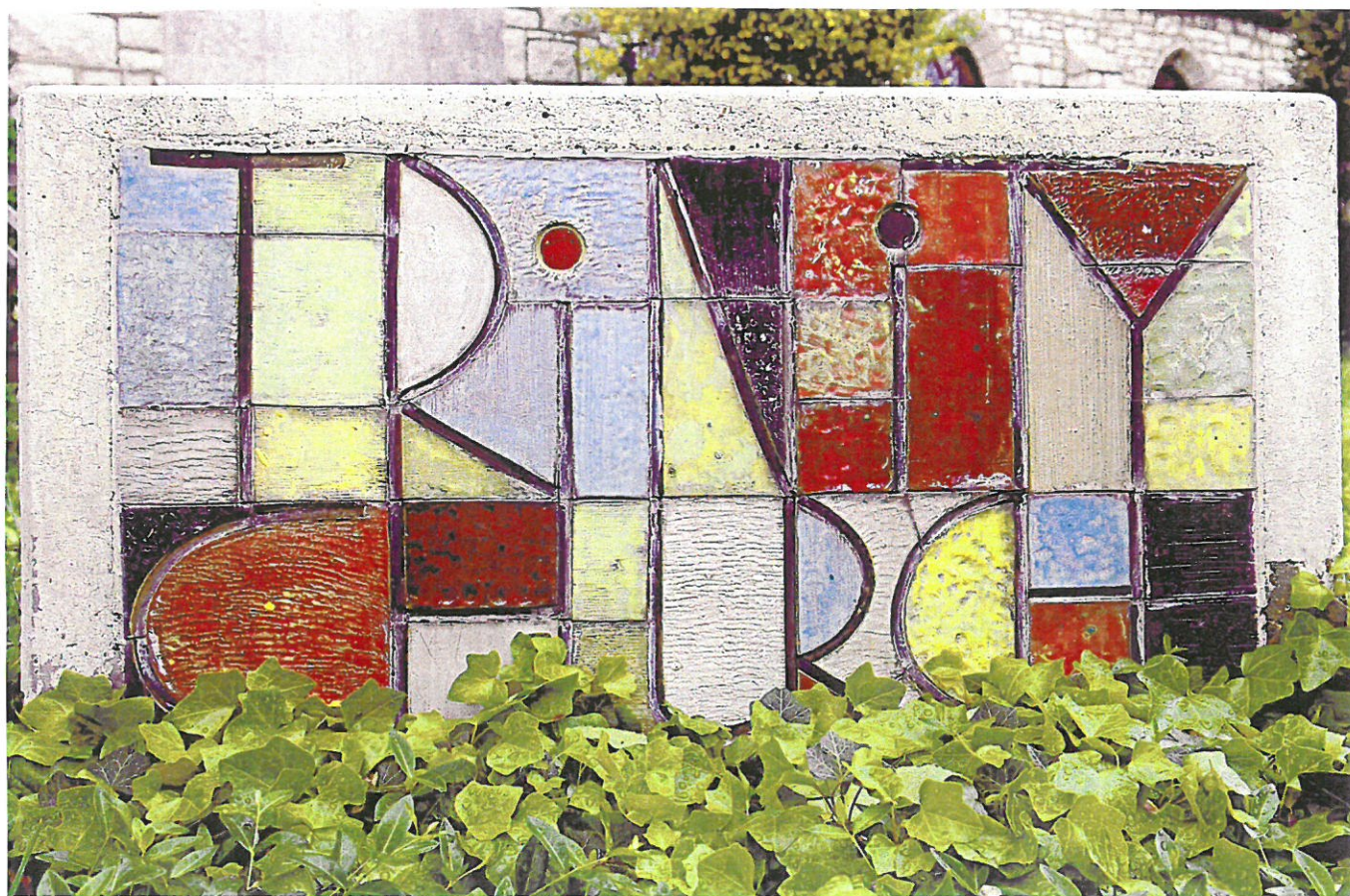


One in faith
Strong in love
Bold in mission

THE YEARS: 1975-2005

By Martha K. Baker and Etta Taylor



A Celebration of 150 Years of Ministry and Mission

Friday, February 11, 2005 - 5:30 p.m.

Historic Evensong from the 1789 Book of Common Prayer, marking the 150th anniversary of the first service at Trinity Church. Potluck to follow.

Sunday, March 6, 2005 - 10:30 a.m.

Historic Eucharist, using the 1892 Book of Common Prayer.

Sunday, April 17, 2005 – 5:30 p.m.

St. Cecilia Remembered – Evensong from the 1929 Book of Common Prayer with a musical setting composed for the occasion by Trinity's organist, Jeff Nall.

Trinity Sunday, May 22, 2005 — 10:30 a.m.

Festival Eucharist – Celebrant: The Rt. Rev. G.W. Smith, Bishop of Missouri and Preacher: the Rt. Rev. Barbara Harris, Assisting Bishop of Washington. Luncheon following at the Mahler Ballroom.

The Rt. Rev. G. Wayne Smith, Bishop
The Rev. Anne H. Kelsey, Rector

600 North Euclid, St. Louis Missouri 63108 314.361-4655
Email: trinity-cwe@sbcglobal.net Web: trinityepiscopal.net

A History of Trinity church, St. Louis 1975-2005

By Martha K. Baker and Etta Taylor

<u>Contents</u>	<u>Page</u>
Introduction	1
Chapter 1 Buildings and Grounds	3
Chapter 2 Worship	10
Chapter 3 Parish Guidance	18
Chapter 4 The Wider Church	27
Chapter 5 Sexuality and Spirituality	33
Chapter 6 Outreach	42
Chapter 7 Education	49
Chapter 8 Parish Life	54
End page - photos of the Rector and Vestry - 2005	
Inside front cover – listing of 150 th Anniversary events	
Inside back cover – listing of Trinity’s rectors	

Introduction

In her sermon on All Hallows' Eve in 1999, the Rev. Dr. Jennifer M. Phillips likened history to a coral reef "in which each generation adds to the foundation of those gone before." Trinity's priests -- from the Rev. E. Carter Hutchinson to the Rev. Anne H. Kelsey, from the railers to the comforters, from the pale to the colorful -- have told part of our history from the pulpit, but Trinity has never been just about vested clergy. Trinity's history is also told by the laity -- the laughers and singers and weepers -- who've washed the fair linens and served bread to the hungry and wine to the unwashed. We tell our history with each "Trinity Moment."

Our building tells another part of our history, as do the bells, the burnt cross encased in the brass one, and the colored windows, even the one lost from the east wall. Years can be tallied in new roofs to protect us from the rain, new boilers to warm us, and finally an air-conditioning system to cool us through St. Louis summers.

Four years ago, we volunteered to write about the era from 1975-2005. We spent hours in the laundry room, a mildewy archive and therefore unrecommended, to sort through musty bills, estimates, and memos and to organize smoky vestry minutes. We marveled at old pictures and registries. We hefted two-inch-thick files of correspondence from each year of the Chapman rectorate. We found no correspondence files post 1993; subsequent rectors saved their letters in their personal computers, so for good or ill, they are not available for defining or proving history.

Two brief histories of Trinity have been written: Elizabeth B. Platt covered the first 100 years from 1855-1955, and Charlotte V. Brown edited the next 20 years' story. We have added on to their histories with a fuller story because the past 30 years have marked major changes at the national, diocesan, and parish levels of the Episcopal Church. We have organized the history by themes rather than by years, and except for a few interviews, we took most information from printed material. We could not hit on all topics - this history is neither exhaustive nor definitive - but once we settled on a berth for a topic, we avoided repeating it in another chapter.

