Porter	Hilburn, M. B.	Mouzon, Julia	Wannamaker, O. D.
Buehrer, E. T	Hill, W M.	Murley Mr. and Mrs. J. C.	Whitehurst, John
Buttrell, Mrs. and Mrs. A. V	Hilliard, Roy	Neely, J. W	Whittle, Mr. and Mrs. D. L.
Carraway A. C.	Holland, N. S.	Owen, James P	Williams, Mrs. Bass
Carter, Edward	Holt, Erroll	Porterfield, Winnie	Williams, Paul
Carter, Elmer	Holt, Mrs. Ivan Lee	Powell Reverend and Mrs. Nathan	Willis, F. W
Cassell, Miss Jean	Horah, L. M.	(Mr. Powell a Communicant)	Wilson, Mrs. Annie
Cheek, Mrs. D. L.	Hosford, Hemphill	Powell, Florence and Isabel	Wilson, Elgin
Combs, Lloyd	Howard, Mrs. E. L.	Pratt, Reece	Wilson, Lilita
Connell, P S.	Howard, Eloise	Ragsdale, Billie	Wilson, Leonora
Daniel, Mrs. W L.	Howe, Willie Vic	Ragsdale, Mr. and Mrs. Milton	Wilson, Minnie
Davis, J. E.	Hughes, Roy C.	Ray Morrison, Mr. and Mrs.	Wilson, Molly W
Dennison, Hattie	Hyer, Dr. and Mrs. R. S.	Reed, Mr. and Mrs. W S.	Wright, Mrs. C. S.
Dobbs, Mrs. Hoyt M.	Hyer, Margaret	Reedy, Mr. and Mrs. Frank	Wright, Mr. and Mrs. N. C.
Dobbs, Jr., Hoyt M.	James, Jane	Reedy, Mr. and Mrs. John	Wright Caspar (Communicant)
Douglas, Clinton	Johnston, Dorothy	Rees, Willard P	Young, J. H.
Dow, Victor B.	Johnston, Mrs. P A.	Rigsby, J. E.	
Downs, Curtis	Jones, E. H.	Rippey, M. L.	
Dudley, Forest	Kern, Mrs. Lucy	Rozelle, Mrs. A. V	
Duensing, Beulah	Keys, Ruth	Russell, Mr. and Mrs. J. J.	
Durton, Sallie Warren	King, Edward	Russell, Julia	
Enoch, Ethel	Kornegay Everett	Rutledge, Mrs. A. K.	
Evans, J. L.	Langran, Mr. and Mrs. J. C.	Schuessler, Dr. and Mrs. A. D.	
Fields, C. S.	LaPrade, Robert	Seay , Dr. and Mrs. Frank	
Fort, Willie	Lightfoot, Earl	(Dr. Seay a Communicant)	
Foscue, A. W	Longino, Byrd	Sellers, J. E.	
Foscue, Edwin	Loveridge, Eva	Sessions, E. H.	
Gardner, A. Howard	Maase, Joe	Sessions, Elonzo	



## Former Chairmen of the Official Board

<u>Conference Year</u>	<u>Chairman Board of Stewards</u>	<u>Pastor</u>
Feb. 1916 Nov 1916	J.S. McIntosh	A. Frank Smith
Nov 1916 Nov 1917	J.J. Russell	Clovis Chappell
1917	J.J. Russell	
1918	J.J. Russell	H.M. Whaling, Jr.
1919	W.H. Francis	Paul Kern to 5/20 5/20 on Glenn Flinn
1920	1021 W.H. Francis	
1921	1922 W.H. Francis	C.O. Shugart
1922	1923 A.C. Ebie	
1923	1924 Lynn P Talley	Umphrey Lee
1924	1925 Lynn P Talley	
1925	1926 Lynn P Talley	
1926	1927 Lynn P Talley	
1927	1928 Lynn P Talley	
1928	1929 R.C. Dunlap, Sr.	
1929	1930 R.C. Dunlap, Sr.	
1930	1931 R.C. Dunlap, Sr.	
1931	1932 Eugene McElvaney	
1932	1933 Eugene Germany	
1933	1934 Eugene Germany	
1934	1935 J. Roscoe Golden	
1935	1936 J. Roscoe Golden	
1936	1937 Elbert Williams	Marshall Steel
1937	1938 J.M. Hadra	
1938	1939 Dr. Richard M. Smith	
1939	1940 Dr. Richard M. Smith	
1940	1941 Fred Allen	
1941	1942 Fred Allen	
1942	1943 Lovick Pierce	
1943	1944 Lovick Pierce	
1944	1945 Sam B. Dickinson	
1945	1946 Sam B. Dickinson	
Nov 1946 June 1947	Dr. Reuben W Jackson	
June 1947 June 1948	Dr. Reuben W Jackson	
1948	1949 Dr. Reuben W Jackson	
1949	1950 Ross Priddy	
1950	1951 V Y Rejebian	
1951	1952 Dallas C. Biggers	
1952	1953 Willis M. Tate	
1953	1954 Roy W Hill	
1954	1955 James F. Albright	
1955	1956 Hawkins Golden	
1956	1957 Richard J. Price	
1957	1958 Felix R. McKnight	
1958	1959 Edwin L. Cox	Marshall Steel to 1/1/58 William H. Dickinson 1/1/58 on

