

# Grace Notes

Newsletter of Grace Episcopal Church, Alexandria, Virginia

## Rector's Reflections

### Coming to Church

At our recent parish weekend at Shrine Mont, during the Saturday morning "Conversation with the Clergy," we had several questions about attendance on Sundays at Grace Church. People want to know how we can encourage more people to attend regularly. What reasons do people give for not coming? Someone asked if we should consider having just one choral service at 10:00 a.m. all year long rather than our 9 a.m. and 11:15 a.m. liturgies during the school year.

I did say that I thought it was important to keep the two Choral Eucharists during the school year, so I wouldn't change. Yet the answers to declining church attendance need serious study and consideration.

Of course, this trend has been steadily increasing for 50 years. In 1966, 98% of the adults in the U.S. believed in God. Today it is 80%. The fastest growing religious "group" in our nation is a category that includes atheists, agnostics and those with no affiliation with organized religion. This consists of 23% of the adults in the U.S.

This group has been called the "nones" and the shocking reality that studies reveal is that nearly 80% of the "nones" were raised in a religion they chose to leave behind as adults. They have stopped believing or become disenchanted with faith or dislike organized religion.

October is our month at Grace Church to celebrate stewardship. Stewardship is how we manage our lives, how we use the gifts God gives us. It begins with time. What time do we give to God in worship, in service, in helping others? Being "rich" toward God first means being generous with the time we give to God.

When I came back from vacation in August, I preached a sermon, "Remember the Sabbath." You can read it on the web site. I quoted Jesus, "The Sabbath was made for man, not man for the Sabbath." We all need Sabbath time. We all need to spend time with God.

Of course, Stewardship includes sharing talents with God. Grace Church is an amazing parish because so many people share so many of their talents with us—singers, teachers, advisors, gardeners, cleaners, acolytes, office volunteers, food pantry, Altar Guild, the list is really endless.

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## Worship Schedule

### Sunday Schedule

Holy Eucharist Rite I..... 7:30 am  
Child Care..... 8:45 am–12:45 pm  
Children’s Chapel..... 8:50 am–9:30 am  
La Santa Eucaristía..... 9:00 am  
Choral Eucharist Rite II..... 9:00 am  
Christian Ed classes ..... 10:15 am  
Choral Eucharist Rite I..... 11:15 am  
Holy Eucharist Rite II ..... 5:00 pm

### Weekday Schedule

Tuesdays, Rite II with healing... 6:30 pm  
Wednesdays, Rite I..... 7:00 am  
Thursdays \* ..... 12:15 pm

\*Alternating Rite I and Rite II weekly

## About Grace Notes

*Grace Notes* is published 10 times a year by Grace Episcopal Church, Alexandria, Virginia – monthly except for combined July/August and December/January issues. The deadline for submitting copy is midnight on the 15<sup>th</sup> of the preceding month.

The next *Grace Notes* deadline is October 15 for the November issue. Articles should be submitted by e-mail to [grace.notes@gracealex.org](mailto:grace.notes@gracealex.org). All articles are subject to editing.

Grace Church’s newsletter team includes Amy Barron, Kristine Hesse, June Huber, Teresa Preston, and Amy Medrick.

## Grace Church is:

A center for worship and fellowship

A school for discipleship and stewardship

A community for healing and outreach

## From the Assistant to the Rector

The days are getting shorter and cooler and the leaves are beginning to change their color. The crispness of the air makes me crave apple pie and hot tea. Well, I really crave them year-round but it always seems more appropriate in the fall. I also look forward to Halloween. You might not expect a priest to say that she enjoys Halloween, but there you have it. I do. It brings back memories of childhood and the annual Halloween fair my elementary school held each year as a fund-raiser. This year I have something new to add: a prayer. I recently received a lovely print from a friend that has a traditional Scottish prayer:

From ghoulies and ghosties  
And long-leggedy beasties  
And things that go bump in the night,  
Good Lord, deliver us!

It sometimes seems like the world is a very scary place. This fall brings an election that will affect all of us and in many ways has brought to light the many fears we have in our modern age. What will happen to us and our nation in the face of the many threats to our country? The way Jesus taught his disciples demonstrated the values which our Lord felt were important: Love thy God and love thy neighbor, forgive others as you hope to be forgiven. I am not trying to be political but to invite us all to act out a sense of God’s love and mercy. We have been blessed—how can we then make ourselves a blessing to our neighbors? It is a simple question that demands a great deal from each of us. How do we take the message of love and forgiveness which we have received and take that generous gift into the public square—even if some of those we may care for may not believe in God or may not be like us?

We are the blessed. We have Grace Church, a community of faith that sustains us. We are a people who have granaries full to bursting and we are fat with marrow. My prayer is that we lift up our fears of “ghoulies and ghosties and long-leggedy beasties” to God in prayer and trust that He will see us through this night.

Peace,  
The Rev. Leslie Nuñez Steffensen

And finally, stewardship is about giving our financial resources to Grace. We have received some amazing gifts, pledges, and donations this year. We would like to increase the number of people contributing, pledging. And we would like each gift to increase in dollars. Chris Rugaber, our Vestry Stewardship Chair, has asked that those who have pledged in the past consider increasing their pledge by 10% in 2017.

Perhaps attendance and financial stewardship are related? Why would I want to generously and sacrificially support a church financially, if I never attended? There may be good reasons. For many of us, giving money and giving time are one and the same. It is our way to give thanks for God's love. It is our way to further God's work in the world. It is our way to try to live fully into our offertory words, "All things come of thee, O Lord. And of thine own have we given thee."

