

Chapter 5

Serving from the Past, Building for the Future

Check Your Spades and Trowels at the Door

"To the strains of 'Come, labor on,' more than 350 recessed out of the church and gathered in the north parking lot to break ground for the new St. Luke's." Thus the Evangel reported the long-awaited ground breaking for the new St. Luke's building. Parishioners had been urged to "have something each member of the family, even small fry, can wield" but warned to "check your spade or trowel at the table in front of the church" during the final service held in the old church at 10 a.m. on Sunday, July 27, 1969. It had been a long and agonizing wait from the day in January when the agenda of the Annual Meeting had promised "revision of the building plans report and update and notice of when to expect construction to begin."

Jim Hardy Sez

On the January 19 Evangel front page, Jim Hardy, the Building Committee Chairman, had reported on the modifications necessitated by financial limitations and announced boldly that construction would begin at the end of February "subject only to weather and the contractor's commitments." The March 2 "Jim Hardy Sez" noted that assurances of loans spoken of at the congregational meeting had collapsed, "but I am not discouraged ... we are going to build." At the end of June the Evangel confirmed the securing

of the necessary loan commitments and gave details. It had been four solid months of work since the February financial crisis. The rector, The Reverend Edward Morgan III, had approached 42 lending institutions after the vestry gave a vote of approval for him to spend much of his time this way, at the expense of regular activities. A package arrangement of three loans for a total of \$450,000 at 7.75%, no points and 20 years, had been made with First Federal of Alexandria, First Federal of Richmond, and First Federal of Arlington. The \$450,000 was enough to allow us to get started. The rector's note praised the moral support of the wardens, the building committee chairman, and the vestry; the assistant rector, The Reverend Stuart Henderson, for picking up pastoral and administrative duties; the patient and uncritical attitude of many members of the congregation; and the tangible support of the thousands of dollars in the bank from the Development and Building Funds, all of which made securing the loan possible. As a footnote, the rector lost 17 pounds in those hectic fund-raising months!

Business as Usual

In spite of the consuming problems of financing the new building, St. Luke's parish life went on during that final winter in the old physical plant. Among notable events: the wedding of Mary Jane Briar and John Smith occurred on January 25; the Social Relations

Committee offered people a chance to help at the newly formed United Community Ministries, an outgrowth of the earlier Gum Springs Trailer Store; and the SYC continued the Folk Mass, characterized as "Refreshing," "Really inspiring," and "Mr. Morgan's good time hour." In April, the vestry retreated to Shrine Mont with The Reverend J. Fletcher Lowe, Executive Director for Christian Social Relations for the Diocese of Virginia, who led their considerations for the weekend: The Church's response to community problems, God's concern for spiritual as well as physical situations in life, and the Christian's individual as well as corporate responsibility to deal with both.

Along with News Notes of many parishioners' returning from and leaving for Viet Nam, the Evangel carried this notice:

"Selective Service Acts and Regulations. Young men reaching their 18th birthday must register with their local board. Few people realize that the law provides eight Class I classifications and more than ten options in the other classes. The right decision usually involves knowing what the options are. Any one seeking information may contact Mr. Morgan." This was not an easy decade to be young or Christian.

On the lighter side, at a farewell party for choir member Anne Banks and daughter Anne B., Anne Sr. "graciously received a silver Revere bowl and just as graciously presented the choir with a "howling" ink drawing of what goes on in the choir loft on Sunday." Today's choir has lost some of the privacy of that old loft!

Ben Wilmot, of the Social Relations Committee, issued a request for volunteers to visit members in hospitals. Especially needed were volunteers who worked near Fairfax, Columbia, Walter Reed, Georgetown, Sibley Hospitals and the National Institutes of Health.

Into Exile

As with all endings and beginnings, it was with both relief and regret that St. Lukers marched out of the old church that hot July day and down the road to Fort Hunt High School for the next 15 months. But that was only for Sunday morning: the vestry met at Hollin Hall Elementary School in September, Church School teachers met there also for training in the use of the newly adopted United Churches of Christ curriculum, the Day School and administrative and clergy offices remained in the bungalows until the following fall, and the North Building was refurbished with a small chapel and several meeting rooms for weekday services and activities. Even on Sunday mornings, infants and preschoolers were dropped off at the bungalows before parents went on, or back, to the high school. Weddings were held at the Fort Belvoir Chapel, St. Aidan's, and other churches. The Annual Ice Cream Social, then sponsored by the ECW, was held in September on the lawn of the Office Bungalow. About 200 attended. In October, Mrs. Bruce M. Cheek (Alison), Lay Assistant Minister at Christ Church, Alexandria, addressed the Churchwomen's general meeting in the Hollin Hall Elementary School Cafeteria. Mrs. Cheek, not yet ordained, was a spring graduate of VTS. Two women, Adelaide Bolte and Mary Williams, were members of St. Luke's vestry that year.

The unexpected closing of the College of Church Musicians at the Washington Cathedral deprived us of our organist/choirmaster, John W. Van Sant, who returned to New York City to continue his studies, but William C. Parsons accepted the position. When the old electric organ produced more static than music one Sunday at FHHS, Bill gamely and adeptly produced music on the grand piano wheeled out on stage.

In anticipation of the completion of the new building, The Cotton Memorial Fund of \$9,667.79 was designated for a new organ by the vestry in a special meeting after hearing from the New Organ Committee chaired by Chuck Stein. Judy Shoup and Adelaide Bolte organized a trip to see hangings at Washington Cathedral, "with a view to making new hangings for our church."

The Men and Boys Advent Breakfast, in the Fort Hunt High School cafeteria, drew 114, and the total attendance at Christmas services was 791, up 107 from the previous year, but by Easter, the months in exile were taking a toll- a 25% drop in attendance from the previous Easter was recorded.