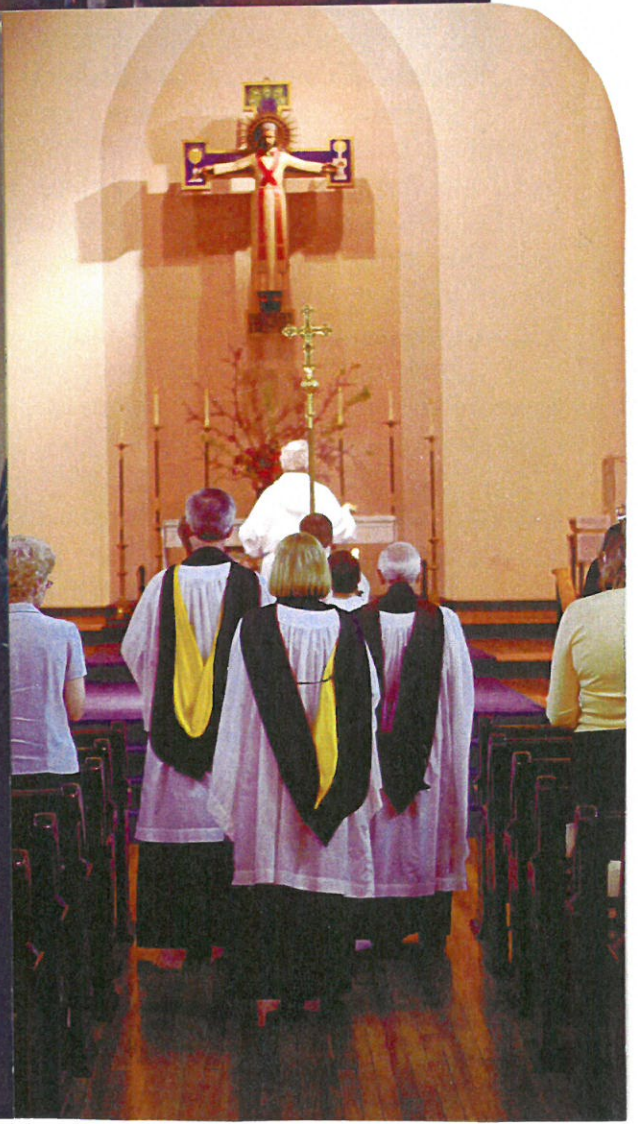
In an early draft, we referred to each priest as "the Rev. Soandso" to avoid using "Father Soandso" for men but the first names of women (at Trinity, we've never called female priests "Mother Soandso"). In addition, granting the clergy a title but referring to the laity by first names in second references gave this history a hierarchical tone that does not fit at Trinity. We simply haven't been terribly formal in the past 30 years, so we used first names on second reference for everyone.

We have written a history of the years that brought Trinity to 2005 and our 150th anniversary. Like the first two histories, this one puts on paper just a little of what fades in memory. We tried to name names abundantly. It's impossible to name everyone: for every name here, hundreds more define Trinity as the Body of Believers. As Jennifer preached on that Sunday in 1999, we suspect that "... in the great mosaic of names and faces that each of us could assemble and then lay side by side in an even larger array, the face of Christ would emerge." For them, for all, we are grateful.

We are thankful, especially, for the hard, patient work of Ellie Chapman, who brought her professional expertise as a copy editor and proofreader to bear on this document. Any mistakes that remain are ours alone.

St. Louis, Missouri
May 22, 2005

Martha K. Baker
and Etta Taylor



CHAPTER 1

BUILDING AND GROUNDS

BUILDING: INSIDE AND OUT

A church's history includes its leaking roofs, its sinking parking lots, and its crowded classrooms. Despite the truth of the cliché that a church is people, not building, it is the building that commands attention if it is to house the congregation. The last thing a seminarian studies is plumbing or roofing, but those trades demand a great deal of a priest's time.

Raising Roofs and Funds

Caring for the church building and grounds takes money.

In the past 30 years, Trinity has pursued many campaigns for capital funds, including the ones we whimsically named 90 by 90 (\$90,000 by 1990) and Raise the Roof; in 1999, we launched a capital campaign called This Old Church alongside the diocese's Making All Things New and met our obligations to both. A 1984 capital fund drive raised \$100,000; and, in the second year of the campaign, a report in April 1985 noted that the capital funds paid for a new roof over the nave and sanctuary, resurfacing parking lots, a new furnace and ceiling fans in South Parish Hall, replacing pew cushions, rebuilding the front door, and repairing the hallway to North Parish Hall, among other fixes.

Capital-fund drives are public campaigns; their private counterparts are parishioners' contributions. Rectors often drew up wish lists and prayed for angels to cover the costs of smaller projects, either desperately needed or simply longed for. Sometimes when those prayers were answered, the results included a small inscription in honor or memory of loved ones. An example is the plaque on the gumwood altar in the Chapel of the Incarnation noting Mary Ellen Anderson's 1986 donation toward its refurbishing in honor of her husband John's work on the Vestry.

Often, although the gifts are realized, the donors are forgotten. For example, who remembers that in 1985 Jeanie Frazee gave a cedar-lined vestment storage area in memory of her father, Howard Frazee? Who remembers that a new aumbry, which holds the reserved sacrament, was a gift from the children of Fredda and Clifford Turner, who attended the 7:30 service? Mary Henry, Vivian Raspberry, and Edward Turner donated money in 1985 for the bronze casting of the aumbry door to be designed and executed by Lawrence Marcell, who had created the Stations of the Cross in 1975. "The door signifies the host and the chalice and the Risen Christ in whose eternal victory the bread and the wine help us to participate," wrote the Rev. William Chapman. A tabernacle, given in 1928 as a memorial to an infant who died that year, had been in the aumbry niche since 1972. When the altar was renovated to stand free from the east wall, the tabernacle was moved to the sacristy to hold holy oils.

North Parish Hall

During 1975, Trinity's 120th year, the sanctuary was polished up for the celebration, but there was no money, or even room, to improve space for the church school. The situation was pretty abysmal: The only schoolroom on site was in the basement, next to the boiler room. On

one Sunday, just minutes after Barbara Uhlemann had led her pre-schoolers out of the “snake pit,” an explosion there sent the Rev. John Mason upstairs with singed eyebrows. Trinity held other classes at the old Hoppe Funeral Home and in a building to the north of the church called 622 or, more commonly, “Todd Hall” after Jesse Todd, a parishioner who was actively in charge of several neighborhood programs offered in this space. Another parishioner owned 622 and rented to Trinity for a small sum.

The Vestry conducted a planning survey with the primary concern to improve space for the church school of about 90 pupils. Of several plans offered to the Vestry, parishioners Andrew Piaskosky and Davis van Bakergem’s called for a two-story addition designed to wrap around South Parish Hall, which had been built in 1954 for Trinity’s 100th Anniversary. The architects’ estimated cost exceeded our pitiful budget.

The agreed-on plan was to build a new parish hall and a parking lot on land immediately north of the church. Trinity had sold the land to General Van and Storage Co. in 1952. That parcel of land had been the site of a parish house built by the Church of the Redeemer in 1903. The church held services in this house until it merged with St. James Memorial Church. St. James’ church building in north St. Louis was taken down and rebuilt – stone by stone -- at the corner of Euclid and Washington avenues in 1910. In 1935 Trinity merged with Church of the Redeemer and moved from 4005 Washington Ave. to 600 N. Euclid Ave., where it now stands. Trinity’s rectors lived in the old parish house until 1953 when it was razed (superstitious parishioners advanced the idea that ghosts from the house’s basement cause our current parking lot to sink from time to time).

In 1977, Senior Warden Perry Bascom negotiated hard to buy back the land from General Van. Owning adequate land adjacent to the church and receiving monetary gifts designated for educational purposes and cash from the Diocesan Venture in Mission meant that we could build an addition. We broke ground in August 1980 and completed North Parish Hall, designed by Henderson-Gantz, the next spring. This addition provided room for a main church office, plus other spaces for staff, Sunday school classrooms, a youth room, a nursery, a library, and restrooms.

The Chapel of the Incarnation and the Narthex

Six years later, construction began to restore the narthex (vestibule) and to create a chapel and a music office with library. These projects were made possible by gifts from John Works (in memory of his mother and father, Sarah and John Works) and from George and Beverly Tucker (in thanksgiving). Despite many parishioners’ concern to create a good place for the gumwood altar designed by the firm of Eames and Walsh, Bill had fought the concept of a chapel for five years: the expense had seemed great, he wrote in the Trinity Times, when “food for the hungry was such a priority.” He changed his mind because of “a steady desire to pray, work, give, and grow” with the daily Eucharists, which were well attended. Bill named it the Chapel of the Incarnation because it “signifies the many continuing acts of love incarnate in the life of this parish church; also, although not a Lady Chapel, the name embodies and contemplates the person of Mary, his Holy Mother.” The Rt. Rev. William A. Jones Jr. dedicated the chapel February 15, 1987.

Also in 1987, Bill Schock provided funds for the William and Lida Schock Library as a memorial to his parents; it was located in North Parish Hall in the room that served doubly as an office. A toddlers’ room, in the southeast corner of the North Parish Hall addition, was completed by Christmas 1987 under a committee of Karen Guze, Jan Parker, and Karen Crosslin.