*Grace, Peace, Love,  
The Rev. Robert H. Malm*

## From The Assistant for Parish Life and Family Ministries

Thank you for my wonderfully warm welcome to Grace Church! I am so very excited to begin getting to know each of you and jumping right into the number of ministry opportunities that are provided. Fall is a busy time at Grace and I can't wait to see the church in action.

A few fun facts to introduce myself:

- I am sure many of you have noticed my southern accent so you may be surprised to know that I was born in Worcester, Massachusetts.
- I grew up in North Carolina and graduated from the University of North Carolina at Chapel Hill.
- My husband, Billy, and I just celebrated our 20th wedding anniversary. We have three children, Avery (16), Arden (15) and Turner (8).
- I taught 7th and 8th grade US History and Geography in the inner city of Chattanooga, TN for three years before entering the ministry.
- I served my former church, First Cumberland Presbyterian Church, for 12 years as their Director of Recreational, Children and Family Ministries.

What a joy it is to serve! The weeks and months ahead are filled with fun activities for children, youth and adults. I'm diving in head first . . . will you join me?!

*Blessings!  
Jenni*

## Thoughts on Stewardship: Giving Makes Me Happy

Some years ago a college friend became curator of a major collection at a major art museum. I asked him once if he regretted that, having risen high, he was having to work primarily in fundraising, rather than directly with the art he loved. He said no, that in fact he enjoyed his work, because **donors are happy people**.

His words reminded me of Jesus' saying, quoted in Acts 20:35, that *it is more blessed to give than to receive*, which is perhaps better translated (as the French bible does) it is *happier* to give than to receive. When I tested this idea against my own experience, I realized that I do in fact get even more pleasure from giving someone I love the perfect gift than in receiving the perfect gift, though both are fun. Giving to a person or community makes them more part of our lives, and enlarges our lives.

When we give to Grace Church, we become part of all the beauty and healing it brings. We make it possible for our clergy not just to celebrate and preach, but to provide counselling and pastoral care; we bought the organ and hired the skilled organist; we provide safe space for numerous twelve-step programs fighting addiction; we fund our young people to participate in missions to rehouse the homeless; we feed the hungry. That makes me happy.

*Anne Clift Boris*

## Music Notes



The Nicene Creed is a very important part of the Mass on Sunday morning. It is, after all, our profession of faith. At Grace, we both say *and* sing the creed. I'd like to address the latter in this article and inform you of the options we have using *The Hymnal 1982*.

Singing the Nicene Creed has been around since its creation in 325 AD. The first four church modes (a system of organizing musical pitches similar to a scale) were established not too long, relatively speaking, after the Council of Nicea. We have used setting S-104 of the Creed at the 11:15 a.m. service for a very long time. This particular version uses Mode IV. While this fact is not all that important to the average reader, it does help to know that it is part of the early modes. In comparison, I'd like to talk about the “new” chant I introduced after Easter and is found laminated in each pew.

Some people may be confused by the word “contemporary” at the top of the new chant. If you look at the previous chant it also says contemporary. That only means that we are using “We believe” instead of “I believe” language. Therefore, it has nothing to do with the sound of the “new” setting of the Creed.

However, this new tune I have introduced *is* newer than the previous. This new setting gained popularity in the 17<sup>th</sup> century

(commonly known as Credo III), but is set to Mode V (listen here to the traditional language version: [www.youtube.com/watch?v=Ac8dnH2UPdQ](http://www.youtube.com/watch?v=Ac8dnH2UPdQ)). This version does exist in our hymnal, *sort-of*. After *The Hymnal 1982* was published, a supplement was appended to the back of the organist's edition of the hymnal. The versions in the supplement were intended to be reproduced for congregational use when needed and never made it into the standard pew edition. I chose this particular setting because of its immense popularity in congregations and monasteries around the world that do sing the creed (a very rare occurrence among churches indeed). While this mode is a little bit more challenging to sing than the previous, I feel that it is a wonderful addition to our repertoire here at Grace. I also wanted to give the old tune a rest for a while. It is so easy to go on auto-pilot Sunday after Sunday and not think of what and why we are doing what we do! I know I feel this way occasionally—guilty as charged. Therefore, I feel that though this may be slightly more of a challenge, it is well worth it. It isn't going to feel at home with you for a while, but give it time. Having a new setting of the Creed stirs our ears and breathes new life into our profession of faith.

We are somewhat limited in the choices provided by *The Hymnal 1982*. There are just three to be exact, though I do believe these choices are of good musical quality. There is one more setting I haven't mentioned yet. It is Calvin Hampton's setting of the Creed, S-105. I find his offering rather beautiful and one we should definitely explore sometime soon. I know that Fr. Malm likes this setting and a few of my colleagues do, too. Hampton's style *is* in the contemporary music spectrum, though it is a style that I think many enjoy (listen here: [www.youtube.com/watch?v=AHJCSxI11ww](http://www.youtube.com/watch?v=AHJCSxI11ww)).

And now it is time for my opinion and I invite you to share yours with me at some point. While I love singing the creed, it hasn't been part of my upbringing in the Episcopal Church. In all the churches I have worked and grew up in, Grace is the only one that sings the Creed. I have experienced it one other time, at St. Paul's, K Street. I have, however, heard many *choral* settings of the Creed. It does show how rarely it is sung in our Anglican tradition. I would like to point out that it was John Merbecke, 16<sup>th</sup> century

theologian and musician who set the whole Anglican service to music, including the Creed (listen here: [www.youtube.com/watch?v=tLHfbGoChy4](http://www.youtube.com/watch?v=tLHfbGoChy4)). To be honest, I would rather say the Creed. And while it is true that “those who sing, pray twice,” I feel that the Creed and the Lord’s Prayer should be the two parts of the liturgy that are clearly understood by all, thus eliminating the singing. Don’t worry, I don’t intend to cut these sung parts of the liturgy just yet. Perhaps we could sing the Creed only on Feast days and/or once a month. I would like your feedback and also to know who is reading this! Please email me or talk in person.