## Former Chairmen of the Official Board, cont'd

<u>Conference Year</u>	<u>Chairman Board of Stewards</u>	<u>Pastor</u>
1959	1960	General Carl L. Phinney
1960	1961	L.B. Houston
1961	1962	Angus G. Wynne, Jr.
1962	1963	James H. Stewart
1963	1964	General Robert J. Smith
1964	1965	R. L. Dillard
Nov 1965	June 1966	C. A. Tatum, Jr.
June 1966	June 1967	Robert C. Dunlap, Jr.
1967	1968	Judge Clarence Guittard
1968	1969	Dr. Floyd A. Norman
1969	1970	O. Paul Corley
June 1970	Dec. 1971	Jack B. Lowe
Jan. 1972	Dec. 1972	Curtis A. Horn
		William H. Dickinson to 7/1/72
		Leighton K. Farrell 7/1/72 on
	1973	John W Rhea, Jr.
	1974	Percy Goyne
	1975	D. O. Tomlin, Sr.
	1976	Hugh Steger
	1977	John C. Biggers
	1978	David Donosky
	1979	Dr. Philip Morrow
	1980	Herman Dearing
	1981	Houston E. Holmes, Jr.
	1982	Ruth Sharp (Mrs. Kenneth) Altshuler
	1983	Gerald Fronterhouse
	1984	Jerry Grable
	1985	Joe B. Fortson
	1986	Charles M. Fugitt
	1987	George Kilpatrick
	1988	John F. Crawford, Jr.
	1989	Carl W Summers
	1990	John Lewis

## Highland Park Church Staff by Years

A. Frank	Smith	Pastor	16-16
Clovis G.	Chappell	Pastor	16-18
Harold Hart	Todd	Director of Music	16-29
Horace M.	Whaling, Jr.	Pastor	18-19
Paul B.	Kern	Pastor	19-20
Glenn	Flinn	Pastor	20-21
Mrs. Ellis	Schuler	Organist	21-38
C. O.	Shugart	Pastor	21-23
Umphrey	Lee	Pastor	23-36
Walter	Towner	Associate Pastor	27-30
Mrs. J. Roscoe (Elise)	Golden	Director of Music	29-46
Hubert L.	Sone	China Missionary	29-70
Wesley	Hite	Associate Pastor	30-31
J. D.	Pinkston	Associate Pastor	31-34
Dr. Robert W	Goodloe	Pastor	32-33, 36-36
L. F.	Sensabaugh	Religious Education	33-48
Marshall T	Steel	Pastor	36-57
John	Huston	Organist	38-43
Russell L.	Dicks	Associate Pastor	41-43
Ruth	Rohloff	Organist	43-44
Thomas J.	Shipp	Associate Pastor	43-45
Mrs. H. M.	Whalling, Jr.	Organist	43
Dora	Poteet	Organist	44
Mrs. Hugh	Waddill	Organist	44-46
William A.	Payne	Exec. Assistant	45-47
V Earle	Copes	Director of Music	46-49
Mrs. V Earle	Copes	Organist	46-49
William H.	Dickinson	Associate Pastor, Senior. Pastor	46-72
Carl	Keightley	Associate Pastor	48-52
Olive	Smith	Children's Work	48-58
Mary Crowley	Vivian	Organist	49-50
Federal Lee	Whittlesey	Director of Music	49-63
David	McCormick	Organist	50-51, 53-57
Vera	Newcum		50-51
Myron	Baker		51
James	Mellor	Organist	51-52
Dale	Peters	Organist	51
R. Bryan	Brawner	Executive Director	52-68
Elvin	Geiser	Youth, Business S., Bldg. S.	52-Present
Virginia	Henry		52
William A.	Holmes	Associate Pastor	52-58
Robert	Scoggin	Organist	52-53
James R.	Shelton	Associate Pastor	53-54
Crawford	Whaley	Adults, Library, Seniors	54-68, 76-78
James T	Carlyon	Associate Pastor	55-56
Jerry	Delleney	Associate Pastor	56-57
William.	McElvaney	Associate Pastor	56-57
William E.	Steel	Associate Pastor	56-57
Fred R.	Edgar	Associate Pastor	57-60
Bennett	Penix	Organist	57-59
Donald	Benton	Associate Pastor	58-62
Kenneth	Dickson	Sr. Associate Pastor	58-Present
Philip E.	Baker	Music Ministry	59-Present

## Highland Park Church Staff by Years cont'd

Mildred	Chapman	Children, Assoc.	59-60
Mary Jane	Dickson	Children's Dir.	59-60
James	Hares	Children's Work	59-66
Ben G.	Hines	Associate Pastor	59-63
Tom B.	Corrie	Youth	60-61
Robert McClure	Thompson	Assoc. Organist	60-62
Mrs. Arthur R.	Whitney	Publications	60
Marcus	Chunn	Associate Pastor	61-62
Henry	Arney	Lake Sharon	62-71
Wesley C.	Davis	Adults, Assoc.	62-66
Robert	Flynt	Associate Pastor	62-63
Byron Edward	Franklin	Assoc. Organist	62-63
Miss Georgia	Bates	Visiting Nurse	63
E. B.	Bowen	Pastoral Care	63-72
Ann Williams	Frohbeiter	Assoc. Organist	63-65
Paul	Allen	Lake Sharon	71
Grady	Hardin	Associate Pastor	73-74
C. E.	McMeans	Director of Music	63-65
James	Palmer	Associate Pastor	63-66
Lillian	Sills	Younger Children, Coord.	63-84
Ron	Devillier	Youth	64-68
Gilbert	Zyzniewski	Youth, Assoc.	64-69
Barbara J.	Klump	Assoc. Organist	65-73
Barbara (Hart)	Siekman	Associate Pastor	65-72
Kay	Wood	Librarian	65-69
Leslie W	Seymour	Pastoral Care	66-79
Roger	Whiddon	Membership	66-70
John F.	Erickson	Assoc Dir of Music	68-81
Fred	Kandeler	Youth	68-73
Harold	Reynolds	Education Coordinator	68-72
Charles	Allen	Adult	69-72
Bill	Bulay	Youth, Assoc.	69
Mary	Cochran	Librarian	69-82
Edmund	Deane	Communications	69-Present
Frances	Smyth	Elementary	69-77
Joe	Strother	Evangelism	69-88
Floyd M.	Patterson	Pastoral Care	70-Present
G. Richard	Bell	Fellowship	71-73
Billy Boyd	Smith	Youth, Singles, Past.Care	71-Present
James E.	Dorff	Youth, Past. Care	72-89
Leighton	Farrell	Senior Pastor	72-Present
Don	Learner	Dorchester, Dickinson Pl.	72-Present
Steve	Matthew	Pastoral Care, Youth	73-75
Paul	Spellman	Elementary, Assoc.	73-74
Donald	Waugh	Youth Choir Dir.	73-76
Nuell C.	Crain	Pastoral Care	74-Present
Mrs. Barbara (Langley)	Dorff	Youth, Assoc.	74-75
Bill & Louise	Fowler	Lake Sharon Dir.	74-76
Lynette	Keyser	Food Services	74-76
Patsy	Quested	Youth, Coordinator	74-79
J. Frank	Warden	Evangelism	74-85
Marilyn	White	Younger Children, CDP	74-Present