That year, also, on St. Cecilia's Feast Day, November 22, the 30th St. Cecelia Festival celebrated the completion of the chapel and the music office with a window installed in the office. The colored-glass window was given in honor of the patron saint of musicians and of choirmistresses Mary Gallatin and Helen Hendry. Lea Koesterer designed the window to include the familiar adaptation of a woodcut of St. Cecilia and the legend "Qui Bene Cantat Orat Bis" ("Who sings well prays twice"); choristers sing in the lower panel, and a dove of the Spirit hovers above.

Today, in addition to several historic tablets, the narthex displays an oil painting by Douglas Blanchard, who presented his painting to Trinity in 1989 to honor the memory of the Rev. Charles Bewick. A ceramic altarpiece commissioned from and executed by artist Patricia Degener, a parishioner, in 2001 now embellishes the chapel as does the crucifix carved in 2000 by the Rev. Roy Ledbetter, then a parishioner and now pastor of St. Phillip's Lutheran Church.

Moving Spaces

Spaces shift as needs change in a "plant" like Trinity's. For example, what is now the library used to be the rector's study. As Bill's office, the study often doubled as a meeting space, which meant the risk of breeches of confidentiality during private meetings or if papers were left on the desk. Because of this and to establish a place for herself when she came in 1995, Jennifer selected as her office the room in the southeast corner of North Parish Hall. Moving the priest's study also kept the rector's office along the same corridor as her or his secretary's office (Bill Chapman's "intercom" consisted of opening a north window of his office and just halloo-ing across the hall to Bill Ader).

The former rector's study became the library, where Jane Edwards and Etta Taylor spent hours (into years) organizing and categorizing the contents. More bookcases were installed along with the comfortable sofa, chairs, and a table that Susan had added when it was her study; the Oriental rug had been a gift from Bob and Anne Stupp in the late Nineties "to the Glory of God and in appreciation of the ministry of William D. Chapman." The number of books has swelled considerably over the years, many recent gifts from generous Larry Sather. The books' subjects range from conservative catechism texts to books by liberal Bishop John Shelby Spong and from ancient St. Augustine to modern Kathleen Norris. Parishioners can also check out music on compact discs and magazines such as *The Living Church* and *The Christian Century*.

We refurbished the upstairs nursery in 1994 with money left over from funds raised for the Rev. Susan Nanny's going-away party. In 2004, a team painted the walls sky blue, and Jeffrey Wunrow sewed kites and mounted them in that sky.

Smoke-free and Air-conditioned

The Vestry considered a no-smoking policy for part of the church in 1993, but not until 2002 did the whole church become smoke-free. An alcohol policy was adopted by the Vestry on November 26, 1990, prompted by concerns of parishioners. The policy restricted alcohol to mealtimes and its purchase to funds other than the church's. Non-alcoholic beverages were to be available, and the use of alcohol by non-parish groups comes at the rector's discretion. The food pantry corridor -- not the parish halls -- became the standard site for selling and pouring.

The sanctuary was air-conditioned in 1989. As part of a \$100,000 capital-improvement plan that year, Trinity's kitchen was renovated for \$32,000 to bring it up to the code of the St. Louis City Department of Health and to provide for commercial demands from the Trinity Food

Ministry and the Meals-on-Wheels program. It was re-renovated in 2004, again to bring it up to code. Also in the late Eighties, appropriate lighting was focused on the painting, "Light of the World," hanging over the pass-through between the kitchen and South Parish Hall. The work, a modernized version of the loaves and fishes story, was painted and donated to the church by parishioner Emily Ann Cramer (1913-1999), an artist and modern dancer, whose husband, Ian, served as advisor to the trustees of the endowment for a long time.



During the summer of 2002, the floor of the nave underwent much-needed refinishing. For a summer month, we met on folding chairs in North Parish Hall, and on one of those Sundays, as part of the service, Anne shepherded the congregation into the empty nave to suggest that we consider whether to replace the pews with individual chairs that would allow flexible seating arrangements, such as on the floor of Christ Church Cathedral. After consulting with designers, manufacturers, and the parish, the "chair" committee decided to keep the old but sturdy oak pews. However, we replaced the rose-colored carpeting with a soft blue in the chancel and in the choir loft, which had recently been rebuilt in tiers for better contact with the choir director. A new "retaining" wall to help keep choir members inside the choir "loft." The divider was fashioned from doors removed from bookcases under the library windows and refinished by Kate Worland.

The Child-friendly Crèche

In 1995, Jennifer requested a "child-friendly" crèche to replace the old plaster one that did not invite touch. In response, Kate Worland, using materials offered from fabric artist Marjorie Hoeltzel, created dolls, but not just any dolls: with the help and animation of the faces

embroidered by Gil Fisher, the dolls resemble Trinitarians. The bearded shepherd looks like Jim Pfaff (later, Jim added an earring from Ron Ciolli, who died in 1994), and the Titian-haired shepherdess suggests Trinity redheads such as Joyce Daughaday and Kate Haggans. The grandmotherly angel, her wings an iridescent blue, pays homage to Emma Johnson. Added later was a contingent of Wise Ones with the queen in emerald green resembling Marjorie.



Junior Wardens

Trinity has been blessed with Junior Wardens who cared for “this old church” with energy and expertise. Architect Michael Haggans brought his professional skills to the role.

Thomas Kirk Sr. refinished and repaired windows on the north side of the church in the 1979 “Adopt an Orphan Window” program; Tom has fixed many a broken place at Trinity for more than two decades.

Parish “work days,” which had occurred quarterly in the past, became monthly under Junior Warden Kate Worland’s watch in 2004. She enthusiastically led the volunteers who helped repair the grounds and building to prepare for Trinity’s 150th anniversary. We gave North Parish Hall a thorough going-over, starting with the removal of the old, accordion-folding room dividers and their tracks. Vander Corliss and his son Nelson built a recycling bin, and another team built storage cabinets to house supplies for the Food Ministry and for parish archives. Crews cleaned the galley kitchen and serving areas and made them more efficient. Other teams cleaned out the mildewy basement as storage space became available elsewhere. In addition, we “showered” the south kitchen with gifts of linens and equipment after giving it a thorough cleaning to scrub off years of grease from cooking for parish dinners and Sunday breakfasts and hot lunches.

Many Junior Wardens continued their care and concern for the building even if they weren’t wearing the warden’s official hardhat. John “Jerry” Martin might as well have been “Mr. Building and Grounds.” Jerry rarely sat in the pews during a service; he stood in the corner

beside the organ checking to be sure all systems -- lights, heat, and even the organ -- were working. In his Junior Warden's annual report in 1984, he listed accomplishments that improved Trinity's building and grounds. These included the new parking lot complete with stone pillars and a wrought-iron fence and gate, the refurbished front door, a new furnace in South Parish Hall, refinished wood floors in the Rector's study, adjacent hallways and steps, new pew cushions and communion-rail kneelers. He designed and painted the arches on the wall behind the altar and oversaw the renovation of the sanctuary. Whenever incense embers burned holes in the chancel carpet, Jerry mended it with professional expertise.

For many years, Junior Wardens worked closely with Lucy Hale, Trinity's Building Manager from the day in the Eighties when the Vestry "fired" Bill Chapman (his word) until 2003 when the position was eliminated.

OUTSIDE

The Greening of the Churchyard

Through much of the early Seventies, the southwest yard served as a "cut through" for Trinity's neighbors. Bill and Mary Webber donated dirt dug out for their swimming pool to build up the yard and added a wall of railroad ties. They also planted pyracantha along the edge. According to Jeffrey van Sant in a 1997 interview, "This cut down your through-traffic, pyracantha being spiny." Landscape architect Harriet Bakewell, with Wayne Huber, worked on a plan for that yard that was never realized.

Over the years, the north border of the church filled with orange daylilies. The east parking lot was purchased in 1988 from Jim Dwyer, owner of the Pierce Arrow Building across Euclid, on condition his tenants and their customers can park there; the beds that border it are filled with floral offerings from parishioners, especially Peg Pedersen and Elizabeth and Gilbert Merritt. In December 1990, the Merritts donated a dawn redwood, planted on the east side of the building, "in thanksgiving for the presence in the parish of Win and Margaret Reed," who moved to North Carolina (among other gifts, Win started the repair or replacement of the pew racks before he left).