*Richard Newman*

## Grace Episcopal School

It’s not *too late* to enroll your child for the current 2016-2017 school year—we are still accepting applicants for **Preschool (3 years old prior to September 1<sup>st</sup>) and Kindergarten (5 years old prior to September 1<sup>st</sup>)**.

Grace Episcopal School Fall Open House will be on **Friday, November 11, 2016**. The drop-in program will be from **9:30 a.m. to 11:30 a.m.** and **classes will be in session**. Parent ambassadors will be available throughout the morning to take you on a guided tour of the school. An individual tour may also be arranged. For more than half a century, Grace has fostered an enthusiasm for learning through our program of academic excellence in a warm and nurturing environment. Our low student-teacher ratios permit personal attention to each child and provide the faculty with the freedom to inspire students to reach their maximum potential. Before and after-school care, as well as financial aid, are available. For further information, please visit our website at [www.graceschoolalex.org](http://www.graceschoolalex.org) or call the Admissions Office at 703-549-5067.

### Grace Gala and Auction

Make plans to join us for the **Boot Scootin’ Boogie** gala on Saturday, November 12 from 6:00 p.m. to 10:00 p.m. You can kick up your boots to live music provided by the Wil Gravatt Band, enjoy cocktails and dinner, and bid on fabulous live and silent auction items. The funds raised by this event enable students to explore beyond the classroom walls by supporting field trips, assemblies, and technology. Tickets can be purchased at the school or online at <https://graceepiscopalsch.ejoinme.org/bootscootinboogie>. For more information, please contact Laura Fortsch, Director of Development, at [development@graceschoolalex.org](mailto:development@graceschoolalex.org).

*Patti Culbreth  
Head of School*

## A Message from the Jr. Warden:

Heading into Fall, the Grace Church facilities have benefited from some summertime projects. The slate roof over the amphitheater has been replaced, avoiding the hazard of falling tiles, and enhancing this wonderful space just in time to enjoy the transition to bearable outdoor temperatures. The end of high temps cannot come too soon as our air-conditioning systems were showing their age under the unrelenting summer heat. A surprisingly large part of the Junior Warden’s budget had to be dedicated to repair and maintenance efforts to keep the A/C running cool. We did benefit, though, from the school sharing in the costs of those A/C repairs, and the school’s assistance in managing various repairs, power outages and minor emergencies over the last few months. The school also helped to ensure that returning students and families saw a refreshed Grace Church building. The school dedicated over half of the proceeds from hosting Steve & Kate’s summer camp to replacing paint and carpet throughout the school and several common areas. The Junior Warden sincerely appreciates the generous investment in our shared space.

The transitions between seasons are always a good time to assess our building and grounds. If you see a part of the campus that could use some attention, please let me know. And as always, if you have a particular passion for pew kneelers, toilet flushes or landscaping, feel free to let me know. Many hands make the maintenance of Grace Church fun work!

*Jeff Chion  
Jr. Warden*

## Graceful Worship

### The Windows in the Nave

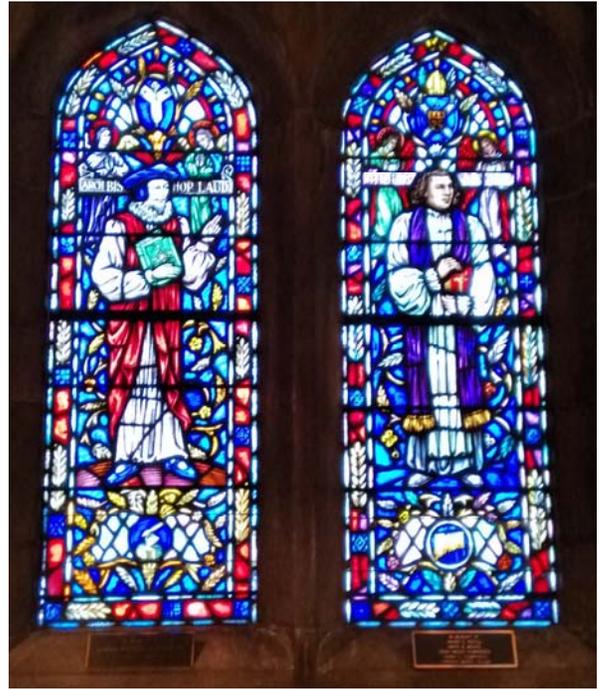
A couple of days ago I asked Brad, “Do you have any suggestions about a subject for this month?” His first idea was All Saints and All Souls but, when I looked at my list, I was reminded that I wrote about these for the October 2008 newsletter. After some thought he suggested that I write about the people featured in our Nave windows. Another look at the list—“Nope, not covered yet. Thanks, sweetie!”

Our 12 Nave windows walk us through a brief history of the Church, beginning in the first century with St. Paul (the first figure on the Epistle side) and ending in the twentieth century (on the Gospel side) with Bishop Fabian of Trinidad.