## Highland Park Church Staff by Years cont'd

Lyman	Yoder	Business Serv., Assoc.	74-75
Charles "Chuck"	Cox	Pastoral Care	75-78
Gary	Davison	Assoc. Organist	75-79
Pat	Crownover	Youth, Assoc.	76
Royce	Hardaway	Adults, Older Adults	76-88
Norma	Meyer	Maple Lawn	76-77
Eston	Williams	Youth	76
Randy	Crownover	Youth, Assoc.	77-78
Gayle	Hardaway	Elem., Leadership Dev	77-Present
Ann	Lack	Business Services	77-79
Phil & Donna	Rowbotham	Lake Sharon Directors	77-82
Mark	Acker	Assoc. Organist	79-81
Steve	Davis	Youth, Assoc.	79
Jan	Hancock	Youth, Assoc.	79
Robert	Hasley	University	79-86
Kathleen	Lotspeich	Business Services	79-Present
Ron	Croom	Pastoral Care	80
Joe Ann	Mays	Business Services	80-86
Odetta	Russeau	Food Services	80-Present
Charles	Stokes	Youth, Youth Choir, Bus. Services	80-88
Dorothy	Warden	Wedding Hostess	80
Bill	Wyman	Pastoral Care	80-83
Patti	Ard	Business Serv., Assoc.	81-82
Debora	Clark	Assoc. Organist	81-82
Patty	Evans	Youth Choir Dir.	81-84
Donald	McCullough	Assoc. Organist	81-82
Jerry	Morgan	Evang., Past. Care	81-83
Tissa	Baker	Elementary Dir., Pastoral C.	82-Present
Peter	Boak	Assoc. Organist	82-83
Jerry	Bullock	Assoc. Organist	82-85
Lois	Cadman	CDP	82
Laurie	Coffman	Youth, Assoc.	82-83
Adele	Ervine	Librarian	82-88
Connie (Clemons)	Shanhouse	CDP	82-89
Steven	Newberry	Assoc. Organist	83-85
Herman	Cook	Pastoral Care	84-88
Vandi	Glade	University, Singles	84-89
Don	Holmes	Youth	84-87
Joyce	Jablinski	Elementary, Assoc.	84-87
Carole	Somers-Clark	Pastoral Care	84-87
Tammy (Benedict)	Swengle	Biggers, Youth	84-87
Mark	Haines	Biggers	85
Debra	Smith	Elementary, Assoc.	85-86
Mark Weston	Unkenholz	Assoc Dir of Music	85-Present
Dudley	Dancer	Evang., Past. Care	86-90
James Earl	Maase	Music, Assoc., Youth	86-Present
Jessamine	Younger	Archives	86-Present
Rodney	Aist	Youth, Assoc.	87
Tom	McKnight	University	87-88
Susan	Wilke	Youth	87-Present
Sharon	Yancy	Elementary	87-88
Sue	Brenchley	Biggers, Coord.	88
Jim	Carter	University Past.Care	88-Present

## Highland Park Church Staff by Years cont'd

Martha	Gilmore	Pastoral Care	88-90
Sarah (Wood)	Keith	Librarian	88-Present
Marilyn	Bozell	Adult, Pastoral Care	89-Present
Kenny	Dickson	Business Services, Assoc.	89-Present
Elaine	Friedrich	Elementary	88-Present
Cheryl	Rude	Youth	88-Present
Henry "Steve"	Stevenson	Evangelism	88
Sally	Fifer	CDP	89-Present
George	Lewis	Evangelism	89-Present
Jerry	Overton	Education Coordinator	89-Present
Matthew	Wolcott	Biggers	89-Present
Eric	Folkerth	University/Singles	90-Present
William Joseph	Washington	Adult	90-Present