Other plants -- such as the 10-foot asters and Macleaya poppies and the shorter irises and daisies -- come via James Pfaff's industrious harvesting, as have many of the accent stones. Jim has lovingly managed the general care of all Trinity's perennial borders for more than a decade. He is helped on "work days" by parishioners and during the year by the Lay Weeders (named, perhaps, in the tradition of the Sowing Guild from 1987).

Memorials for the lives of Harriet Bakewell, Jane Parks-Clifford, John Rief, and Jane Stupp provided plantings for the south yard in 1990: a river birch, a Norwegian spruce, and an American holly (the short-lived birch was gone by 2005). According to plans designed by Gina Hilberry of Helix Designer Group, cotoneaster and ivy cascade over the south retaining wall, a stone wall that replaced the Webbers' railroad ties.

All Saints' Memorial Garden

The south side was changed forever when the All Saints' Memorial Garden was dedicated on June 28, 1998, with the burial of the ashes of Robert Niekamp (1901-1995), Larry Snyder (1957-1997), Janet Taveras (1929-1996), and Ray Churchtown (1939-1993). The idea of a columbarium or memorial garden had been considered for a number of years, as noted in

Vestry minutes, but the discussion that came to fruition followed a suggestion by Vestrywoman Virginia Perkins Benson in 1996. Jennifer convened a committee, originally comprising Virginia, Martha Baker, Gil Fisher, and Rip Van Winkle. In August 1996, architect Thomas A. Rogers, a member of Christ Church Cathedral, designed a simple garden, which included a “green wall” to gently segregate the space from street traffic. The labyrinth incised into the lid of the fountain is a female symbol that tips the scales weighted by all the male symbols around a church. He suggested we plant thyme between the flagstones so its sweet aroma would waft as mourners walked to committal ceremonies.

The design called for moving or removing the triangular concrete sign created by William Severson in the Seventies, but because the sign proved too large and potentially too fragile, the boxwoods were planted to embrace it. The landscape architect cemented the simple wooden furniture into the ground to prevent theft -- still, the tabletop was broken off in 2004 and the table legs subsequently removed.

None of the garden – not the marble plaque, furniture, or fountain – would have been possible without Janet Niekamp (1901-2004), who bore most of the cost to assure a place to bury her husband Bob. Janet’s ashes are buried there, too. Her name is inscribed with nine other founders on a marble slab on the bell tower. The memorial garden, which revived a wasted swath of green weeds, serves the needs of parishioners not only for burying ashes (about a dozen by 2005) but also for meditating and picnicking.



CHAPTER 2

WORSHIP

Trinity's liturgy ("the work of the people") has always been attended to lovingly. On surveys, respondents often state that liturgy is one of the strongest reasons for attending Trinity. We offer a solemn, that is, sung, Eucharist. We cross ourselves, we genuflect, we ring the Sanctus bell, and we burn incense. Some years, for example in the late Eighties, we have offered daily Eucharists; today, weekday Eucharists are celebrated Wednesday evening and Thursday morning. Because of the parish's emphases on liturgy and the Eucharist, some considered holding a seat on the Worship and Music, or Liturgy, Committee to be a power position.

For Advent 1985, Harry Weber, a minister of ceremonies, announced a change back to Rite I -- a change he explained in the Trinity Times that prevents "us from thinking that the way we're used to doing it is the only way. Human beings make liturgies, grow satisfied with them, and end up believing that God was the author." When Harry stepped down as Senior Master of Ceremonies on Palm Sunday 1989, his Annual Report on liturgy included this exhortation: "Trinity Parish has a responsibility to itself and to the Diocese to continue living the 'high church' way."

That we celebrate seriously does not mean we cannot smile when mishaps (a.k.a., "Trinity moments") occur -- the host dropped, for example, or a hole burned in the chancel rug by a rogue ember. We smile, too, at one of our mottos, "Smells, Bells, and Sneakers," which reflects a happy marriage of the formal and the informal.

LITURGY

The Book of Common Prayer

Since 1975, Trinity has been adjusting to major changes in liturgy in the Episcopal Church USA. Leading the changes, *The Book of Common Prayer* (BCP) was updated from 1928 to 1979. Episcopalians were among the first Anglicans to revise their prayer book. The Standing Liturgical Commission based the revision on late 20th-century scholarship about the early church, which renewed a goal to live as Christ in the world. Baptisms became public celebrations because baptism -- not communion or ordination -- returned as the gate-keeping sacrament, the symbol of the ministry of all God's people. Weekly Eucharists replaced the practice of having mass monthly with Morning Prayer the other three or four Sundays. The clergy was given less to do and the laity, more: Passing the Peace, reading the Hebrew Scripture, and leading the Prayers of the People. To explain the changes, Trinity often held forums where we learned, for example, that a revision of the BCP began as soon as the presses were rolling on the 1979 edition and that some of the choices (for example, between Rites I and II or between standing and kneeling) offered in the 1979 book were compromises because Rite I and kneeling will be eliminated from the next BCP.

In 1987, Rite II became the norm at the 10:30 service. As the Rev. William Chapman wrote in the bulletin for Sept. 6, "In this way, we'll be allowing for the 'new' to get its hooks into our minds, souls, and bodies, as Rite I and the 1928 Book of Common Prayer had done in its generation." In 1988, the solemn high liturgy became the norm for all Sundays' second service. Twenty years later, some people still pine to hear the prayers they memorized as children; others

are still adjusting to choices between Rites I and II, Rite I being traditional at the early service and II having become so at the later one.

A dissonance that occurred early in the Rev. Jennifer Phillips' tenure was that she felt, in good priestly conscience, she could not preside at Rite I, specifically that she could not recite the Prayer of Humble Access. She effected a compromise by inviting the Rev. William Baker to preside once a month from Rite I; that liturgy returned to nearly weekly celebration at the 8 a.m. service when the Rev. Anne Kelsey became rector in 2001.

Each priest brings her or his preferences for the order of the service. For example, Bill, Jennifer, and Anne chose different places for Announcements. Throughout the Eighties and Nineties, lay readers chose which version of the Prayers of the People from the BCP to chant or say; into the prayers, they juggled specific names from the lists in service bulletins. In January 2002, Anne began to write the Intercessions to be read by a parishioner from a red binder at each service. In 2003, the Psalms were taken from the New Zealand Prayer Book, chosen for its gender-neutral language. Out of concern for newcomers, Anne had us say, not sing, the Lord's Prayer. In September 2004, we switched from the Episcopal Lectionary to the Revised Common Lectionary for the Propers because it provides more stories from the Hebrew Scriptures.

The Healing Ministry

The Sacrament of Healing had been a part of the Thursday noon service for about 15 years when in 1989 Bill, his deacons, and sub-deacons began to offer the laying-on-of-hands once a month on Sundays at 10:30. As he wrote in the May 1989 Trinity Times, "For me, having been enriched by this ministry among a few each Thursday noon, I am grateful that more of us may share as recipients or as witnesses to this special mode of Grace."

As clergy moved from one person to the next at the altar rail, laity laid hands on one another's backs in circles of healing: black elders embraced white youths, leather-loving gays touched the backs of tiny old teachers, who rested a hand on a priest's sleeve. Meanwhile, parishioners sang from *The Hymnal* or Taizé hymnody. About 1995, Jennifer instructed volunteers to share the healing ministry. Members of the first class included Mary Russell, Mary Seager, Martha Baker, and Barbara Bradshaw; later, Jan Dunlap, Charlie Watts, and Mary Ellen Anderson joined the ministry. In teams, healing ministers offered the sacrament by stations around the church on first Sundays of the month.

In 2002, the sacrament was moved to the Chapel of the Incarnation, where lay ministers offer healing every Sunday simultaneous with communion. Anne also added the occasional service dedicated to healing.

Inclusive Language

One of the greatest pressures to change liturgy came from the National Church on the outside and from Trinitarians, especially the women, on the inside: include women in the language of worship. Just as the church modernized from saying "thee" and "thou," it also had to expand from referring to God as a He and a King. Over the years, these liturgies have been called "expanded," "inclusive," and "extended"; these labels covered not just gender but also class and cultures.

On Dec. 6, 1987, the Rev. Canon Barbara Mitchell, a Canon at Christ Church and a member of the National Inclusive Language Commission of the Episcopal Church, addressed a Noon Forum on "the emotional and spiritual effects of the language of God's image as 'creator'

or ‘nurturer.’ In 1989, when the national church needed parishes to experiment with “expansive” language, Trinity was chosen as one of three parishes in the diocese as a test site for praying from the Supplemental Liturgical Texts.