Stained Glass or No Stained Glass

Priceless correspondence between Building Committee Chairman Jim Hardy, Architect Milton Grigg, the rector, and the women of St. Catherine's Chapter during 1968-1969 reveals much about the process by which the planning for the new building occurred, a truly corporate planning with much give and take. Although the thorough studies of the Church Mission Committee of 1964-65, the Study and Advisory Group which had sponsored the neighborhood Lenten Study Program in 1965, and the ad hoc vestry committee that analyzed the impact of the proposed building program on future budgets had involved numerous parishioners and many organizations at many stages of planning, it was not until 1969 that the enthusiasm and persistence of the women of St. Catherine's Chapter were rewarded. Approval of the stained glass window panels in the narthex of the new building was finally granted. In September 1969, the Evangel announced: "With the kind assistance of James I. Hardy, Building Committee Chairman, permission has been obtained from the architect and the Building

Committee for the ladies to carry out this special project." Frances Jarvis and Thelma Clark were named co-chairmen by Miriam Nicholson, President of the Churchwomen. Members of the committee were Adelaide Bolte, Dora Bridges, Connie Chappel, Isabel Connell, Ruby Green, Fran Hardie, Miriam Nicholson, Jane Robinson, Mary Jane Smith, Janet Thompson, P.A. Travers, and Virginia Young.

When the women first conceived the idea of a stained glass window, the wall of the nave behind the altar was planned as the inner wall of an enclosed courtyard, and the women suggested a window behind the altar or worship center. The architect had other definite ideas, and in strong words in a letter of March 26, 1968, he hoped "that the interest of the ladies could be channeled toward some of these essential items such as the pulpit, font or table rather than a window which is neither essential or desirable." Ever the diplomat, Jim Hardy trusted "that this will not discourage the interest of the ladies of St. Catherine's Chapter in doing something for our Building Program."

By July 1969, with the help of Mr. Morgan, Jim Hardy, and a bottle of fine sherry, Mr. Grigg was able to "make enthusiastic and favorable reply." The solution was the panels on either side of the narthex entrance doors, and all that remained was to work out the design, raise the money, and of course, find an artisan to do the work. The "ladies" fell to work on their part as soon as permission was granted. The first fund raising event, a covered dish luncheon at the home of Mrs. Kenneth Blunt, was held October 3. Florence Briar, one of St. Luke's earliest members, held a dessert-bridge at her home in November, "\$1.50 each, and bring your own cards." A Flea Market on the Green of the Shaffers' lawn at 8200 Fort Hunt Road cleared \$1,500.

Life on the Homeless Front

As 1970 began, two more women, Frances Jarvis and Mary Renaud, were nominated and elected to the vestry, joining Adelaide Bolte and Mary Williams, who was elected Register. The "homeless" congregation held a theatre party at the Little Theatre of Alexandria for fellowship. Proceeds from the evening were divided among the Building Fund, the Stained Glass Windows Fund, and outreach. When the Diocesan Department of Missions, whose budget had been cut by \$78,000, issued a plea for funds for projected missions in Dale City, Dunn Loring, and Loudoun County, the vestry responded by designating the Special Easter Offering to the Department of Missions.

The Trial Liturgy was celebrated at all three services on February 1, and at the Whitsunday celebration at Mt. Vernon Park, the congregation surprised the rector. Senior Warden Jim Davis presented him with a silver bowl to mark his tenth anniversary as the Rector of St. Luke's, Wellington. Another long-time survivor was recognized that year when Acolyte Guild Director Fred von Lewinski presented "Captain John Smith" a silver cross, made him an honorary acolyte, thanked him for well over 12 years of sponsorship and work with the group, and expressed hope that he would be with them at least another 12 years (Time for another cross, John?)

No Summer Doldrums

Current national issues concerned the congregation during the usually quiet dog days of August. At its August meeting, the vestry addressed the resolution adopted in May by the Executive Council of the Episcopal Church, "Crisis in American Life," which concerned several issues, including the war in Viet Nam, a possible student strike, and the allocation of national resources. At a special vestry meeting

on August 23, the vestry passed a resolution directed to the members of the Executive Council urging them to rescind the resolution as "unwise and divisive among sincere Christians." The ever-present conflict between individual and corporate action by a congregation was revealed in the last paragraph that concluded, after previously urging education for individual prayerful consideration of the issues: "There are so many problems facing the world today: let us attack them together." The rector's sermon of August 2 had anticipated the projected unrest and disturbances on campuses to which many students would soon return. A forum was held immediately after the 10 o'clock service on August 30 to "air all viewpoints and prepare ourselves in some sense for a situation that may occur." Forty people attended.

Construction Continues

While the congregation and vestry struggled with these ideological concerns, the practical work of building the new building continued. In March, Ed Palmer, recently retired, had been officially named "Director of Construction for the Building Committee, On-Site Supervisor". Undaunted by such a title, Ed saved the congregation many dollars in construction waste and errors by his faithful and careful attention.

The Women of the Church saved Betty Crocker coupons to help supply the new kitchen, St. Dorothea's Chapter held a bridge luncheon and fashion show at the old Mt. Vernon Fire House to raise money for the new nursery, and St. Catherine's Chapter offered a "cooked food sale" to help furnish the PC&CC rooms. As construction progressed, an attempt was made to give the four bungalows to the county for housing the homeless, but the idea proved impractical. The shrubbery around the bungalows was offered to parishioners "for the taking" in mid-May before demolition of the bungalows. In another of the rector's financial

forays, Grace Church, The Plains, voted in May to lend St. Luke's \$100,000 at 7% interest. Later Evangel carried accounts of the youth program conducted at Grace Church for 300 youngsters with the interest received from St. Luke's.