## Charter Members of UMW

- \*Baird, Mrs. R. W (Daughter of Reverend Horace Bishop; Chairman, SMU Board of Trustees, 1913-1916)
- Berry, Mrs. A. H.
- Bradfield, Mrs. J. R.
- Chappell, Mrs. Clovis (Wife to second Preacher)
- Dobbs, Mrs. Hoyt M. (Wife of Professor of Christian Doctrine, Vanderbilt University 1904)
- Gardner, Mrs. Lucy
- Harmon, Mrs.
- Hearon, Mrs. R. A.
- Hester, Mrs.
- Holt, Mrs. Ivan Lee (Wife of Professor of Hebrew and Old Testament, Ph.D., Chicago, 1909; later Bishop)
- Hudgins, Mrs. (Mother of Mrs. Milton Ragsdale)
- \*Hyer, Mrs. R. S. (Wife of first President of SMU and Professor of Physics, M. A. Emory University 1883; Active in Methodist Church at Georgetown for twenty years and Oak Lawn six years before coming to Highland Park)
- Johnston, Mrs. Paul A.
- Kerr, Mrs. Paul
- Kilgore, Mrs. James (Wife of Professor of Philosophy and Religion, M. A. Southwestern University 1890)
- \*Langran, Mrs. J. C. (Transferred from Trinity)
- \*McIntosh, Mrs. J. S. (Wife of first Chairman, Board of Stewards, Highland Park. Professor of Latin and Greek. Ph.D, Chicago, 1909)
- McLean, Mrs. J. H.
- \*Moerner, Mrs. O. W
- Morgan, Mrs. J. J.
- \*Morrison, Mrs. Ray (Wife of first SMU football coach. Mr. graduated from Vanderbilt 1912)
- \*Ragsdale, Mrs. Milton (Transfer from Oak Lawn; see Mission Milestones, page 132)
- Reedy Mrs. Frank
- Reedy Mrs. John (Wife of Professor of Chemistry; Ph.D Yale, 1915)
- \*Russell, Mrs. J. J. (Transfer from Trinity)
- \*Schuessler, Mrs. A. D. (Wife of Professor of German; Ph.D Michigan, 1916)
- Seay, Mrs. Frank (Wife of Professor of New Testament; B.D Vanderbilt, 1899; M. A. Harvard, 1903)
- \*Shuler, Mrs. Ellis W (Wife of Professor of Geology; Ph.D Harvard, 1915. Was first organist of Highland Park)
- Todd, Mrs. H. H. (Instructor in piano, SMU; wife of Professor of Piano, East Prussia Conservatory, 1914)
- Wannamaker, Mrs. O. D. (Wife of Professor of English. M. A. Harvard)
- \*Wright, Mrs. N. C. [Casper](Later, Mrs. J. R. Perryman)
- Wright, Mrs. W C.
- Mrs. Mouzon and Mrs. Sensabaugh belonged to District but attended Highland Park.
- \*-Present at first meeting October 2, 1916.

## Past Presidents of UMW

### Women's Missionary Society

Mrs. J. S. McIntosh ..... 1916-20	Mrs. John R. Nelson ..... 1928-30
Mrs. H. P. Smith ..... 1920-21	Mrs. J. J. Morgan ..... 1930-31
Mrs. H. A. Boaz ..... 1921-22	Mrs. L. R. Mitchell ..... 1931-33
Mrs. C. E. Hargraves ..... 1922-24	Mrs. Ed Wesson ..... 1933-35
Mrs. W. M. Taylor ..... 1924-25	Mrs. Henry George ..... 1935-37
Mrs. Rose Nelson Hughes 1925-27	Mrs. Matt F. Armstrong ..... 1937-39
Mrs. H. A. Hudspeth ..... 1927-28	Mrs. R. S. Shepard ..... 1939-40

### Women's Society of Christian Service

Mrs. M. H. Smith ..... 1941-43	Marguerite Lord ..... 1959-60
Beulah Carrell ..... 1943-45	Mrs. R. F. Duggan Jr ..... 1960-61
Mrs. David Wink ..... 1945-47	Mrs. L. B. Houston ..... 1961-62
Mrs. P. N. Vinther ..... 1947-49	Mrs. L. R. Strickland ..... 1962-63
Mrs. Rueben W. Jackson ... 1949-51	Mrs. L. B. Hurt ..... 1963-64
Mrs. W. H. Francis ..... 1951-53	Mrs. Cedric Wilson ..... 1964-66
Mrs. Jack Elliott ..... 1953-55	Mrs. Elmer T. Gessell ..... 1966-68
Mrs. Sidney S. Baird ..... 1955-57	Mrs. B. H. Kilgore ..... 1968-70
Mrs. Marshall T. Steel ..... 1957-57	Mrs. Fay Brown ..... 1970-72
Mrs. Willard Chamberlain 1957-58	Margaret Golden ..... 1972-73
Mrs. Walter F. Goodman ... 1958-59	

### Wesleyan Service Guild\*

Clarice Timmerman ..... 1949-50	Anne Rucker ..... 1959-61
Ann Jarratt Sorenson ..... 1950-51	Dorris Carothers ..... 1961-63
Elizabeth Hudspeth ..... 1951-52	Maye Bell 1963-65
Helen Hicks ..... 1952-54	Opal Rogers ..... 1965-67
Mary Sherrill ..... 1954-55	Harriet Fowler Kennon. .... 1967-69
Hibernia Turbeville ..... 1955-57	Lela Hazelle Boyd ..... 1969-71
Mary D. Hardin ..... 1957-59	Claudine Morgan ..... 1971-73

### United Methodist Women

Margaret Golden ..... 1973-74	Mrs. Ross D. Washam ..... 1982-83
Harriet Kennon ..... 1974-75	Doris Curtis ..... 1983-84
Mrs. Edward Wright, Jr ..... 1975-76	Bonnie Crawford ..... 1984-85
Mrs. Harry Weber ..... 1976-77	Helen Willbanks ..... 1985-86
Dr. Margaret Wasson ..... 1977-78	Marijo Thornhill ..... 1986-87
Mrs. Clarence A. Guittard 1978-79	Charlotte Finley ..... 1987-88
Jeanette Moore ..... 1979-80	Fran Barnett ..... 1988-89
Mrs. William E. Wetsel ..... 1980-81	Peggy Mims ..... 1989-90
Mrs. Frank Ottmers ..... 1981-82	Dana Harkey ..... 1990-91

\*In 1973 the Woman's Society of Christian Service and the Wesleyan Service Guild were combined to create the new organization known as the United Methodist Women.