In announcing forums to respond to the use of the new liturgy that Advent, the Rev. Susan Nanny wrote, “Bill [Chapman] and I realize that the subject of ‘Inclusive Language’ evokes a lot of passion and energy from people, both positive and negative.” The forums, she said, were a chance “to have some input into the course the National Episcopal Church is taking in regards to these proposed liturgies.” In March 1990, the Vestry endorsed the Worship and Music Committee’s recommendation to include occasional use of the texts, “when appropriate.” At the June 1990 Vestry meeting, John Clifford (then Parks-Clifford) reported that a survey of Trinity’s reactions proved a microcosm of the National Church’s response, that is, we were glad we tried but were concerned with poetic flow of the prayers’ words.

In 1992, the Women’s Spirituality Group petitioned the Worship and Music Committee to renew efforts for inclusive language. In January 1993, after the Advent Propers had been edited for gender and class, each member of the Women’s Spirituality Group responded. Betty Weber wrote: “Hearing the inclusion of ‘Mother’ in reference to God during prayers, hearing feminine pronouns and gender-neutral words took my breath away and brought tears to my eyes.” Over the past decade or so, the use of inclusive language has waxed and waned, often depending on clerical leadership. On any Sunday morning, the voice of the *laos* (the laity) can still be heard in the Nicene Creed, substituting “she” for the Holy Spirit and repeating that the Christ was made “human” or “one of us.”

MUSIC

Singing

The new liturgies had given rise to a new musical setting of the mass by choir director Helen Hendry in 1971. “Father (Richard) Tombaugh came to me and said, ‘There’s only one way people are going to accept the language of the trial liturgies, and that’s if they sing them,’” said Helen in a 2005 interview. “It was a great gift he extended to the congregation.” The Hendry setting alternates in liturgical seasons with others, including those by Franz Schubert and David Hurd, in the hymnbook.

The 1940 *Hymnal* was revised in 1982. Its publication meant the loss of some favorite hymn tunes in order to offer more modern songs and more songs, such as the Negro spiritual, from different traditions. By 1986, 200 copies of *The Hymnal 1982* filled the pew racks, 50 of them a 1984 gift from Norma Works in memory of her mother, Hazel Hazley. In 2003, we added copies of *Lift Every Voice and Sing II* to the pew racks to make African-American hymns readily available. Mary Seager led the fund-raising efforts. On February 14, 2004, Trinity was the best-represented parish at a diocesan workshop at Christ Church Cathedral led by LEVAS’ editor, H. Clarence Boyer.

Trinitarians love to sing -- whether in the pews or in the choir. We’re especially fond of “St. Patrick’s Breastplate” (“I bind unto myself today the strong Name of the Trinity”) and the Johnson brothers’ “Life Every Voice and Sing,” the Black “national anthem.”

All ages love to sing: Hazel Summers Kirk remembers singing “’Tis a Gift To Be Simple” in a St. Cecilia concert when she was eight years old. In 1978 and again in 1984, Hazel directed children’s choirs, which included her trio of daughters, Mary Alice, Ellie, and Laura. The children’s choirs wore

robes found packed away in the basement. Ellie Chapman occasionally accompanied on piano or Hazel accompanied on Autoharp as the children sang from the chancel steps.

Trinity's adult choir has always been unpaid and unvested. Some years, few singers volunteered; other years, especially in the 2000s, chairs had to be added to accommodate the number of singers. Nearly every Sunday, the choir traditionally sings an anthem as its offering. Through the Nineties, a choir member served as cantor to lead the Psalms; in the 2000s, the congregation sings the Psalms in unison.

Helen began as choir director in 1969 and became the organist in 1970; she took an organist's job at another church in 1992 but returned to sing in the choir after retiring in 2003. David Porkola was choir director and organist from 1992 to 1999, and Erik Cardwell in 2000. Interim organists were Sylvia Randolph and John Powel Walsh, and parishioners Kate Haggans and Gilbert Fisher volunteered during gaps. In 2002, cellist James Nacy was hired as the choir director with Kurt Larson as organist. Kurt latter resigned in 2003. In December 2003, Jeffrey Nall became organist and pianist.

The Keyboards: Organ, Harpsichord, and Piano

Trinity's organists continue to drive the 1902 tracker-action instrument installed in 1972 - and often repaired. According to articles written for Annual Reports by former parishioner John "Jerry" Martin, our George Kilgen tracker (mechanical action) organ was built in St. Louis in 1905 for the Evangelical and Reformed Church at O'Fallon, Ill. It was purchased with funds generated by the St. Cecilia Society in 1971. According to Jerry, "The chamber was very crowded, and there was only one pedal stop, but it was a considerable improvement over the existing organ." Its 10 ranks of pipes were expanded to 18 ("a rank being the number of pipes required to make one stop," explained Jerry). The organ corner was expanded to enhance the quality of the organ's sound as well as to allow access for servicing.

This organ has often been fixed, coaxed, and sworn at by organists as well as by vigilant repairmen, including Jerry, Jack Foshage, and Ray Churchtown. Discussions on replacing the organ began in 2003. According to vestryman Jeff Wunrow in the Jan/Feb 2005 issue of the Trinity Times, "Despite the Herculean efforts of organist Jeff Nall, it is clear that we need a permanent solution of repair or replacement sooner rather than later."

The harpsichord, an English bentside spinet commissioned from Peter Tkach, is made of Missouri poplar veneered in Honduran rosewood and is modeled on a Thomas Hitchcock model made in London about 1710. As chairwoman of the board of St. Cecilia Society, Jane Parks-Clifford (1938-1988) raised nearly half the \$3,500 to commission the harpsichord before she died; the board strove to making her wish come true the year after. The Trinity harpsichord, dedicated to Mary Gallatin (1928-1989), one of the founders of the Society and a choirmistress in the Sixties, was played for the first time at the St. Cecilia festival concert in 1989 by St. Louis pianist Mary Mottl.

In 1995, St. Cecilia Society funds purchased a new Yamaha studio upright piano. Each parish hall has a spinet for rehearsals. Other occasional instrumentalists have included Bill Webber on trumpet, Hazel Kirk on flute, Roy Ledbetter and his brass choir, and Marianne Russell Marti on bagpipes.

SETTING THE SCENE

Setting the scene for each service requires the support and commitment of many people and many hours, and if the language harks of the theater, it is because the church cradled that art. A church service usually focuses on the bread and wine at the altar, but the details relate as much



to a priest's personal preferences as they do to scholarship or availability of personnel. For example, Bill probably would have been uncomfortable with silence during mass, Jennifer inserted five minutes of silence before the sermon in the 10:30 service, and Anne sets aside a minute of silence after the sermon. Jennifer "uncluttered" the altar, replacing several cruets with one pitcher, for example, so that, in her words, the bread and wine on the corporal "are the main focus of vision and action"; Anne brought back the burse and veil and asked for bread large enough to be seen from the back of the church at the fraction.

Bread and Roses

When Marjorie Hoeltzel passed the floral baton to James Pfaff in 1983, she promised readers of the Trinity Times, "We'll be in for a treat each Sunday." And it is so. No mangy half-dozen chrysanthemums with a spray of baby's breath for Jim. He marries "trash trees" with daylilies, irises with redbud branches, and roses with golf clubs (for the Daughadays' anniversary bouquets). Each arrangement fills the space, whether six-foot-tall cascades of dried leaves in the chancel or a marigold in a tea cup in the sacristy.

The chief bread baker for the past decade has been Etta Taylor, who shared baking duties for a few years with Betsy Clark. Betsy Gardner machine-embroidered two fair linens in the mid-Nineties. Sacristan Martha Baker hand-embroidered two fair linens; she also embroidered corporals and covers for the credence and offertory tables (Etta hemmed and mitred the corners for those table cloths and the cere cloths beneath them). For years, Etta embroidered the shell symbol on lavabo towels given to the newly baptized. Jeff Wunrow completed the latest set of paraments for the pulpit and the lectern in 2004; he sewed strips of fabrics of varying textures in colors appropriate to liturgical seasons.

Two recent changes in color have occurred. In February 1989, the color for Lent shifted from purple to passion red with covers being added on Palm Sunday, and in 1992, the color for Advent shifted from penitential purple to Mary blue. Cloths for covering crucifixes and the Christus Rex during Lent shifted from cotton to chiffon in 2002 when purple draped the Christus Rex on Ash Wednesday, to be replaced by red on Palm Sunday and black on Maundy Thursday. On Maundy Thursday, Anne, wearing a black cassock, climbs the tall ladder to strip the red cloth from the Christus Rex to replace it with a swath of black.