In a June Evangel article, the assistant rector, Stu Henderson, described a hypothetical Wednesday morning in the new building, a vision of the ministries the new building would facilitate "and no one group will be conflicting with another," mused Stu: "For the community, we will be offering facilities for: Pastoral Counseling & Consultation Center; Schefer School, Inc.; St. Luke's Day School; Alcoholics Anonymous; a day care center (proposed); local civic meeting; Boy Scouts, Cub Scouts & Explorers; Meals-on-wheels (proposed); a mental hygiene clinic (proposed); a senior citizens center (proposed);plus...."

For St. Luke's, we shall have facilities for: marriage enrichment programs; young adults group; improved administration center; enlarged sanctuary for corporate worship; a more functional sacristy; adult inquirer's class; morning and evening Bible study programs; library; youth groups; choir rehearsal room; vesting rooms for choirs, lay readers, and acolytes; improved nursery and infant care;plus....."

It may be instructive to compare this list from 1979 plans to today's actual activities.

(The Schefer School was a non-profit corporation designed to meet the needs of normal children with academic problems through a tutorial approach. It occupied four ground-floor rooms of the new building for several years.)

With the razing of the bungalows, the church offices began a five month sojourn in a trailer rented and placed on the grounds of Aldersgate Methodist Church. As construction neared

completion, the uncertainty of an occupancy date necessitated alternative fall arrangements for the Schefer School, the Day School, and the Church School. Nativity Lutheran Church made space available if needed, and everyone rushed to ready the rooms for the schools ASAP.

The September 20 Evangel gave an account of the rector's nightmare come true! Four panels of celluloid designs for the stained glass windows had disappeared into the trash, Ed dreamed, but eventually, the truly lost panels were found in the possession of a Fort Hunt High School art teacher. These were THE DESIGN!!

The Saints Go Marching In

Hopes to hold the first services in the new building on St. Luke's Day were not to be realized; but finally, All Saints' Day, which fell on Sunday, was announced as the day for the first services in the nave. The same Evangel announcing the first services also carried the news that the assistant rector had accepted a call to a Vermont parish but had determined to stay to see us into the building (and to perform a much-needed service). As final preparations were frantically made, Adelaide Bolte and Judy Shoup finished the St. Luke's Banner. On Saturday, Stu climbed the lon-n-n-g ladder, held by Hank Baker and Harrie White, to hang it.

On All Saints' Day, 1970, 650 persons filled the nave and narthex for the first services. Goose bumps and hearts rose as the choir, lay readers, and clergy went down the aisle. Choir and congregation called on all the saints to join in praise: "Ye watchers and ye holy ones..." rose to the top of the new nave.

On November 15, a farewell reception was held in the parish hall to say good-bye to the departing Henderson family: Stu, Bev, Cathy, Jennifer, David, and Andrew.

To the Glory of God, for the Service of His People and in Honor of St. Luke the Evangelist

It was scarcely anticlimactic when The Right Reverend Philip A. Smith, (then) Suffragan Bishop of the Diocese of Virginia (and one of "our" bishops, having served as interim rector after Ed Bush's resignation) arrived on December 13 to dedicate the new building. Hearts again stuck in throats as the bishop rapped three times with the foot of the Processional Cross, saying, "Open me the gates of righteousness, that I may go into them, and give thanks unto the Lord." Senior Warden James C. Davis, III, and Junior Warden Lewis Baughman opened the doors and replied, "This is the gate of the Lord, the righteous shall enter into it." Then the Bishop marked the threshold with the sign of the cross and declared, "Peace be to this House and to all who enter here; In the Name of the Father, and of the Son, and of the Holy Ghost, Amen". Again the walls rang with the five-fold alleluias of "Ye watchers and ye holy ones", and the procession entered.

Of Ships and Sails and Sealing Wax, Of Mortgages and Things

After the heady days of ceremony and celebration, the congregation turned to the demanding tasks of filling the new spaces with both people and furnishings. Many Sundays of 1971 involved dedication of some furnishings. As expected by the planners, many items were memorial gifts: the altar, pulpit, lectern, baptismal font, vases, new altar frontals, as well as the stained glass windows in the narthex and the clerestory windows in the nave, the panel explaining their symbolism, and the plaque on the front outside entrance wall, the last a gift from a grateful and relieved rector! In November of the previous year, an appeal for needlepointers to help make kneelers for the

new communion rail had appeared in the Evangel: "Practice material provided; Bolte and Shoup will instruct." Twenty-nine women had worked on this project by the time the kneelers were mounted and dedicated in 1972.

The parish experienced less success in the manpower and money areas, for the Annual Report indicated that the number of communicants had dropped during the building program, as anticipated, from 906 on January 1 to 819 on December 31, 1970, but there must have been some purging of the rolls, for 27 letters of transfer had been received and only 11 sent, with 41 confirmations and 10 burials listed. (Now add that up.) 1971 would see an increase of 22 communicants.

One person who deserves mention is Jim Wallace, who came out of retirement in 1971 to do our bookkeeping for almost ten years—quietly and faithfully.

The rector's report in the 1972 Annual Report announced a "transition from building a church to Being the Church" and quoted Morton and Gibbs in "God's Frozen People": "The witness of the Church's laity is the key to the Church's vitality," Senior Warden Lewis Baughman spoke with concern of the bare-bones deficit budget for the third year in a row and of a deeply felt need for the church to grow. This financial concern had been made vivid, when, following a disappointing response to the Every Member Canvass, worshippers arriving for the Christmas Eve Services found the center entrance door boarded up and chained, with a sign reading "Will these doors be open?" attached.

There must have been much longing for the good old days when the Evangel noted the death of Florence Briar on November 13, 1971. (Mrs. Briar was "the last person still an active communicant of St. Luke's who served on the original Parish Council organized in 1941") for it

was also noted that Mrs. Briar "presided over a treasury of \$445 and spent \$154 less than received." One month after this notice, the church doors would be boarded up to dramatize the current financial straits. The action was a controversial one, but the message was clear.