You might be puzzled as to why St. Paul is carrying a sword, because he wasn’t a soldier; however, a sword is part of St. Paul’s shield and you will find it again in the altar kneeling cushion which is dedicated to him. It is both “the sword of the Spirit” to which he refers in Ephesians 6:13-17 and a reference to his martyrdom.

(As a Roman citizen, Paul would have been entitled to beheading with a sword rather than crucifixion.) Paul holds a book containing his many writings. The medallion above his head is a typical ship of the time, because he often took ships in his missionary travels, and was shipwrecked at least three times. The last of his journeys is remembered in the lower medallion. St. Paul was on his way to Rome when he was shipwrecked off the island of Malta. He had assured the ship’s captain that no one would be lost, and no one was, including the prisoners. They made their way to shore by floating on bits of wreckage, and began to gather firewood. St. Paul reached into a pile of brush and a poisonous snake bit him on the hand. The inhabitants of the island expected him to die, but instead he shook the snake off his hand and suffered no ill effects. A miracle?

*Homo contra mundum*, “the man against the world,” was the name given to St. Athanasius (c. 296-373) when he attended the Council of Nicaea in 325 as a member of the entourage of Bishop Alexander of Alexandria. Athanasius was then just a deacon. In his window he is wearing the dalmatic (a deacon’s vestment) and is carrying the chalice (as a deacon who serves). Athanasius was outranked by everyone else in the group, which included the Emperor Constantine, St. Nicholas of Myra and, most importantly, the priest Arius, who insisted that Jesus was more than a man but less than God, a sort of semi-divine being (this is known as the Arian Heresy). Athanasius understood that this would make Jesus just another demi-god in the pagan pantheon, so he insisted, against all opposition (including the Emperor) that Jesus was fully man and fully God. Athanasius won the day, so we largely owe to him the doctrine of the Holy Trinity. His brave stand also resulted in both the Athanasian and Nicene Creeds (although he was not the author of either one). The upper medallion of his window has *Credo* (“I believe”) written on its scroll. The lower motto is a quotation from St. Athanasius: “Often and anew do we flee to thee O God.”



St. Augustine (354-430), born in North Africa of a Christian mother and a pagan father, experimented with most of the religions of the ancient world by the time he was twenty-one. He made his way to Rome and eventually to Milan, where he came under the influence of St. Ambrose, who baptized him. Augustine's final decision for Christ was triggered by his reading of St. Paul's Letter to the Romans, Chapter 13, which is memorialized in the upper medallion of his window. He is shown in the window as the Bishop of Hippo, near ancient Carthage, along with one of his books. The most famous of his writings is probably *The City of God*, an enormous work of 22 books prompted by the sacking of Rome by Alaric the Goth in 410. Many Romans blamed Christianity, and Augustine decided to change their minds. He asserted that the Roman Empire was not "sacred," and that the true "eternal city" was the Christian Church, which existed not only in time and space, but also above and beyond it. St. Augustine has been called "the architect of the Catholic (i.e., universal) Church," and the influence of his thought is still important to theologians today. In his window, the flaming heart pierced by an arrow is a reminder of a famous quotation from St. Augustine, "Thou has made us for Thyself, O Lord, and our hearts are restless till they rest in Thee."

As his dress indicates, the Venerable Bede (673-735) was a monk. He spent his life in Northumbria, and his great contribution to the Church (among many writings) was *A History of the English People*, better known as *The Saxon Chronicles*. These are the most accurate record of the culture of Saxon England prior to the Norman Conquest. Bede was a careful scholar and clearly distinguished historical fact from legend or hearsay. His window shows him with an inkpot and quill at his head and a scroll at his feet.

The next two windows have an interesting back-story. The glazier put them in on the same day and got them in the wrong order. Both subjects were Archbishops of Canterbury, but the glazier incorrectly put the Norman bishop, Anselm, before the Saxon bishop, Dunstan. When this was pointed out to the Rector at that time, he laughed and said, "Well, nobody in the church will know the difference but you and me, so let's not worry about it."

St. Anselm (c. 1033-1109) was the 36th Archbishop of Canterbury in a direct line from Augustine, who established the See of Canterbury in 597 at the command of Pope Gregory the Great. Anselm was born in Italy and became a monk at Bec, in France. He was popular with the English clergy after the Norman Conquest, and they persuaded William the Conqueror to select Anselm for his Archbishop. Almost immediately the new archbishop disagreed with King William over the matter of investiture. It had been the custom in feudal Europe for kings to "invest" their bishop with lands and property, and to present to the bishop the badges of his office (cope, mitre and pastoral staff). In return, the bishop swore feudal obedience to his overlord. The new Pope, Gregory VII, was determined to stamp out this practice. Anselm sided with the Pope against the King and had to flee for his life from both William I and William Rufus, his son. Anselm's window shows the ship he took to flee across the Channel. The lower medallion contains a chasuble, the symbol of the whole argument over who should award ecclesiastical offices. Anselm was a prolific writer, and is considered by some to have had the best mind between Augustine of Hippo and Thomas Aquinas.

St. Dunstan (908-988) was number twenty-five in the Apostolic Succession of the See of Canterbury, and is the patron saint of armorers, blacksmiths, and musicians. He was both a musician and a skillful metal worker, and these talents are indicated in his window by the harp over his head, the bell in his hand, and the mallet at his feet. The upper motto means, "Rejoice, my soul," and the lower motto means, "To work is to honor." Former Grace Church parishioner and composer, William H. Plant, wrote a Mass in honor of St. Dunstan, and it is from this work that the familiar music for the "Lord's Prayer" used in this parish is taken.