Sacristans

Each Saturday, a team of Sacristans works to set the scene for Sunday's service; they are also on hand for special ceremonies. In the late Eighties, the name of the "altar guild" changed to "sacristans," but the domestic duties remained the same: they dust, polish, iron, and set the tables. They are especially busy during Holy Week when the Triduum, Great Vigil, and Easter require a different service nearly every day with distinct properties, vestments, "stage" directions, and needs. Periodic gatherings of sacristans are held to teach nomenclature ("burse," "aumbry," "credence table") and to exchange hints (melt wax off votive candles in the microwave).

Goldie Watlington (1917-1988), a member of Trinity from 1951 until her death, served as head of the Altar Guild for 10 years, followed by Etta Taylor for nearly as long. Ron Tompkins has been Head Sacristan since 2001.

Men were invited to participate as members of the Altar Guild in 1985. The rules changed in June, but by December, a Guild member, Mary Costantin, specifically invited six

men to join, citing Trinity's female priests, deacons, lectors, and acolytes unbalanced by men to prepare the table: "Please, gentlemen, in the coming New Year, spare Trinity a sanctuary that is dusty, unlit, tarnished, waxy, and short of clean linen because none of you has stepped forward to fill those six honorable places. You've come a long way, gents. Come a little further."

Vestments

For years, an old, golden "fiddleback" chasuble hung in Trinity's closet, and in a box lay a dozen maniples, symbols of another day and time of vesting the clergy. More symbolic today are vestments of fabric lightweight enough to withstand the heat of the chancel in the summer. Vestments have included a set made by the Rev. Richard Tombaugh's mother with variegated-red wool strips woven by his sister-in-law. Fabric artist and parishioner Marjorie Hoeltzel's first vestment was a reversible chasuble: on one side, the Star of Bethlehem shines golden on a field of purple, and on the other, the red flames of Pentecost lick the edges. Whenever a priest raised his or her arms in the *orans* position, the underside was a reminder of the other half the church year. Adrienne Anderson purchased the work of art as a gift to the parish.

Marjorie designed and produced the blue vestment set for Advent and the purple Marimekko set for Lent. Steven Gamble donated funds for green fabric in memory of his father in 1990; and *in memoriam* for her mother, Marjorie sewed the set of green vestments, which she designed with a Celtic cross to honor Bill's Irish roots. Marjorie altered chasubles and copes to fit Anne's frame, smaller than Bill's or Jennifer's.

In 1997, an anonymous donor provided money for a set of red, gold, and white vestments; the white set includes a matching pall for a child's casket. These sets were designed by members of the parish following designs by artist Sr. M. Hiltrudis and sewn by her order, the Sisters of the Most Precious Blood in O'Fallon, Mo. The red and gold sets were made with a chasuble, dalmatic, and two tunicles to allow for a full complement of altar personnel for holy days. The sisters also sewed the chasuble of African Kente cloth given to Susan when she left Trinity. On her installation in 2002, Anne received a gift from Anna Mason of a yellow and green "summery" chasuble, designed by Marjorie.

Acolytes

Because our liturgies can be complicated, Ministers of Ceremonies, or MCs, serve as mother hens to explain and to guide and corral. "MC" changed from "Master" to "Minister" of Ceremonies as more women achieved that post, girls and women having been brought into the ranks of acolytes in the late Seventies without incident. Scores of acolytes have been trained and herded by senior MCs like Harry, Jeanie Frazee, and Susan Adams. Jennifer often trained young acolytes, like Margaret van Bakergem, at the more intimate, less intimidating Wednesday evening Eucharists. She allowed pre-teen children (like Johnetta Nelson) who expressed a desire to serve at the altar to become boat bearers, that is, to carry the incense, walking under the arm of the thurifer.

The old and the young, men and women serve together as do the very tall (Michael Sampson) with the very short (Lisa Carpenter). At times there were so few volunteers that some acolytes, such as thurifers Roberta Fielder and Joel Lewis, appeared to serve at every mass. At other times, the chancel was home to whole families: Jenny, Ellen, and Carrie Weber; Mary Alice, Ellie, and Laura Kirk; Jan Parker with her children, Emily and Alex Gerteis.

Lay leaders and Ushers

Trinity has always had an abundance of what are now called “worship leaders” (previously “lay readers”) and Eucharistic Ministers (previously “chalice administrators”). For example, in the mid-Eighties, Bishop William Jones asked parishes to pick only four lay readers in the mid-Eighties -- Trinity had 16. More recently, in accordance with the provisions of the Constitution and Canons of the church, the Bishop issues one-year licenses to laity who serve in these capacities. Trinity had 33 in 2005.

In writing advice for ushers in 1982, Val Sinclair counseled that they must “be able to stand,” “be willing to look dignified when we run out of service leaflets,” and “be willing to ignore crying babies.” Unlike some parishes that depend on the Brotherhood of St. Andrew for ushers, Trinity has had male and female ushers for a long time. Wayne Huber, Jim Andris, and Julien Worland, among others, have trained the ushers. At the suggestion of the Growth Team, Greeters joined the ushers in 1998.

DISCERNMENT

Trinity has raised up a number of Episcopalians who discerned a call to live out their Baptismal vows in more formal ways. In 1976, the Vestry endorsed four candidates to the diaconate -- Anne Baker, Patti Handloss, George Andrew Benson, and Samuel M. Burns – and each was later ordained. In 1978, the Vestry endorsed the Revs. N. DeLiza Spangler and Susan Hecker for the diaconate; both were subsequently ordained to the priesthood. Barbara Muller was ordained to the permanent diaconate in 1979, and Jan Hotze, our former Church School director, was ordained in Columbia, Mo., in 1981. The Rev. Jerome Hinson was ordained a deacon in 1991 with Trinity helping pay his seminary fees; he is currently assistant chief of staff for religious ministries for the U.S. Marine Corps Recruiter Command. The Rev. John “Jack” Fleming came through Trinity’s Discernment Committee on his way from “Rome to Canterbury,” to borrow Bill’s words; Jack currently is rector of St. Timothy’s-Creve Coeur. The Rev. John Kenneth Blair, an intern in 1988, is now rector of All Saints-St. Louis. Sally Martin Weaver was an intern in the summer of 2004 while she studied at Eden Seminary; after ordination to the diaconate in December, she joined the staff of Grace-Kirkwood, taking the place of Trinity’s former priest associate, the Rev. Sue Eastes, who retired May 2005.

Robert Rea tested his vocation with the Society of Saint John the Evangelist in Cambridge, Mass., in August 1978 (he left the order in 1993). Matthew Holsti made his initial vows at the same monastery in 1999.

Bishop Hays Rockwell placed a moratorium on discernments to holy orders. One postulant caught in the middle was Carol Wesley, who began the process of discernment at Trinity in 1992; the Rev. Dr. Wesley was ordained a priest in 2003 and is currently Priest-in-Charge at St. John and St. James-Sullivan. Bishop George Wayne Smith, with his conviction that deacons play an essential role in the life of a diocese, revitalized parish discernment. In 2003, a newly formed discernment committee, the first at Trinity in almost 10 years, wrestled with new philosophies that encouraged the process to be for the whole group and not just for the Seeker (formerly, the “Candidate”). In 2004, Matthew Owings, a graduate of St. Paul’s (Methodist) Seminary in Kansas City, began his process of discernment in the Episcopal Church via Trinity.

In 2003, after three years of study, John Clifford earned a certificate from the Diocese’s Episcopal School for Ministry, established in 1999 by Bishop Smith, and chose not to pursue the diaconate. In 2005, his wife, Martha K. Baker, earned a license to preach in the Diocese of Missouri, the first lay preacher raised up by Trinity.

CHAPTER 3

PARISH GUIDANCE

Just as the nation's history is not centered on presidents, Trinity's is not centered on clergy. Until 1970, the names of priests could be tolled in litany: George Betts. Landon Rice. Boyd Coxe. Edward Benedict, George Harris, and Stephen F. Bayne Jr. Among others were an Arthur, an Anthony, and an Andrew, a Donald, a William, and a John. And then came a decade of something different.