## **Church Extension**

### **New Methodist Churches Highland Park Helped Establish**

#### **Direct Assistance:**

University Park 1939  
Lovers Lane 1945  
Preston Hollow 1949

First United Methodist Church, Fairbanks, Alaska 1954

#### **Through Dallas Board of Church Extension, 1952-1972:**

Asbury	Lambuth
Axe Memorial	Northaven
Casa Linda	Northgate (Irving)
Casa View	Oates Drive in Mesquite (later St. Stephen)
Centenary	Plymouth Park
Chapel Hill	Ridgewood Park
Christ	St. Andrew (in Southeast District)
Clearview	St. Phillips (Garland)
Glendale	Southwood
Glen Oaks	Spring Valley
Hamilton Park	Stevens Park
Inglewood	Walnut Hill
Kingsley Road	Westerfield
Kirkwood	West Shore (Richardson)
Lake Highlands	
Lake June	

#### **Community Ministries Work Area, 1972-1990 (Ongoing):**

Christ (Plano)  
New Covenant (Mesquite)  
St. Andrew (Plano)  
Trailwood (Grand Prairie)

## **Staff Profiles**

### **Philip Baker**

Philip Baker came to Highland Park Church straight out of the Army in the fall of 1959. He served as Organist and Associate Director of Music under Federal Lee Whittlesey until 1963 when Dr. Whittlesey left the church to assume the duties as Executive Director of the Choristers Guild. Philip was named Director of Music in 1965. He is a native Texan with a BA from Midwestern University, a MM from Southern Methodist University and has done further graduate work at Union Theological Seminary in New York City.

As Director of Music, Philip Baker is responsible for the administration of the multi-faceted areas of the music ministries of this congregation. These responsibilities include: planning, coordinating and performing choral and organ music for the worship services in the sanctuary, and working with the Associate Directors of Music who have responsibilities for the particular choirs which they direct; planning the orders of service for worship, writing the prayers, selecting the hymns and responses, etc., coordinating the weddings and funerals held in our sanctuary and chapel.

### **Marilyn Bozell**

Marilyn Bozell, an Associate in Pastoral Care, is a Lay Professional who joined our staff in June of 1989. She responded to a call to ministry in 1979 after years of growth in laity service within the church. Her diverse background as a chaplain, tutoring minority youth, and working with all age-levels in educational, membership and outreach ministries gives her a wealth of experience as she strives to nurture our programs and enable our spiritual journeys. Marilyn has a keen sense of the importance of laity in ministry and has worked diligently to develop and enable those skills in herself and in persons involved in the church's life and purpose. She has served as Director of Adult Ministries and in May, 1990, has moved to Pastoral Care to serve. Her primary responsibilities in pastoral care lie in counseling and hospital visitation, as well as visiting with the homebound members. She derives satisfaction from enabling the women of our congregation to realize more fully their gifts for lay ministry.

### **Rev. Jim Carter**

Rev. Jim Carter first served at Highland Park U.M.C. as a Minister-in-Training in the Pastoral Care department. Following this year long seminary internship, he was appointed out of the Southwest Texas Conference to serve as the Director of University Ministries, a position he has held since 1987. Prior to this appointment, he worked for three years during graduate school as a Residence Hall

director at SMU, and through this experience became very aware of the specific challenges and issues facing college age persons today. Jim has served as the staff director of the University Ministries for several years. In June, 1990, the job description changed to that of Associate in Pastoral Care with all of the responsibilities of the office, such as hospital visitation, funerals, weddings, counseling, nursing home and homebound care, lay training, and adult education.

### **Rev. Nuell Crain**

Rev. Nuell Crain joined the HPUMC staff in February, 1974, following retirement from the Oklahoma Conference the previous year. Nuell has been a vital part of our Pastoral Care staff, serving in the following capacities: visiting in retirement and nursing homes, hospital visitation, teaching, visiting homebound members in their homes, conducting funerals, conducting worship services once each month in nursing homes, assisting families when infant baptisms are scheduled, assisting with Communion Services, greeter to persons leaving church each Sunday.

### **Rev. Ed Deane**

Rev. Ed Deane, who came to this staff from the Southwest Texas Conference in 1969, has served as Director of Communications for the Church since that time. Over these last two decades, he has been a part of the tremendous growth and development of this congregation. The task of communications in the church has changed with technology and yet remained basically the same — to help interpret and support the work and mission of this local church in the midst of the Dallas community, and to help resource the lay persons and groups in the church in becoming more involved in the church's life and work.

Thus the Communications Office publishes the weekly newspaper, The Tower, coordinates the printing of the weekly worship bulletins, prepares other printing which interprets the church's life and work. Communications is also responsible for both audio and video aspects, including the cassette tape ministry, Sunday televised worship service, taping of weddings, funerals and other special occasions, maintenance of various equipment across the church, audio-visual, mailings, printing and copying, computers, purchase of office supplies, staff representative to Stewardship and Spiritual Life and ushers.

### **Dr. Ken Dickson**

Dr. Ken Dickson came to the (then) Highland Park Methodist Church in December, 1957. After Bill Dickinson succeeded Marshall Steel as Senior Pastor, Ken assumed the staff position as Director of Membership and Evangelism. After three years in this area, he became more involved in pastoral ministries leading to his assuming responsibilities as Director of the Department of Worship and Pastoral Care.

When Leighton Farrell became Senior Pastor in 1972, Ken was named Senior Associate Pastor with responsibilities of general pastoral activities. During the Senior Pastor's absence from the city Ken convenes and directs meetings of the church staff. During his tenure Ken received the Doctor of Ministry Degree from Southern Methodist University and was certified by the State of Texas as a Licensed Professional Counselor..