Moving to the Gospel side, we encounter St. Francis of Assisi (1181-1226). Coming to the Church when it was at the height of its worldly power, Francis was like a breath of fresh air. Instead of despising earthly matters in a single-minded focus on the world to come, Francis saw God's world and found it good. He enjoyed flowers, birds, animals and all the good things of this earth. Francis was fortunate that Pope

Innocent III, though a tyrant in many matters, recognized the holiness of Francis and permitted him to found a new order, the “begging friars” or Franciscans. Francis is shown in his window with his favorite animals. Above his head is the Crucifixion, because in later life Francis was to develop the *stigmata* or bleeding wounds of Christ on his hands and feet.

In the window belonging to St. Thomas Aquinas (1225-1274) the banner reads, “*Bene scripsisti de me thoma*” (“Of me, Thomas, you have written well”). This famous doctor and teacher of the Church has, indeed, written well of his Lord Jesus Christ, especially in his works on the nature of the Holy Communion. That’s why a chalice and paten are shown in the upper medallion. At his feet is the clear-sighted “eagle eye” of understanding. At the time Thomas was writing, the works of Aristotle had just come into Medieval Europe via Muslim Spain. Thomas took this ancient philosopher’s thought and reconciled it with Christianity.

William Laud (1573-1645), 76th Archbishop of Canterbury, was not a popular man. Puritanism was sweeping the Church of England, and William Laud opposed this trend, which he felt would destroy the “Catholicity” of the English Church. In this he was strongly supported by King Charles I. Unfortunately, Charles wasn’t any more popular than his archbishop, and between them they managed to bring on the Puritan revolution of 1649 and the Commonwealth of Oliver Cromwell. In 1641, Laud was arrested for high treason and imprisoned in the Tower. The king was unable to help him and, in 1645, Laud was beheaded. Charles I followed him to the chopping block in 1649. In this window, the symbols at Laud’s head and feet are self-explanatory: the chasuble represents his Catholic theology and the block and axe his death. The Archbishop himself is dressed in the bishop’s vestments of his time, *rochet* and *chimere* (which our bishops still wear), plus an Elizabethan ruff and a Canterbury cap.

The next window belongs to Samuel Seabury (1729-1796), first Bishop of the American Church. At the end of the Revolution in 1783, the Anglican churches of the new United States were in disarray. They could no longer count on financial aid from England and many of their clergy were loyal Englishmen sworn to protect the Crown. Some churchmen suggested that our church be organized along Presbyterian lines, since the American colonies had never had a bishop. However, another group of churchmen in Connecticut asserted that it was impossible to be an Episcopal Church without an *Episcopos* (bishop). They elected Samuel Seabury, who agreed to go to England to seek consecration. Once he arrived, Seabury was faced with a dilemma: English Bishops were required to take an oath in support of the Crown, and he clearly couldn’t do this. But in Scotland there was a small Episcopal Church of “non-juror” (non-swearing) bishops, and it was through this church that Seabury was consecrated in 1784 by the Bishops of Aberdeen, Ross and Skinner. In return, the Scottish Church asked Bishop Seabury to do his utmost to see that the new American Prayer Book include in its Communion Service the Scottish Prayer of Consecration, not found in other rites. This prayer, known as “The Invocation,” is still a part of the Rite I Eucharistic Prayer. In this window, at Bishop Seabury’s head, is the seal of the Diocese of Connecticut; at his feet is a map of that state.

Edward Pusey (1800-1882) was a canon of Oxford Cathedral, in England for 54 years. During this time he became a leader in the “Oxford” or “Tractarian” movement in the Church of England. (The “Tractarians” were so named because of the tracts or small booklets which they wrote, defending the catholicity of the Anglican Church.) The practice of confession in our Church practically dates from his two sermons on *The Entire Absolution of the Penitent*, in 1846, which both revived high sacramental doctrine and advocated revival of the penitential system which medieval theologians had added to it. Unlike another notable leader of the Oxford movement, Edward Newman, Pusey didn’t feel that it was necessary to abandon the Church of England for Rome. In his window, Pusey is shown with the buildings of Oxford University in the upper medallion and with a collection of his books in the lower one.

As you come to the last window, you might well wonder who this person was and why he is memorialized here. Fabian M.E. Jackson was an Anglican Bishop of the Diocese of Trinidad in the middle of the twentieth

century. Ordained priest in 1927, he was consecrated bishop in St. Paul's Cathedral on June 24, 1946. His connection with Grace Church was a very personal one, as he visited this parish on September 11, 1949 as part of the Anglican Eucharistic Congress held that year. Parish registers indicate that he was the first bishop outside the Diocese of Virginia to visit Grace Church on Russell Road. The bishop held everyone spellbound as he talked about his work in the Diocese of Trinidad. The morning after his visit, he went to New York to enter St. Luke's Hospital. He had contracted a tropical disease of the eyes, and there was a good possibility that both eyes would have to be removed. Although the outcome of this treatment is unknown to us, he resigned his bishopric in 1949, returned to England and served in the Diocese of Bath and Wells, as Rector of Batcombe (in Somerset), and also as assistant bishop. He returned to Trinidad in 1951 as Commissary (representative of the Bishop). In his window, above Bishop Jackson's head is a medallion depicting the seal of the Diocese of Trinidad; the lower medallion shows the island itself.

Brad and I hope you found this to be interesting and educational. The source of most of my information is the booklet *Outward and Visible Signs: The Symbols of Grace Church*, written by Helen S. Merrow, the wife of a former rector, and originally published in 1978. You can find biographies of these "saints" in our Grace Church library. (Look under Special Topics in the library catalog.)