THE TEAM MINISTRY

Background

In 1970, in its 115th year, Trinity entered an experiment in leadership known as the Team Ministry. In 1969, the Rev. Richard Tombaugh, Priest-in-Charge, and Senior Warden Richard Gordon, with the "godly counsel" of Bishop George Cadigan, devised a concept unique in the history of the Diocese of Missouri. "Team Ministry" referred not to the clergy but to the Parish in the "permanent absence of a rector." According to Dick Tombaugh in a 2005 e-mail, Trinity had enough money for one priest but enough work for three, preferably with complementary skills. "An answer was to find three priests who could work part time at Trinity.... The governance was initially secondary. Three priests could not all be rector, so we hit on the idea for the Vestry to be in charge (there was a canonical provision for this during a vacancy in a Parish). This inevitably meant that lay persons took more responsibility and what had initially been secondary became a key feature of the Team Ministry."

The Revs. Tombaugh and William D. Chapman, because they were available at the time, became employees (without tenure) of the Vestry.

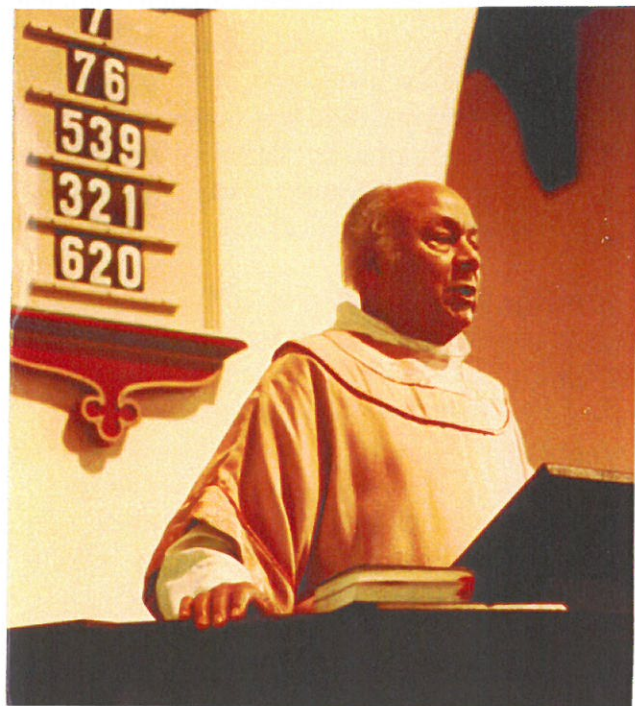
An un-bylined article in a 1971 St. Louis Globe Democrat paraphrased the priests as saying that the three ministers (including the Rev. Barrie Wilson for a time) did not replace one: "three clerics are enabling lay members to minister their own church."

Born in Syracuse, N.Y., Dick Tombaugh had been Trinity's Priest-in-Charge in 1967. He was also an academic biologist and director at Ecumenical Campus Ministry, and he worked for The Educational Center part-time. He remained an associate priest at Trinity until 1980 (he and his wife Sandra now reside in Hartford, Conn.). Bill Chapman (1924-1998), a Canadian native, had come to St. Louis from Kennett, Mo., in 1969 to work for the Diocese ecumenical housing program. He had joined Trinity with his wife Ella Rena ("Ellie") and their children, Lynn, Theodore, Muscoe, and Wellesley.

In 1974, the Vestry called the Rev. John Mason (1914-1996) after purposefully searching for an African-American priest to join the two white men. John grew up a Baptist, but his wife Anna had left her Methodist roots to become Episcopalian, and he joined her. He was ordained in 1967 after retiring at the rank of colonel in the U.S. the Army. He served on the staff of Christ Church Cathedral-Cincinnati before coming to work part time as an assistant priest on Sundays at Christ Church-St. Louis and part time as a pastoral counselor at the Edgewood Drug and Alcohol Treatment Center and at St. John's Hospital; he paired the latter part-time work with the Team Ministry.

Each member of the team of ministers kept a focus: Dick, an expert in Anglo-Catholic liturgy, was responsible for church services, and John guided the Emergency Food

Program. Bill, in charge of outreach to community, continued his passionate work for civil rights, begun in the Bootheel in establishing the Missouri Delta Ecumenical Ministry.



The Rev. John E. Mason



The Rev. Dr. Jennifer M. Phillips



The Rev. Richard F. Tombaugh



The Rev. William D. Chapman – June, 1993
at Christ Church Cathedral

An Exciting Time

The Team Ministry period, remembered Ellie Chapman in 2005, was a time of “energy, enthusiasm, and excitement. The church was always full of activity.”

Jeffrey Armstrong van Sant, Parish administrator from 1975-85, recalled those 10 years of the Team Ministry as a “very creative activity of cross-pollination and support and commitment by a lot of people for a lot of things that were important.” She was interviewed by the Rev. Anthony Morley (Trinity’s rector from 1958-1965) just prior to her death in 1997. “I think they [the clergy] saw the clergy as the Team, and all the rest of us as supporters of the Team, which turned out not necessarily to be the truth. There were differences between the clergy Team’s ideas and the lay Team’s ideas.”

Everyone was invited to Tuesday morning meetings, and, according to Jeffrey, as many as 15 people – clergy, laity, and staff -- showed up each week to offer ideas. Some were parishioners; most were communicants. “It was a tough bunch,” she said. Deanne Delevett, Laura Mae Gottfried, Mary Webber, Robert Rea, and Joan Trunnell shone among dedicated volunteers in after-school programs, housing concerns, and unemployment issues. Yolanda Williams was described by the Rev. Donald Williamson, rector 1968-69, as “one of Trinity’s great and true saints and heroes” in a letter he wrote to the Parish in 2000. Jeffrey described Yolanda as “the head honcho of the immediate neighborhood.” From militants like Jesse Todd to matriarchs like Orelia Woodson, Joan Gregory, and Goldie Watlington, Trinity maintained a vital connection to the neighborhood. In the Seventies, the Central West End, being home to poor and rich, white and black, gave Trinity good work to do.

Jeffrey remembered that after a couple of armed hold-ups, the church had to face whether it could continue to invite everyone to “enter, rest, and pray” through unlocked doors. Bill said yes; staff said no; wardens and Vestry were not given a vote, said Jeffrey. “I know we stole a lot of authority that the Vestry should have had, but the Vestry met only once a month,” she explained.

Not everyone had the same notion about the meaning of “team.” Many thought that a “team” was an excellent way to run a Parish and argued that it might well set a nationwide example for congregations of the same size and inclinations as Trinity’s. Although most agreed with the concept of the Parish’s acting together as a whole, a few found it difficult not to have a traditional rector who set policy for all Parish operations. Parishioner Eda Houwink (1902 - 1995), a social worker, expressed this view in 1977: “We have a fractured clergy, a fractured staff and a fractured congregation. We need to go back to one priest and one secretary.”

The three priests, aided by a disparate staff of paid and volunteer workers, had kept things bumping along in fair fashion until late 1976, when several indicators showed clergy, Vestry, and committee heads that an examination of Trinity’s mission was necessary. One of the priests ended his outside job. The outside demands on another priest made it necessary for him to restructure his time with the Team. The chain links of responsibility for executing decisions within the Parish had loosened. The aggregate of pledges for 1977 was much reduced. Several families withdrew from the Parish, partially over General Convention’s approving the ordination of women to the priesthood.

Evaluation

Senior Warden Forbes McCreery, in a brief history of the Team Ministry he wrote in 1978, noted that the Team Ministry was to have been evaluated after its first three years, but only

after the Rt. Rev. William Jones Jr. became Bishop of the Diocese in 1975 did the subject come up again. With partial funding from the Diocese, Trinity hired a consultant, the Rev. Ted Blumenstein, from Dayton, Ohio, in fall 1977. He was charged with helping the Vestry to develop the process for inquiry, listening to opinions from many sources, and then organizing these into a report. After that, the Vestry was to assess the conclusions and suggestions, to solve the problems as revealed in the report, and, in collaboration with the Bishop, to decide the future leadership of Trinity Parish.

The Vestry decided all input was to be verbal and made directly to the Rev. Blumenstein through informal interviews and group meetings. The plan was a concerted effort to reach out to and to hear from present and past, satisfied and dissatisfied members, the Vestry, the three priests, and the staff. The Rev. Blumenstein organized the information into a 25-page report; he was assisted by an editorial committee consisting of the wardens and two members of the Vestry.