Celebration of a New Voice

On September 17, 1971, the New Organ Committee under Hank Baker's chairmanship, negotiated a contract with the new organist/choirmaster, David J. Dyer, to build a pipe organ. Among the stories surrounding the new organ, one concerns David's return from Tennessee at 4 a.m. one Sunday with a U-Haul trailer filled with parts for the organ. The Evangel reported that David was able to stay awake at the controls of the old electric organ for the entire morning service! The original target date for completion was missed "due to the unforeseen amount of work involved in getting the organ loft ready"; but after several revised target dates for the dedication, the organ was first sounded during the Easter service in 1973; chairman Hank Baker invited the congregation and friends to a dedicatory recital by David, "Celebration of a New Voice," on May 6; and regular use of The August Raymond Cotton Memorial Pipe Organ began May 13, 1973. Gus Cotton had been a member of the first vestry, one of the non-Episcopalians who served in those days.

David departed in August of that year, and Robin G. Barrow became the new organist/choirmaster in September.

The Most Discouraging Year

The rector's report in the 1973 Annual Report characterized the second year in the new building (1972) as "the most discouraging year of my ministry." The original mortgage package was refinanced to 40-year loans, which reduced

the payments about \$9,000 annually. Eventually, fund raising and over \$12,000 in increased pledges helped with the budget deficit.

Day By Day

But along with the financial struggle, there were signs of life; there was Good News. On April 27, 1971, The Reverend Thomas R. Lamond arrived, with his wife Stephanie and their 18 month-old son Christopher, to serve as the assistant rector. The building and grounds subcommittee of Administration held a Painting Party in the Wellington Road rectory and then a Pounding Party to ready the house for the new family and then to fill the cupboards with supplies and canned foods. During his stay at St. Luke's, Thom helped to expand the adult Christian education program through an "Upper School" during the Sunday morning Church School hour. For three years, 7th graders through adults were offered monthly mini-courses in a cafeteria-style format with three to six choices each month, taught by a rotating faculty of clergy and laity.

Many young people (and oldsters as well) fondly remember the summer Sunday morning in 1972 when a colorful, vibrant group of teenagers, with Thom among them, literally danced down the aisles for a presentation of selections from "Godspell". The successful thespians, who had appeared daily at the Vacation Church School, presented the "sermon" that morning, and then they traveled to St. George's Camp and as far afield as Richmond presenting it to enthusiastic churches. When "Godspell" finally closed its 9-month "run," the cast contributed \$330 to St. Luke's, half for the ever-needy operating budget and half for the seminarians' field work fund. The cast included Julie Hergenrather, Jody Flakowicz, Richard Clement, Mark Signorelli, Barry Signorelli, John Adair, Katy Adair, Connie Carpenter, Alison

Barfoot, Carol Dedman, Lisa Groce, Susy Cywin, and Director Thom Lamond. The following summer, Thom directed another group of young people in a memorable production of "You're a Good Man, Charlie Brown". Young VCS participants, including 25 from All Saints-Sharon Chapel, daily heard songs and skits by Alison Barfoot, Ginny Davis, Carol Carpenter, Lizzie Adair, John Adair, Laura Wilmot and Ted Wilmot. For two summers of Thom's ministry here, a Coffee House for the youth of the community was open in the parish hall on Friday evenings.

The Young Churchmen

One aspect of St. Luke's life especially strong in the 60s and 70s was the Young Churchmen. JYC and SYC had been under the overall supervision of Stu Henderson until he left St. Luke's in late 1970. The rector then decided he would "do" SYC himself—with help—a very unusual thing for a rector to do. "It turned out to be one of the most rewarding parts of my ministry...and hard work, too. Every Sunday night plus Fall and Spring retreats at Shrine Mont," Ed reported. "The lay sponsors were great—and they'll never forget SYC either! We had as many as 50-60 senior high students at Shrine Mont on a given retreat, but 30 was a lot more manageable." Those sponsors with Ed were, in 1971-73, Bernie and Martha Barfoot; in 1973-75, Whit and Peg Whitley and Margaret Morgan (who continued through the rest of the decade); in 1975-76, George and P.A. Travers; in 1976-78, Catesby and Sylvia Jones and Libby Gotschall; and in 1978-80, Rob and Susie Ashton.

And Also With You

Other signs of life and change occurred during these years in the liturgical life of St. Luke's, as well as throughout PECUSA: the Worship Committee established a timetable for the trial church calendar and for bringing the

changes of the trial liturgy into the life of the congregation. An open forum was held on the custom of blessing children at the altar rail and on admitting unconfirmed children to Holy Communion. The Evangel carried an invitation from the rector for people to stay after the Wednesday morning Communion Service and monthly healing service to evaluate this service and its role in the life of St. Luke's at this time. The evaluation resulted in the establishment of a prayer group which met before the service and a Bible study group that met afterwards. The healing service continued to be held once a month at the end of the communion service. Harrie White and Nick Carter were licensed to administer the chalice, the first lay persons to be so licensed at St. Luke's. In 1971, the Whitsunday Banners made, thanks to Dorothy Waller and Judy Shoup, made their debut for our traditional Whitsunday Procession from the church to the Mt. Vernon Park.

Serving the Larger Community

As the planners had hoped, the larger facilities of the new building made possible many activities and services to the community. The Lee-Mt. Vernon YWCA rented space and offered programs to the community. The Social Relations Committee sponsored a summer social club for employed and educable retarded adults on Sunday evenings in the new building; under the leadership of Bill Wheeler and Fred Suffa, 12 God and Country Scouts were recognized. The Day School, with Aimee Brown Williams as Director, added a class for three-year olds, and the Schefer School, AA, the Coffee House, and one-time rental groups from the community used the building. By 1973, PC&CC logged 2,300 counseling hours in one year in St. Luke's facilities.