June Huber

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## Announcements

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### Music

The beloved traditional service of Choral Evensong will be sung by the Boys and Girls Choir and the Adult Choir on Sunday, October 23 at 5:00 p.m. The service will feature George Dyson's *Evening Service in D*, as well as *Præces and Responses* by Brian Lincoln. The anthem will be *Holy is the true light* by William Harris. Following the closing organ voluntary, the Holy Eucharist will be celebrated. All are encouraged to attend this marvelous service, which is one of the best treasures of our Anglican heritage.

### Newcomer's Reception

October 23, after the 5:00 p.m. Evensong service in the St. Mark Room

#### From the Parish Register

##### Baptisms

-  Haley Valeria Romero Menendez, daughter of Victor Romero and Leida Menéndez
-  Mehdi Farzad, son of Mahmoud Farzad and Mina Dehghan
-  Caroline Mae Scott, daughter of Andrew and Tara Scott

##### Requiem Eucharist

-  Ralph Lewis

## A Letter from The Rev. Joseph Constant

Since the earthquake in 2010, Grace members have advocated for the children of Haiti Micah Project through your prayers and generous support. On behalf of Haiti Micah Project, I thank you for your very generous support during the Grace Church 2016 Sponsor a Child campaign. The children may not know you by name, but they know you have not forgotten them. Many thanks to Mary Ann Ryan and the Outreach Committee for their faithful leadership through the years that has kept the message of HMP alive. Your ongoing commitment enables HMP to respond effectively to the needs faced by our children each day. For the first time since our inception in 2005, we had to raise the cost of sponsorship to \$1.00 a day. Food is currently our greatest expense, with \$300 of each sponsorship donation spent on food alone. The remaining sponsorship contribution helps to cover the costs of education. This year, 67 children are now supported by Grace Church.

Our donors have recognized the importance of vocational training for our growing children and the Mirebalais community. This past May, I traveled with a group of board members to open the Vocational Training Center. It was a joyful time. The trip was rescheduled many times over the past year because of ongoing political unrest. It was heartening as we watched the adolescents and young adults come together to celebrate its opening. On that day our youth began to sign up for classes in sewing, English language learning, and computer skills. With leadership from Trinity Episcopal Church, Arlington, Grace Church and three other churches, we received a \$5,000 Mustard Seed Grant from the Diocese of Virginia that helps fund the development of solar power at the Center.

I am enclosing a photo of the children who live in the SAES Home in Mirebalais. These are the children in need of 24-hour care. As we visited, they asked repeatedly about their sponsors and expressed thanks for all that sponsors have done on their behalf. Through improved technology, HMP is beginning to connect with our brothers and sisters in Haiti as we build upon the accomplishments of the last 10 years. I hope that you will keep in touch with the work that is being accomplished through your generous support by reading our newsletter and visiting our website, as we move forward to meet ongoing challenges. If you are not receiving our newsletter, please sign up at [www.haiti-micah.org](http://www.haiti-micah.org).

May God bless you all as we continue to advocate on behalf of the poorest of the poor children in Mirebalais.



The Rev. Joseph M. Constant  
President, Haiti Micah Project



**Fall Events for Children, Youth and Families**

**October and November Adult Forums**

Sunday, October 16  
 Grace School  
 Sunday

Sunday, October 23  
 Youth Sunday

Sunday, October 30  
 3-5 p.m. Halloween Family  
 Fun Afternoon  
 6-8 p.m. Region IV Youth  
 Halloween Party

Friday, November 4- Sunday,  
 November 6 –  
 Senior High Shrine Mont Weekend

Sunday, November 6  
 10:15 a.m. Parent Forum  
 5:30-8 p.m Youth Dinner

Sunday, November 27  
 Intergenerational Advent Day (No  
 Sunday School)

Oct 9 Stewardship Event  
 The Merrow Hall  
 Auditorium

Oct 16 None

Oct 23 History through  
 Hymns: Week #1  
 St. John Room

Oct 30 History though  
 Hymns: Week #2  
 St. John Room

Nov 6 The Story of  
 Christian Social  
 Activism  
 St. John Room

Nov 13 History through  
 Hymns: Week #3  
 St. John Room

Nov 20 TBD



## Counting Our Blessings From Shrine Mont

Our parish weekend was wonderful! Over 200 parishioners came together for the weekend and another 40 joined for the day on Saturday. Here is a countdown of our blessings, working from the future to the past:



12. the retreat two years from now run by Nancy and Evan Robinson and next year's retreat run by Erin and Bobby White;  
11. a beautiful drive back from Orkney Springs after an amazing fried chicken lunch, thanks to all the staff at Shrine Mont, who run such a special place that hosts us each year;  
10. a final worship service on Sunday, with reflections from Mother Steffensen and Father Malm that reminded us of all we have to be thankful for, including all the worship services planned by Mike Jones;

9. Tony Award worthy Follies created by Eleanor Reed, who made us ALL want to call the toll free number for the greatest hits of the Follies! 1-800-BUY-THEM!