### **Kenny Dickson**

Kenny Dickson joined the staff of Highland Park United Methodist Church in April 1989 after receiving an MBA degree from SMU in 1988. As Associate Director of Building Services, Kenny is charged with insuring an atmosphere conducive to worship and fulfillment of the Church's missions exist at all Church facilities.

Therefore, Building Services maintains Church facilities manages the Custodial Staff coordinates Sunday Shuttle works closely with the Board of Trustees, the Lake Sharon Advisory Committee, and the Food Services Committee offer any assistance to Church members and visitors.

### **Dr. Leighton Farrell**

Dr. Leighton Farrell became senior minister of our church on September 1, 1972, after serving five years as the senior minister of the First United Methodist Church of Richardson, Texas. Dr Farrell holds two degrees from Souther Methodist University, the Bachelor of Arts and the Master of Divinity and one degree from the University of Denver, the Iliff School of Theology, the Doctor of Theology degree.

Dr Farrell's primary responsibilities include preaching and administration. He is designated by the Book of Discipline of the United Methodist Church as the pastor in charge and as such has the responsibility for the entire program of the church. He has brought an excellent staff to the church and after assigning them their tasks he lets them develop their own style of ministry and their own program in their department. The strength of the present day church attests to this style of leadership.

### **Sally Fifer**

Sally Fifer, Director of the Child Development Program, joined the Highland Park United Methodist Church staff in June of 1989.. Previous to this position she was associated with several other private schools including two church school programs in Dallas. Her expertise is in the field of early childhood education and Christian education. As a staff member the Director of the Child Development Program works with Program Staff, Council on Ministries and the Child Development Advisory Board.

The Child Development Program is a ministry of the Highland Park United Methodist Church which operates as a weekday paid tuition program. Three different types of classes are offered for young children to meet the needs of both HPUMC members and the community at large. The program employs a staff of 50 and weekly provides care for 340 children ages 0-6 years. The Director interfaces with the staff of HPUMC and oversees the entire day to day operations of the entire program.

### **Eric Folkerth**

Eric is a native of this area, having attended Richardson High School, and grown up in First UMC, Richardson. He attended UT in Austin, and while there was active in the college ministry program at First UMC, Austin, as well as the United Campus Ministries there. While attending Perkins for his theological training, he was a hall director of one of SMU's undergraduate dorms. He was assigned in June 1990 the responsibility of Director of University/Singles Ministries. With understanding as a backdrop, University Ministries seeks to assist college age persons to experience the love and grace of Jesus Christ in ways which will encourage spiritual enrichment, personal growth, and a growing sense of Christian responsibility within the community and the world.

University Ministries provides a church home away from home where students can experience the warmth of Christian fellowship spiritual growth support to help meet the daily challenges of life exciting Sunday School Classes opportunities for student leadership lively Bible Studies, Book Studies, and Share Groups individual pastoral support and counseling opportunities to serve others such as the weekly St. Lukes Big Bro/Sis project a special weekend Retreat each term a Spring break Ski Trip recreational events such as the annual River Float the warmth of Christian homes through the "Adopt-A-Student" program.

Also as Director of Single Adult Ministry program, Eric divides his time between four important areas of ministry Worship Leadership, Administration, Pastoral Care and Programming. These areas involve conducting and preaching at various worship services; performing many weddings and conducting funerals; administering the Single Adult Ministry Council and the individual class councils; and continuing a Single Adult Ministry Center that incorporates many the special program offerings.

### **Elaine Friedrich**

Elaine Friedrich, who serves as the Director of Elementary Ministries, came to Highland Park UMC in March 1988, from a position in Lexington, Kentucky as the Minister of Education at Centenary United Methodist Church. She graduated cum laude from Texas Tech University with a Bachelor of Science in Home Economics Education and from Asbury Theological Seminary with a Master's of

Arts degree in Christian Education. Elaine has been involved in the United Methodist Church on the district, conference, national and international level leading workshops in Christian Education and children's ministries and writing for United Methodist publications and curriculum.

The Director of Elementary Ministries has general responsibility for the total elementary program as it involves first through fifth grades in the life of the church. Program areas included, but not limited to: Sunday school, worship services, Biggers Kids, small group Bible studies, sports, evangelism, pastoral care and concern, special events, Disciple Bible study, recreation, Noah's Arts, leadership recruitment development, and support.

### **Elvin O. Geiser**

Elvin Geiser joined the staff of Highland Park United Methodist Church in 1952 as Director of Youth Work and Church Activities under the Senior Pastorate of Marshall Steel. Mr Geiser came to Dallas and Highland Park UMC from Arkansas and the position of Athletic Director of the Little Rock School District. He served as Youth Director of Highland Park UMC until 1960 when he became Assistant to the Executive Director, Mr Bryan Brawner. In 1968 Mr Geiser was named Executive Director of Business Services and for the next 18 years managed the business office, which included financial and building services.

In 1986 the two areas of business services were divided and Mr. Geiser was named the Director of Building Services. In this position he is responsible for the operating and maintenance of all church buildings including the Lake Sharon Camp facilities.

### **Gayle Hardaway**

Gayle Hardaway, Director of Leadership Development and Church Resources has served on the HPUMC staff since February, 1976. Coming to the church as Director Elementary Ministries, she has been a part of the vast growth and development of the congregation and its ministry. In November of 1983, she moved into the newly created position of Leadership Development and, with a lay committee, organized and implemented a system whereby church members can find and be placed into a volunteer position that best meets and utilizes their God-given gifts and graces.