Outreach beyond the building was not neglected: The first notice of planning for Meals-on-Wheels in the Mt. Vernon area appeared in

the Evangel in July, 1972. Actual service began in the area on October 15, 1973. The Social Relations Committee sponsored a benefit to help our sister church and former mission, St. Aidan's, rebuild after a lightning-caused fire burned their original A-frame nave to the ground. The ECW gave over 4,000 Betty Crocker coupons, collected to help furnish the new kitchen, to the Alexandria Fire Department, which sent them on to a tiny fire station in Alaska: "Keep Saving and let's help get that Fire truck!" ran the announcement. Chuck Jaekle of PC&CC offered a 5-week series on "Power Tactics of Marital Interaction." Ten couples enrolled.

In the fund-raising department, and to be a presence in the community, an all-parish Spring Festival raised \$2,225.83 to offset the deficit operating budget, and the Stewardship Committee sponsored a Fall Art and Antique Show. A fond memory of the conclusion of the Spring Festival was the dedication of the grounds. Rained out on Rogation Sunday, the organizers, undaunted, trundled a wheelbarrow of dirt, topped by some interesting looking pots of flowers, into the nave and before the altar, dedicated the memorial grounds! The Steeple Fund, chaired by Lew Baughman and Wes Chappel, was established "to someday add the planned steeple to the new building." This was the beginning of many Redskins Ticket Raffles. In December, the Stewardship Committee introduced the Christmas Greeting Board in the narthex and invited parishioners to post one card to all their St. Luke's friends and donate "what you would have spent on cards and postage" to the Presiding Bishop's Fund for World Relief, a custom that continued for several years.

The Doctrine of the Three Crosses

In June, 1972, a five-member Altar Wall Committee, chaired by Nick Carter, was appointed to explore possible symbols for the still-bare wall behind the Holy Table, the congregation having rejected the stylized representation of the Lord's Supper proposed by the architect and the architect having rejected the stained glass window proposed by the women of St. Catherine's. Having tried out a "flexible projector" of symbols which could be changed with the church seasons, in August the committee placed a single cross simulated of styrofoam on the wall for the congregation to consider. In October, two smaller crosses were added, and the congregation was enjoined to reflect on Luke 23:32-43 while they considered this possibility. There was some repositioning of the smaller crosses, but finally the decision was made, and wooden crosses were hung.

Mutual Ministry

A farewell reception was held following the Thanksgiving Day Service in 1973 for the assistant rector, Thom Lamond, who returned to a newspaper career in Geneva, NY. Soon after, the rector announced to the vestry that he did not intend to hire another assistant at this time, not merely or mainly because of the strained budget situation but because of a growing belief "that we [might] discover the creative utilization of lay persons." When the Reverend Charles Stein, Jr., ordained to the diaconate at St. Luke's on All Saints' Day, 1973, accepted the position of Vicar, the rector expressed the hope that "we may discover that a congregational lifestyle will emerge that will minister satisfactorily to ourselves, our community, and the world as we can touch it."

With Chuck's acceptance of the position, and his ordination to the priesthood June 6, 1974,

St. Luke's had truly raised up one of its own to serve it through the ordained ministry. Chuck joined that growing list of men who entered the ordained ministry from St. Luke's: Glenn Hewlett, Gene Grumbine, Charlie Johnson, Wally Marshall, Hu Thomte, and "Corky" Corkran. Chuck had read for Holy Orders under the guidance of the rector while he continued his secular career and continued to support his family as a non-stipendiary priest. He described himself as "a worker-priest" who practiced "applied Christianity in his job as National Coordinator of Business Development in the Office of Minority Business Enterprise, U.S. Department of Commerce."

Chosen Vessels

Among the many changes abroad in St. Luke's and the Episcopal Church at large during these years, one of the most sweeping was the changing role of women. At St. Luke's, women had been serving first on vestry committees and then on the vestry for several years. By this time, about one-third of the vestry were women. One result of the change was that Elizabeth Edgar, President of the ECW, announced a reorganization that preserved the chapters as "the heart of the organization," while many of the auxiliary functions of the ECW shifted to the vestry committees as a sign that they were part of the responsibility of the whole congregation. The same year of the reorganization, St. Luke's was hostess for the Annual Diocesan Meeting of the ECW. Three hundred delegates, clergy, and guests attended on May 3, 1973. As more women served on vestry committees and the vestry itself and moved into the paid work force, the Senior (Davis) Chapter, St. Bridget's, and St. Catherine's Chapters continued to meet. Helen Mayers, the last ECW President at St. Luke's, served in that office in 1976-77. By 1978, only St. Catherine's Chapter was active, and continues active to date (1989).

There were other signs of change, for the ordination of women was a hotly debated topic at the 1973 General Convention, and Ann Thompson, the first female seminarian assistant at St. Luke's, preached on TEO Sunday in 1974. A true pioneer was added to that long list of postulants from St. Luke's when Mary Brake entered VTS in September that year. After the House of Bishops ruled the August ordinations of eleven women as priests invalid, the October 20 Evangel offered this viewpoint: "The ordination of women would be one more dimension to the many ministries the Church already has...So let's be receptive to any of the chosen vessels through which God carries out His work through us!" (E.M.)