8. new activities, including a tour of the Shrine Mont camps with Jay Legere, and an old-fashioned hymn sing-a-long with Richard Newman;

7. porch activities that provided fun for ALL ages, as designed and planned by Cindy MacIntyre-Kelly and Donna Hall and their cast of many, featuring new activities such as Elizabeth Legere's harmonica lessons;



6. fun, fun, fun field games with water balloons, thanks to Katie and Matt Madigan and Summer Jones and Jeff Chiow;  
5. a baptism at the Shrine;  
4. dancing, talking, and watching the kids run around with all sorts of glow sticks and necklaces, while the DJ spun songs;  
3. Friday night bonfire with s'mores, thanks to Robert and Sarah Schultz and Aidan White;

2. social events that kicked off Friday evening, that were planned and manned by Erin White and Rich Kelly and their huge group of helpers, including Phil Smith, Howell Medley, and Lucy and Matt Tschetter;

1. registrations, room assignments, schedules of events and all the other details of the weekend, thanks to Amy and Mike Barron, Liz Rugaber, and Amy Medrick and Beth Calaman from the office;



**but** most of all, the parishioners who came together at Shrine Mont and are themselves the biggest blessing of all!

Photos courtesy of Julia Zeigler

Colin and Ashby Rushing  
2016 Shrine Mont conveners

## From the Library

From *The Case for Books: Past, Present and Future*, by Robert Darnton:

“Even Bill Gates, chairman of Microsoft confessed in a recent speech that he prefers printed paper to computer screens for extensive reading:

‘Reading off the screen is still vastly inferior to reading off of paper. Even I, who have these expensive screens and fancy myself as a pioneer of this Web Lifestyle, when it comes to something over about four or five pages, I print it out and I like to have it to carry around with me and annotate. And it’s quite a hurdle for technology to achieve to match that level of usability.’

...In short, the old-fashioned...sheets of paper are... not about to disappear into cyberspace.”

Below are some reviews of books that are in the parish library:

1. *Is This All There Is to Life? Answers from Ecclesiastes*, by Ray C. Stedman - 270.7/STE

Stedman explains that Solomon wrote Ecclesiastes to answer that question. In Ecclesiastes, Solomon describes his journey searching for what will make his life happy. He tries riches, gourmet wine and food, sexual pleasures, etc. but none of these brings him happiness. He discovers that joy and happiness is a gift from God and that God has a wonderful plan for him even if bad things happen.

2. *The Shakers/Two Centuries of Spiritual Reflection*, edited by Robley E. - Whitson - 289.9/WHI

This book contains original writings by the leaders of the Shakers throughout their history. They believe that the second coming of Christ is very near, that God is both father and mother and that all creation and life is a gift from God. Mother Ann Lee helped found this religion; she was considered to have Christ’s spirit in her and was regarded as a female Jesus.

3. *Saint Peter, A Biography*, by Michael Grant - BIO/PET

Grant uses historical and archaeological facts plus myths to compose a life for Peter. Not much is known about Peter from real historical sources. Peter was the first person called by Jesus. Jesus renamed him; his real name was Simon. He became the leader of the earliest Christian church. He pulled together the depressed and dispersed apostles in order to continue Jesus’ church. He actually knew Jesus, unlike Paul. There is an excellent discussion in Chapter 1 about the problems of research using the Bible, since it was written long after Jesus’ life and was not written to be historically accurate.

4. *I Shall Not Pass This Way Again*, by Elbert Ransom, Jr. - BIO/RAN

Ransom was a civil rights activist who worked with Martin Luther King Jr.; a preacher who was ordained at the Alfred Street Baptist Church in Alexandria, and a musician. He worked for Vola Lawson when she was City Manager. He founded The Alexandria Student Forum as a place where young people could discuss racial issues face to face and he started R.E.A.C.H. (Racial Equality and Cultural Harmony). He is a local leader worth reading about. He was once rejected as a preacher by a black church, because his wife is white.

5. *Prose Works Other than Science and Health*, by Mary Baker Eddy - PB/E

Eddy is the discoverer and founder of the Christian Science branch of Christianity. Collected in this volume are many of her theological arguments and miscellaneous writings, her description of the science of mind-healing and her letters to The Mother Church in Boston, MA.

6. *Life of the Beloved, Spiritual Living in a Secular World*, by Henri J. M. Nouwen- 248.4/NOU

In 1992, Nouwen wrote this book to guide one of his Jewish friends into becoming a beloved child of God. Read it to find out if he was successful and what being beloved by God means.

Wendy Cummings

## Meet WEST END LAZARUS—Our Newest Local Outreach Ministry!

Today I met a father with a family of four facing a Dominion Power disconnect, a young woman with a young daughter and a baby due next month needing help to pay her rent so she wouldn't get evicted. Another new friend needed two prescriptions after an emergency room visit. These residents of Alexandria represent hundreds of our neighbors living in poverty who need help with a small or overwhelming financial emergency, financial counseling, food assistance to get through the month, or a number to call to find a better job that can lead to independence.



The West End Lazarus Ministry began serving clients in September of 2015 as the third site for emergency financial assistance to serve residents of Alexandria living in poverty. It is patterned on a program model developed first at Christ Episcopal Church and then expanded to St. Paul's. This new site is supported by Region IV churches, small grants, and ALIVE! to provide funding and volunteers to serve as counselors.

**We pray and we help.** WEL Ministry is open on Thursday afternoons at The Church of the Resurrection to receive clients who present a photo ID, proof of residence in the City of Alexandria; and a bill, lease, doctor's order/prescription, or ARHA referral letter. Lazarus counselors are trained to review financial documents, interview clients, make appropriate recommendations, and above all to share hope, understanding, a prayer, a listening ear, and calm support.

Our budgets are small and the need is great, and we direct clients to the other sites to get more small donations until the total bill can be paid. Any financial support is sent directly to the source requiring payment. During the first 10 months of WEL, the program helped 284 families with 338 bills, averaging \$204, for a total of almost \$69,000. Donations from Region IV churches, small grants and ALIVE! provided the funds. This next year, WEL expects to serve clients by paying on their behalf an average of over \$2,000 weekly, and a year's total of over \$100,000.