The Leadership Development office provides for the interviewing, planning and tracking of all church members in volunteer service. It trains interviewers and new member greeters, provides publicity for volunteer needs, provides for volunteer recognition, serves as an advocate for the volunteer and a resource for those who use volunteers. She also works with the Nominations and Personnel Committee, the Lay Members to Annual Conference and is responsible for the supervision of the church library and the newly established archives.

### **Rev. George Lewis**

Since joining our church staff in June, 1989, Rev George Lewis has served as Director of Evangelism. Academic preparation for this work has included studies in three Methodist universities and degrees in religious education, theology and church history. George has enjoyed wide experience in local churches. Among his assignments have been: pastor, youth director, minister to college students and the staff member in charge of membership recruitment.

Registration of worship attendance by members and visitors is a primary means of welcome and a source of information. Telephone contact and personal conference are instruments used to enlist persons for the Christian way and Church membership. The Director of Evangelism makes himself available to Church groups in order to stimulate members to witness and others to follow Christ.

### **Kathleen Lotspeich**

Kathleen Lotspeich joined the church staff in 1973 as bookkeeper in the Business Office. In the following years she served as Associate Director of Business Services to Elvin Geiser, the Executive Director. When Dr. Farrell realigned responsibilities in 1986, Elvin Geiser became Director of Building Services and she became Director of Business Services. In this capacity she is basically responsible for providing accurate and timely financial records and reports relating to all financial business of the church.

To fulfill this responsibility the Business Serves Office works with the Committee on Finance. It coordinates the annual pledge campaign and Special Offerings. It coordinates and develops annual Operating Budgets, prepares and maintains records on all financial business of the church, thereby, providing a support ministry for the total church.

### **James Maase**

James Earl Maase, who serves as Associate Director of Music Ministries, came to this staff in the summer of 1986, from the Associate Choirmaster/organist position at University Christian Church in Fort Worth, a position held during college. He graduated from Texas Christian University with a Bachelor of Music Education degree. In 1988, Jim was accepted into the Diaconal Ministry program of the United Methodist Church. Jim has been involved on the local and national level in leading music workshops, clinics and camps for youth and adults.

The Associate Director of Youth & Single Music Ministries has general responsibility for the training of choristers and handbell ringers which involves grades six through twelve and singles in the life of the church. These program areas include: Sunday School, Worship, Small Groups, Special Events, Leadership Development, Evangelism, Pastoral Care, Volunteer Recruitment and Support. The Associate Director shall focus on music as a tool to strength Youths and Single

relationship with God, family, peers, and the church as a whole and shall seek to strengthen those relationships in every way

### **Dr Jerry Overton**

Dr Jerry Overton, Director of Program and Spiritual Life, was appointed to the Highland Park United Methodist Church staff in June, 1989. Before coming to Highland Park he was Senior Pastor of Lakewood United Methodist Church for six years, and was Chair of the East Dallas Cooperative Parish Council during its formative years. He has also served churches in Justin, Plano, and Dallas, and has a broad level of ministerial and pastoral experience.

As Director of Program he is responsible for the direction and supervision of all the programming done through the various Age-level Ministries and through the Council on Ministries and for the direct supervision of the Program Staff. As Director of Spiritual Life he is responsible for creating, development, and implementing various spiritual formation resources and programs, and for directing such activity and emphasis through the Program Staff and Council on Ministries.

### **Reverend Floyd M. Patterson**

The Reverend Floyd M. Patterson joined the staff in May 1970, upon his retirement as a Chaplain from the United States Air Force. He served as Director of Evangelism until 1973, when he became Director of Pastoral Care Ministries. In this capacity, he was actively involved in hospital visitation, home visitation, bereavement group meetings, Blood Bank, counseling, Intern Program, and other pastoral care ministries. He was succeeded as Director, by the Rev Jim Dorff.

In the years following, he has continued as an Associate in Pastoral Care with responsibility for the Home Visitation Program, and assisting with the Hospital Visitation program.

### **Cheryl L. Rude**

Mrs. Cheryl L. Rude, who serves as the Co-Director of Youth Ministries came to this staff in 1988 from directing youth at the First United Methodist Church in Wichita, Kansas. She graduated with highest distinction from the University of Kansas with a Bachelor of Science in Business Administration and from the Wichita State University with a Masters of Education in Counseling and School Psychology. Cheryl has been involved on the national level in youth ministry by writing UMYF curriculum, leading lab schools, editing Disciple Bible Study Youth edition, writing for ecumenical youth worker publications, and leading training events for youth workers.

The co-director of youth ministries has general responsibility for the total youth program as it involves grades six through twelve in the life of the church. Such



program areas include: Sunday School, UMYF, Small Groups, Sports, Evangelism, Pastoral Care, Special Events, Leadership, Development, and Volunteer Recruitment and Support. The co-directors shall be sensitive to youths' relationship with God, family, each other, and the church as a whole and shall seek to strengthen those relationships in every possible way

### **Mrs. Odetta Russeau**

Mrs. Odetta K.S. Russeau has served as Director of Food Service for the church since October 1, 1979. During this time she has continually worked to upgrade both the quality of the food and service provided by the church. Her philosophy of simplistic perfection is reflected in every task she undertakes.

The Food Service Director serves as a resource person for other ministries and groups planning functions where food is to be served. She serves as wedding reception coordinator for both members and non-members. She supervises preparation and purchases food and supplies. She monitors maintenance of equipment. She supervises cleanliness of facility. She monitors finance. She works with volunteers. She plans menus and supervises preparation and serving for Child Development Food Service.

### **Rev. Bill Smith**

Rev. Bill Smith, who came to this staff on November 1, 1968 while a student at Perkins School of Theology, served as an assistant in our Youth Ministry program while a student at Perkins and upon graduation from seminary assumed the position of Director of Youth Ministries. He served in this position from June of 1971 until March of 1974.