A New Endeavor: MLA Beginnings

In 1973, with the time and energy-consuming work of building the new physical plant behind, the rector began a continuing education program with the Institute of Pastoral Psychotherapy sponsored by the PC&CC, a two-year program he completed in March of 1975. Ed, with his wife Margaret, then began a two year Marriage Institute Program; and in August of that year, Ed was accepted as an Associate Member of the American Association of Marriage and Family Counselors. By the end of 1973, the fruits of these studies manifested themselves in parish life in two ways: First, in the Annual Report, the Wardens, Charlie Hergenrather and Neal Houston, reported "The Building Program is behind us!" and the rector reported that "Renewal" was the word to describe his feelings after the low of 1972, and that he felt a "sense of the Holy Spirit at work among the people of St. Luke's." Second, near the end of 1973, when the rector informed the vestry of his decision not to hire a full-time assistant, he outlined his plans to begin intensive training of parishioners in pastoral

skills to augment the pastoral care of the clergy. On November 25, in a letter detailing the planned training, parishioners were invited to become "a corps of trained lay people who share pastoral and worship leadership with the ordained clergy." Those who responded became the first class of Minister's Lay Associates: Pret Abbott, Mary Jane Adair, Fred Bickford, Caroline Carr, Cay Chapman, Robin DeGraf, Karol and Longina Flakowicz, Jim and Elise Hardy, Jack Hayes, Jim Holley, Neal Houston, Nancy Moynihan, Rick Reichard, Kay St. John, John and Mary Jane Smith, Gerty Watkins, Harrie White and Ben Wilmot. These included all lay readers, who added skills to enhance their ministry to Oak Meadow Nursing Home residents and others. Following this first group's completion of a year's training, a second group of MLA candidates began training: Jim and Claire Dusek, Ernest Edgar, Jamie Evans, John Ewing, Wes Hinton, Bob and Judy Lovegren, John Parrish, and George and P.A. Travers. Since then, more than a hundred parishioners have received training and added to the pastoral ministry within St. Luke's family. Many of them have taken the use of these skills with them in their ministries in the world.

By 1974, the rector began to share his MLA model with the bishops and other church leaders, and by 1975, as he declared himself "more and more a believer in the ministry of all believers...each of us is a saint with a special ministry," MLA graduates were beginning to "take the message" to other churches, such as a Lenten presentation at St. Paul's, Alexandria, and Epiphany in Washington, D.C. Responses to a presentation made to churches of Region 11 in Richmond in 1976 reflected a "widening search within the Church for new and valid expressions of the ministry which all laity have by virtue of their baptism."

The Work of the People

While the laity's involvement in pastoral care was growing, changes were occurring in the worship life of the congregation and in the national church. Locally, the family cycle of prayers was begun in 1973 as a statement of "concern and support for the parish family and as witness to the role of the family in a healthy society." The General Convention voted for three more years of Trial Liturgy use and study, and in 1974, St. Luke's embarked on an intensive use, study and evaluation of many of the trial services. After eight months of such use, the congregation returned to the use of the 1928 Prayer Book while awaiting the decision of General Convention. When unconfirmed children were invited to receive communion at a Free Form Parish Communion at the Palm Sunday Lenten program in the parish hall, a sheet was provided to aid parents in preparing the children. The Worship Committee struggled with the problem of whether or not attendance warranted three Sunday morning services, and a Holy Communion service was added to the 11:15 service on the third as well as first Sunday of the month. An informal Evening Prayer service was inaugurated in the Library on Tuesday evenings, and the Junior Choir of 23 third through eighth graders, under the direction of organist/choirmaster Robin Barrow, presented "Joseph and the Amazing Technicolor Dreamcoat" at a Sunday morning family service.

Aimee Williams was Director of the Day School from 1970-73, presiding over an enlarging program. For a year or two during her tenure and that of Gay Davis, who followed, we were able to offer a first grade. Our own Caroline Irvin was one of the Day School teachers during the seventies.

By 1973, the Day School, under Director Gay Davis, had grown to a staff of seven, serving 3 year-olds through Kindergartners. Outreach

continued as St. Lukers, encouraged by the Social Relations Committee, bought four shares in "A Share in Life," an ecumenical program funding resettlement of Vietnamese refugees. In 1975, a year-long program that was extended into the next year, FAST (Feed Another Soul Today) offered a choice of several "menus" and a monthly opportunity to contribute the cost of uneaten food to such organizations as CARE, UCM, and the Presiding Bishop's Fund for World Relief. \$1,085 was sent in 1975. That year, the Social Relations Committee was split into Fellowship and Community Relations committees. There seemed to be some confusion of the meaning of that word "social" in the name and function of the committee (Bifurcate is not a four letter word, according to Bob Poydashef!).

Here's the Church, and Here's the Steeple!

Although the preoccupation with the building program was subsiding, several unfinished projects remained, and on April 29, 1975, the long-planned steeple and cross were raised to the roof of the building while any parishioners able to sneak away from their weekday jobs stood below and cheered. Ed Palmer had again been appointed to lend his watchful eye to the project as the Construction Management Coordinator. The weight of the steeple is about 1,800 pounds and it is 46 feet from the top of the cross to the roof of the church, the cross being eight feet high and covered in 23 carat gold leaf. The steeple and cross, built and installed entirely from designated funds and memorial gifts, were formally dedicated the following Sunday. "Old timers" will remember that the wooden, copper roofed cupola from the old church, after languishing in the church yard for five years, had been declared a hazard and had therefore been auctioned off at the Spring White Elephant and Auction Sale a couple of

weeks earlier. The high bidder: Judy Bryan, to the astonishment of late-arriving husband Jonathan.

By May 4, 1975, four phases of a six-phase plan to bring the new pipe organ up to its potential capacity were completed with the addition of two more ranks, and the following May saw the dedication of the memorial Sesquialtera II.

Money, Money, Money Concerns

St. Luke's had experienced a definite upward mood swing after the low days of 1972, but the struggle to meet mortgage payments and operating expenses continued. In the middle of 1973, a "white" Evangel issue replaced the usual yellow paper with the announcement that the yellow sheets had been used up and no more would be ordered until cash was available, as we were now on a "cash basis." The vestry had decreed, "No more borrowing from memorial funds" to meet operating expenses, and a priority for paying bills had been developed. "Tribute envelopes" were placed in the pew holders to encourage individual contributions at times of special thanks – to provide needed items not covered by the budget. In 1975, Stewardship Chairman Bernie Barfoot noted an increase in pledges of over \$10,000 and the communicant strength had returned to just over 800 after a low of 717 in 1974, but the congregation was still relying on fund raisers to meet the operating budget. An Evangel article by Senior Warden Jonathan Bryan acknowledged the effects of the mortgage but applauded the past vision and present use of the new building with a reminder, lest we wax nostalgic, of what it was "really like in the "Bad Old Days" when we "quite literally bulged out of the nave, ran through the snow and rain to satellite buildings, and turned away community groups looking for a place to meet."