The clients range in age from 20-80 and 74% are women. They have lost a job or had work hours cut; they have an injury, disability or medical/mental health issues; their fixed income doesn't cover increased expenses; and/or they are refugees.

If you want to be sure your donations are making a real impact, look no further than the newest ministry that Grace Church Outreach Program supports. West End Lazarus Ministry received the Bishop's Award for Outreach in 2016! If you are interested in becoming a counselor at West End Lazarus on Thursday afternoons at Church of the Resurrection, please let me know – I can be reached at [lynn.rohrs@gracealex.org](mailto:lynn.rohrs@gracealex.org).

And if you are moved to donate locally to this special new ministry, you can make donations by check to Christ Church with West End Lazarus Ministry in the memo line. If you happen to live in Goodwin House (either location), the Goodwin House Foundation will match any pledge up to \$500! Several residents serve as counselors. Above all, keep these clients and counselors in your hearts and prayers. See you in church!

*Lynn Rohrs*

### Stewardship Moment

Grace Church, like public television, is completely dependent on your financial support. Won't you make a pledge of support for our programs and ministries?

*Bill Eckel  
Senior Warden*

Save the Date:



Saturday  
October 29<sup>th</sup>

*Women's Retreat Day*



*Registration will begin October 2<sup>nd</sup>  
Contact Mo. Steffensen if you'd like  
to help out!*

## October Birthdays

10/1	Maggie McQueen	10/17	Christy Sweet
10/1	Kate Lorentz	10/17	Nicholas Winkel
10/1	Josie Battle	10/18	Mimi Barnes
10/2	James Malm	10/18	Lynn Brautigam
10/2	Charissa Nelson	10/18	Merrin Winkel
10/2	Jack Spitzer	10/18	Crispin Enger
10/3	Ward Morris	10/19	James McCully Jr.
10/4	Jame Lockwood	10/19	Beth Yancey
10/4	Ruth Corlett	10/19	Erin Fleming
10/4	Anthony Berry	10/19	Finlay Baird
10/4	Margaret Carlson	10/20	Christian Henel
10/5	Bill Burch	10/20	Jim Stancil
10/5	Harley Hughes	10/20	Tricia Bamford
10/5	Sheng Davis	10/20	Christian Ashworth
10/6	Suzanne Cooper	10/21	Lesley Kalan
10/6	June Huber	10/22	Jay Legere
10/6	Anne Berry	10/22	Margaret Lukens
10/7	Walter Moore	10/22	Emily Montgomery
10/7	Wendy Murphy	10/23	Nathan Gannon
10/7	Anabelle Long	10/23	Jacqueline Klein
10/8	Barry Joyner	10/23	Wendy Cummings
10/8	Susan Merritt Nelson	10/23	Ava Lee
10/8	Charlie Iovino	10/23	Wesley Akins
10/8	Virginia Robinson	10/24	Remsen Baird
10/9	Alexandra Smith	10/25	Kim Frankena
10/10	Dena Battle	10/25	Walker Pheil
10/11	Everett Ruff	10/25	Michael Coe
10/12	Puddy Blunden	10/25	Paul Rugaber
10/13	Travis Thompson	10/26	Colin Rushing
10/14	Katherine Winstead	10/27	Paul Hanley
10/14	Sebastian Peterson	10/27	Bill Malone
10/15	Laura Laemmle-Weidenfeld	10/28	Sue Donelson
10/15	Charles Nelson Jr.	10/29	Christine Young
10/15	Lisa Medley	10/29	Willem Schultz
10/15	Christina Gabbert	10/30	Teresa Payne
10/16	Christine Jones	10/31	Barbara Blakistone
10/16	Michael Laemmle	10/31	Pedro Hernandez



### Parish Staff

Robert Malm.....Rector  
 ([rector@gracealex.org](mailto:rector@gracealex.org))  
 Leslie Steffensen ..... Assistant to the Rector  
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 Jenni Farris .....  
 Assistant for Parish Life and Family Ministries  
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 Richard Newman ..... Director of Music  
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 Patti Culbreth..... Head of School  
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 Amy Medrick..... Parish Administrator  
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 Beth Calaman ..... Financial Administrator  
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 Pedro Hernandez ..... Sexton  
 Jason Roberson ..... Seminarian  
 ([jroberson@vts.edu](mailto:jroberson@vts.edu))  
 William Campbell ..... Seminarian  
 ([wcampbell1@vts.edu](mailto:wcampbell1@vts.edu))

### Vestry

#### Class of 2016

Bill Eckel..... Senior Warden  
 Jeffrey Chiow ..... Junior Warden  
 Bill Malone..... Register  
 Lina Dobbs ..... Communications/La Gracia  
 Easter Thompson..... Worship

#### Class of 2017

John Boris..... Treasurer  
 Kelly Gable..... Youth  
 Jennifer Long..... School Board  
 Judy Willard..... Outreach  
 Lorna Worley... Evangelism, Member-at-Large

#### Class of 2018

Rich Kelly..... Fellowship  
 Yesica Lopez ..... Education  
 Chris Rugaber..... Stewardship  
 Jan Wolff..... School Board/Pastoral Care

#### Non-Vestry Coordinators

Anne Caputo ..... Pastoral Care  
 Tracy Enger ..... Outreach  
 Kristine Hesse..... Communications  
 Cindy MacIntyre..... Evangelism  
 Lucy Tschetter ..... TNT