It was in February of 1974 that Dr. Leighton Farrell, upon evaluation of our congregation's needs, asked Bill to establish our College/University and Single Adult Ministry program. Bill served in this capacity until, with the growth of the program, it became necessary to divide the program into two separate ministries with a minister for each area. Bill's assistant, Robert Hasley, took the position of University Minister and Bill became the full-time Director of Single Adult Ministries. After a number of years in leadership here, having built a very successful program of classes and ministries, Bill moved in June, 1990, to become an Associate in Pastoral Care. His many years of working with the singles ministries is a rich resource on which to draw as he provides his unique style of ministry to hospital visitation, funerals, weddings, counseling, nursing home and homebound care.

### **Mark Unkenholz**

A graduate of University of North Dakota, Mark received a Master of Arts degree in 1978 and a Master of Sacred Music degree from Southern Methodist University and the Perkins School of Theology in 1987. He has ten years of

classroom teaching experience having taught elementary classroom music, middle school and high school vocal music. Mr.. Unkenholz has held positions as organist and Director of Music in Bismarck, Grand Forks and Minot, North Dakota, serving in the North Dakota Conference of the United Methodist Church. Presently he holds the position of Associate Director of Music Ministry at Highland Park United Methodist Church.

His responsibilities include Director of Noah's Arts, a comprehensive music and arts program for elementary choristers grades 1-5; Director of the School of Fine Arts at HPUMC, which at present has an enrollment of 128 students studying with six teachers in a Suzuki-approach string program; assistant organist; Director of the Epworth Adult handbell choir; and chairperson of Expressions of Faith, a steering committee promoting the Arts at HPUMC which has mounted, in the past years, two successful exhibits of original Rembrandt etchings and an exhibit of 20th century sculpture.

### **William J. Washington**

Known to most simply as Joe, this friend of everyone came to our church staff in 1990 from his role of District Superintendent of the Dallas Northeast District. As our Director of Adult Ministries, Joe brings a wealth of experience as well as training to the job. He has written for several church publications, including contributions to curriculum resources. He has also provided leadership to regional and conference schools of Christian Mission and Local Church Leadership Development enterprises.

Leadership in adult ministries encompasses many aspects of congregational life. These include providing resources for church School Classes, giving the classes support and direction for growth, renewal and benevolences, starting new classes, working with the Adult Councils, coordinating Community Ministries, Meals On Wheels, Adopt A School, Defensive Driving, UMW, and AARP. This area is responsible for the Older Adult Ministry, which includes the popular Tuesday Adventures, as well as, many other programs of outreach and service to our older adults. Summer Book Reviews and the Lenten Tuesday Series also fall under its umbrella.

### **Marilyn White**

Marilyn White, Director of Younger Children's Ministries, joined the staff in 1974. She served as the first Director of the new Child Development Program as the church expanded its morning classes and Parents Day Out and began Day Care for young children. In 1978, she was consecrated a Diaconal Minister and in 1981 became Director for Younger Children's Ministries. These years included the building of extensive playgrounds, improvement in physical facilities in first floor rooms, and growth into three new infant rooms. Expansion of facilities and program paralleled the rapid increase in numbers of young families taking part in both weekday and Sunday ministries.

Young Children's Ministries is responsible for nurturing and supporting families with children birth to first grade. Our purpose is to: provide Christian Education through Sunday School, Vacation Bible School and other learning events; furnish quality child care enabling parents to take part in worship, classes, committee and board meetings and community and church service; program family events which will give parents opportunities to work and play together, take part in group worship appropriate to young children, share fun and fellowship within the church, offer parental education on a variety of subjects to strengthen adults in their role as parents.

### **Susan Wilke**

Miss Susan Wilke, who serves as the Co-Director of Youth Ministries, came to this staff in 1987 from directing youth at McFarlin United Methodist Church in Norman, Oklahoma. She was raised in Wichita, Kansas and graduated with highest distinction from the University of Kansas in 1983 with a Bachelor of Science in Occupational Therapy. She is completing her Certification in Christian Education at Perkins School of Theology. Susan has been involved in youth ministry on the national level by writing UMYF curriculum, serving on National Design Teams for United Methodist youth events, editing Disciple Bible Study Youth edition, writing for national ecumenical youth worker publications, and being interviewed and filmed in the Video Series, Training Volunteers In Youth Ministry.

The co-director of youth ministries has general responsibility for the total youth program as it involves grades six through twelve in the life of the church. Such program areas include: Sunday School, UMYF, Small Groups, Sports, Music, Evangelism, Pastoral Care, Special Events, Leadership, Development, and Volunteer Recruitment and Support. The codirectors shall be sensitive to youths' relationship with God, family, each other, and the church as a whole and shall seek to strengthen those relationships in every possible way.

### **Jessamine Younger**

Jessamine Grimes Younger came to the church staff in 1986 after serving sixteen years in the field of Museum Education. Her position included working as liaison between eight Dallas museums and teachers in school systems throughout the Metropolitan area. One children's story and two of her teachers' manuals have been published. Jessamine received her Bachelor of Arts Degree from Rhodes College and her Master of Arts Degree from Southern Methodist University.

The archives office is primarily responsible for collecting, appraising, and preserving records of permanent historic value to the church. Jessamine re-designed the church's system of preserving historical records to make them more accessible, and she assists all persons seeking to use the records. Jessamine serves as a resource for individuals and groups wanting to know more about the church's history, and she shares this great heritage through written and oral presentations.

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Late summer clouds drift across the sun in this 1990 aerial view. The church, almost obscured by trees, is in the lower left quadrant of the picture, and the Biggers Building is barely in view on the extreme left. The perspective of this view is almost identical with that of the 1945 aerial on pages 30-31.