Unscratched and Smiling

On December 7, 1975, a reception honored retiring Church Secretary Anna Lou White after 12 years of faithful service. The rector noted that Anna Lou had survived "7 sextons, 7 organist/choirmasters, 6 assistant clergy, and the present rector unscratched and still smiling." Anna Lou was replaced by Martha Barfoot, who had been serving as Evangel production editor for the past several months.

Like Manna From Heaven

As had been true since its beginnings, St. Luke's continued to be served by, as well as to serve as a training parish for, seminarians and this decade brought its share of dedicated and talented seminary students to St. Luke's: Ed Martin, Bill Lambert, and Dave Anderson in 1969 were followed by "Corky" Corkran, a former parishioner of the early sixties who returned to us as a seminarian when he entered VTS after his military service. Bruce Michaud, Tom Downs, Bob Outman, Bob Friend, and Bud Therriault served successively from 1971 through 1974, the last two being the first to have lay committees, which were chaired by Gene Butler and Charlie Hergenrath. Ann Thompson, our first female seminarian assistant, followed, and was joined by Mark Pearson in the spring of 1975 (Mark and Ann later married--each other). Next came "Two Tall Texans," Tom Brindley and John Bancroft, who served for two years, graduating in the spring of 1978. Tom would have a special role as a summer seminarian while the rector was on sabbatical in 1977. Lowell Harlan and Mike Moss were the last seminarians of this decade, but certainly not the end of the long line that continues to bless and enrich the congregational life of St. Luke's.

After 1973, St. Luke's functioned without a full-time assistant, but not without the loving ministry of several adjunct clergy still

remembered fondly: Chaplains Jack R. Huntley and David Kent conducted services, and when Chuck Stein was called to St. Margaret's, Woodbridge, in 1976, Jack Huntley was named part-time Associate Rector. In 1977, The Reverend Gary Price, Executive Secretary of the Evangelical Education Society of the Episcopal Church, became a communicant of St. Luke's, with some clergy duties, and in 1978, his participation in St. Luke's ordained ministry increased. The rector noted that he had served as Gary's seminarian assistant during his seminary days, and now Gary was working under Ed's supervision! In 1978, the Diocesan Commission on Ministry asked St. Luke's to serve as a diaconate training parish for The Reverend Warren Klam, a Navy pediatrician who had been reading for Holy Orders. The rector described Warren's arrival as being "like manna from heaven." These special "gifts" continued as the congregation was told in a December 1978 Evangel that The Reverend Dr. Richard Reid would spend three months of his sabbatical, beginning in January, 1979, at St. Luke's as a way to experience parish life "away from the ivory tower of the Holy Hill." Dick, who was then Professor of New Testament and Associate Dean for Academic Affairs at VTS, later became Dean of the seminary.

With All Deliberate Speed

While these dedicated and talented men were serving St. Luke's, women were moving into fuller leadership roles both in the local and the larger church. In 1975, Wanda Behrens became the first female warden to serve St. Luke's, being elected Junior Warden with Senior Warden Jonathan Bryan. Connie Wilmot and Cay Chapman served as Junior Wardens in 1976 and 1977 respectively. In 1978, most clergy spouses were women, and St. Luke's clergy spouse, Margaret Morgan, that year became the

first clergy spouse of a rector to be elected to a vestry in the Diocese of Virginia.

Following the House of Bishops' decision not to recognize the 1974 ordinations of the "Philadelphia Eleven," the Council of the Diocese of Virginia resolved in January, 1976, "to beseech the next General Convention" to approve the ordination of women to the priesthood; at the same time, the Council declined to congratulate The Reverend Alison Cheek of the Diocese of Virginia, and one of the eleven irregularly ordained women, for being one of TIME magazine's "Women of the Year." Cay Chapman, in 1976, was the first woman lay reader at St. Luke's licensed to administer the chalice. On May 18, 1976, The Reverend Patricia Park spoke to St. Catherine's Chapter. After the General Convention approved the ordination of women to the priesthood in September, 1976, Ms. Park would become the first woman ordained priest in the Diocese of Virginia, on January 1, 1977, the earliest possible date. And on August 18, 1978, Mary Brake became the first woman to be ordained Deacon at St. Luke's. Mary then pursued graduate studies in Basel, Switzerland.

While the issue of women's ordination ran its course, adoption of the new Book of Common Prayer slowly worked its way through committees and General Convention. The "proposed" BCP was in the pews at St. Luke's by March, 1977, and Rites I and II were used alternately a month at time. A whole page of the Evangel was devoted to discussing the new book and in 1978 a page-length discussion of The Peace, as St. Luke's used it, appeared. After Bishop Hall presented an outline of the Rites of Christian Initiation at the clergy conference in 1977, St. Luke's responded by discontinuing the year-long Sunday morning Young People's Inquirers Classes, which had been taught for many years by numerous lay people under the direction of the rector, and a Saturday morning

series of Communion Preparation Classes was developed for 4th to 6th graders and their parents. The first group of these children were admitted to Holy Communion at the Maundy Thursday Service in 1978. Also in that year, parishioners were invited to sign up to bring forward the communion elements at the presentation, and practice sessions for Rite II music were held 10 minutes before the service.

Attempting to build neighborhood networks, the Worship Committee expanded the 1977 Advent house communion services to regular Wednesday in-homes communion services, some of which explored the possibilities of Rite III. On February 8, 1978, the first notice of a "satellite" Holy Communion Service at River Towers Apartments appeared, a new ministry to elder citizens.

In the ever-continuing attempt to meet the worship and education needs of all ages, in the summer of 1976, an innovative and somewhat risky approach was taken by the rector, supported by the Christian Education and Worship Committees. Delighted children of all ages witnessed the instructed "wedding" of Sarah and Jim Lofton as the bride and groom, with other parishioners comprising a complete wedding party. A more solemn feeling accompanied an Instructed Burial Service, with a sample coffin available in the narthex for the children to explore. The service was a memorial service, and the congregation was invited to remember a particular loved one. An Instructed Daily Office was also held as part of the series.

From Church Gathered to Church Scattered

In 1976, the rector, who had been named Dean of Region VI, explained in the Annual Report what effects this job and his increasing work in the area of pastoral counseling and marriage and family counseling had on his time

commitments. The rector and his wife, Margaret, held the first Marriage Enrichment Weekend, attended by five St. Luke's couples.

1976 marked the beginning of a new chapter in the work of Ministers Lay Associates. The Mt. Vernon Hospital opened, and the rector, who became a founder of the hospital's Pastoral Care Committee, began to encourage the inclusion of lay people as part of the Volunteer Chaplains Program. A training and certification process was soon developed to meet the hospital's requirements. The rector, who also served on the Mt. Vernon Hospital Pastoral Care Committee, began to explore the use of lay people as part of the Volunteer Chaplains Program and to offer training and certification for persons who successfully met the hospital's requirements. Nine clergy and twelve lay persons, ten of whom were graduates of the MLA training, were the first group certified for the Mt. Vernon Hospital Chaplaincy Program. Besides the rector, St. Lukers in that first group were Pret Abbott, Fritz Behrens, Fred Bickford, Joyce Dinnage, Muriel Drake, John Ewing, Jim Hardy, Charles Hergenrather, Marge Stallman, and Peg Whitley. Training originally seen as serving the pastoral needs within St. Luke's now had become a basis for outreach into the community, for the hospital chaplains served all patients, not just members of their own congregation. In 1978, the outreach of the MLA program extended nation-wide with the publication of Karol Flakowicz's article on MLA in the *Episcopalian*, a national church magazine. The rector and John Ewing also presented the MLA model at a workshop at VTS as part of a Mutual Ministry day.

RR&R (Rector's Relaxation and Renewal)

After 17 years as Rector of St. Luke's, Wellington, Ed Morgan finally received a short sabbatical, from June 15 to September 30,

1977, which included a trip to England by Ed, Margaret, and daughter Meg, during which travel, Ed visited and studied the practice of lay ministries in the UK. Senior Warden Jim Lofton, who worked diligently to secure the sabbatical for the rector, parish secretary Martha Barfoot, clergy associates Jack Huntley and Gary Price, and seminarian-resident-during-the-summer Tom Brindley all worked to meet pastoral and program needs during Ed's leave.

Flood, Blood, and the Homeless

Outreach at St. Luke's continued in other ways, too. When financial support for the National Church programs flagged during 1976, St. Luke's responded, along with 25 other churches in the diocese, to Bishop Hall's plea and pledged another \$1,000. Twelve area families were helped at Christmas through UCM's Family-to-Family program, and the Robert Ting Chinese School joined the Schefer School in St. Luke's facilities. In 1977, 14 parishioners, many of the teen generation, went to Johnstown, PA, to help clean up after the flood there. In 1978, St. Luke's joined the Blood Assurance Program at Mt. Vernon Hospital, with parishioners supplying a designated quantity of blood annually. As VIC (Ventures In Community), an ecumenical group in the Mt. Vernon area, struggled with the problem of emergency housing in the Route 1 Corridor, the Community Relations Committee promoted the support of Mondloch House, a temporary shelter for the homeless.

Equipping the Saints

Besides the instructed worship services of the summer of 1976, Christian Education programs continued their job of nurturing young and old alike. Another Church School curriculum study was launched, and a new Sunday morning format in the fall of 1977 caused the rector concern when, returning from his sabbatical, he

found a number of young families missing from the nave because the length of the morning was too long for some of the younger members. Plus ca change ... An especially memorable Lenten drama series was directed by Connie Wilmot in 1977. Many people participated and contributed to the success of the series, which included God-in-a-box and the rector in ball and chain. During 1978, many young people attended Happenings hosted by St. Luke's under the direction of The Reverend Warren Klam, who was active in youth work in the diocese; and the Folk Group, a singing group led by Alison Barfoot, flourished that summer.

50 Years of Growth Meets Zero Population

As St. Luke's fifth decade drew to a close, the congregation could look back at a busy and complex time. On January 1, 1969, communicants totaled 906 and the number on December 31, 1978, was 751. But in between, St. Luke's had met the challenge of an inadequate physical plant, shouldered the largest debt of any church in the diocese at that time, struggled with disaffection caused by the ordination of women, revision of the Book of Common Prayer, and the social action programs of the national church. The rapid population growth of the area slowed as available land for development vanished. With the end of the Baby Boom and the marketing of The Pill, the country headed for Zero Population Growth. On the positive side, the congregation, although continuing to struggle with finances, looked toward its 50th Anniversary Year with a growing sense of commitment to and understanding of lay ministry, of what it means to be baptized into the priesthood of all believers.

As 1979 approached, Harrie White, Connie Wilmot, and Jonathan Bryan accepted the responsibility of chairing a year-long celebration of St. Luke's Golden Jubilee and ordered up the

first pictorial directory to commemorate the event (a project chaired by none other than persevering Hank Baker!). The 1979 Annual Report, sporting a gold cover and a design by Martha Barfoot symbolizing the 50-year history of St. Luke's, declared, "We welcome the Golden Anniversary Year of St. Luke's Church with joy and anticipation... a chance to reflect on the significance of our past, to appreciate those who have gone before us in the Faith, and to focus on our present in such a way as to guide our future."