The completed evaluation certified that a majority of the Parish wanted to continue with the Team Ministry. However, the report asked for adjustments to the Team Ministry that would improve the efficiency of the leadership, so the Vestry assigned one of the clergy to take on the function of a coordinator. Bill Chapman became Clergy Convener; a slight increase in salary reflected his increased responsibilities. The report also showed that the Vestry had not been fulfilling the leadership role that had been envisioned for it when the team model was set up; the report suggested that the administrative assistant's job needed to be defined more clearly and that she be given greater authority. The report further concluded that the Bishop might take a more active part in the leadership of the Parish by holding up a vision of how this nontraditional model of Parish life might work, but Bishop Jones wanted no part of such a model. Relations between the Parish and the Diocese grew fractious from time to time. For example, when Senior Warden Adrienne Anderson lobbied Bishop Jones to convince him that the Vestry was the rector of Trinity, he strongly denied her appeals.

John Mason announced he would retire at the end of 1979, so the Vestry appointed a search committee to seek another African-American priest to take his place. The committee was still searching in 1980 when, because of pressures from his other job, Dick announced his resignation, effective at the end of April. As a result, the Parish decided not only to stop the search for a third member but also to dissolve the Team Ministry.

THE REV. WILLIAM D. CHAPMAN, RECTOR

Over the Bishop's insistence that another search begin for a new rector, the Vestry extended a call to Bill Chapman to become sole rector. Bill happily accepted. He began his work as Trinity's rector in August 1980 and was installed officially in January 1981. Being from the old school of Anglican priests, Bill put Trinity first and took the Parish with him wherever he went. In his time as one-third of the Team Ministry and as rector, he established himself in the City of St. Louis, in the Central West End, in interfaith circles, in the Diocese, and at Trinity as a man of integrity, action, compassion, and humor. He married and buried and kissed and bear-hugged hundreds of people who passed through Trinity's doors. He fought for civil rights for blacks. On issues of homosexuality, he exhorted kindness in sharing a communion cup with AIDS sufferers and he marched in St. Louis' first Gay Pride Parade. He prayed on street corners where murders had been committed and sang "Balm in Gilead" with other mourners. He encouraged liturgical language that embraced the feminine. He burned cigarette holes in holy linens and vestments and occasionally disregarded budgets. He could rope anyone into

“volunteering” for jobs – and make them grateful they did. He often parried with Bishop Jones on issues he felt strongly about.

The record of his deep and wide ministry comprises hundreds of letters and memos. He wrote a good letter, full of wit and fire and caring, often laced with his grandfather’s Gallic accent. He left, too, a legacy of sermons, their sincerity perhaps more indelible than their scripts. Every one of them said, in one way or another, “God loves you just the way you are.” In 1991, Bill announced his mandatory retirement two years hence and, thus, the end of 24 years dedicated to Trinity Parish. He preached last on Trinity Sunday, June 7, 1993.

THE REV. DR. JENNIFER M. PHILLIPS, RECTOR

Much of Trinity’s next decade involved transition, and as Trinity was learning to orchestrate an effective interim, so was the national church. In the 1990s, Episcopalians were learning the importance of training interim priests to comfort the afflicted congregation through losing the known and to afflict the comfortable congregation into being open to the unknown.

Susan Nanny, who had been Bill’s associate for three years, became Trinity’s Interim Rector in 1993 with the blessing of the Rt. Rev. Hays Rockwell and the happy approval of Trinitarians (also, there were no trained Interim priests in the Diocese, and other trained Interims considered for the opening wanted salaries twice the amount we had paid Bill in his last year). Susan graced Trinity with generous pastoral care and moving sermons, each one better than the last, each one characterized by her Oklahoma pronunciation of “Jesus.” But in June 1994, we held another going-away party, for Bishop Rockwell decided that Trinity needed to sever ties to the past before we called a new rector.

After Susan left, the Revs. Richard Valantasis and Helen McLenahan (1950-2002) assumed preaching duties. Richard shared his scholarship as well as aspects of his youth in the Greek Orthodox Church, such as red eggs at Easter. Helen shared her steadiness and willingness. Meanwhile under the leadership of Ted Taylor, the search committee coped with finding a rector -- despite having no recent precedent. Senior Warden John Works and the Vestry guided the Parish.

In December 1994, the Vestry called the Rev. Jennifer M. Phillips as Trinity’s 22rd rector. She came to St. Louis from Boston’s St. John the Evangelist, Bowdoin Street where, in 1988, Richard and she had served as co-rectors. Her doctorate in ministry from Andover Newton centered on pastoral theology and clinical studies. Jennifer had been a founder of the Ecumenical Task Force on AIDS, the Episcopal AIDS Task Force, The Province I Episcopal AIDS Network, and the Pastoral Concerns Committee of AIDS Action, Boston.

During her five years as Rector, she kept Trinity connected to the national church through her service on committees such as the Association for Diocesan Liturgy and Music Commissions; in 1998, she collaborated with ministers of ceremonies and with head sacristans in writing much-needed customaries (both liturgical and paraliturgical) for weddings and funerals as well as for Holy Week and Sundays in Ordinary Time. She resurrected such Anglo-Catholic celebrations as Candlemas and Beating the Bounds on Rogation Sunday. Ecumenism led her to invite congregations of neighboring churches to join together on a corner of the Central West End on Palm Sunday; the pastors blessed the palms and each congregation marched to its church building for the rest of the service.

That she was a poet and a scholar came through in her caring and intelligent sermons; in 1995, she was a winner in the Best Sermon Competition, sponsored by the Episcopal Evangelism Foundation. One stewardship sermon produced this quatrain by parishioner Michael Sampson

(1951-2005) for the annual report on 1995: “The Rector showed that she was hip / (With glasses dark and fingers snapped) / When, in the cause of Stewardship, / In front of God and us, she rapped.” She showed concern for the environment in small ways -- “The Ecological Niche,” a column in each month’s Trinity Times, and large, the publication in 2000 of *Preaching Creation*.

During the course of Jennifer’s rectorate, difficulties emerged that were not easily solved. A number of parishioners left; others stayed but did not support the rector. Some parishioners continued relationships with Bill Chapman that undoubtedly interfered with Jennifer’s acceptance at Trinity.

In 1997, the Vestry hired a consultant from California, the Rev. Mort Ward, of the National Association of Interim Ministry Specialists. At several meetings with the Vestry and the Parish, and through open and respectful discussions, he helped congregation and Rector understand each other as well as the interim process itself. “Trinity’s situation is not unique,” he told us, “-- especially since the Church is a microcosm of the larger society that is experiencing transition and dis-ease.” The Rev. Ward emphasized the role of relationships in the church and encouraged Jennifer and Bill to lead in the healing. A result of the consultation and in concert with a policy being adopted by the national church, Bill wrote a letter to us, dated January 6, 1998, in which he formally separated himself from priestly duties at Trinity. Jennifer’s letter in the annual report for 1998 began, “I believe a corner has been turned.”

Jennifer left Trinity in March 2000 to become vicar of St. Augustine’s in Kingston, R.I.

THE REV. ANNE H. KELSEY, RECTOR

For 20 months, a committee led by Barbara Uhlemann and Steven Turner conducted a model search for a new rector, always keeping the congregation and candidates informed, producing a much-complimented search brochure, and maintaining prayerful composure as the massacres on Sept. 11, 2001, interrupted the interview process at the end.

The Rev. Lawrence N. Crumb of Eugene, Ore., served as Interim Rector, bringing with him a love of opera, his witty parodies of songs, and experience with high-church liturgy. Proving what a small world the Episcopal Church is, Lawrence had once worked in Oregon with the priest we called to be our next rector.

Although Anne’s roots are in Ohio, she had most recently been an associate rector at St. James in Fremont, Calif., where her political positions included protests of capital punishment at San Quentin and a vow that she would never again serve a church where her lesbian daughter is not welcome. She moved here with her husband, the Rev. Brooke Myers; two years later, he was called as Rector of Holy Communion Parish in University City, Mo.

The Rev. Anne H. Kelsey first presided Advent I in 2001. In her inaugural sermon, she said, “Over and over, our souls will meet, our lives will change as we listen to each other. I pray that our listening be light in the darkness for each other and our loving be God’s light to the world.” Anne’s institution took place April 25, 2002 (Brooke had been in a bicycle accident the night before, so was not able to chant as planned). Among gifts presented to the new rector was a trash bin, labeled “Anne’s Can,” which the youth group gave to honor Anne’s concern for the environment.

In her first two years, Anne tidied up the administration of the church, which had become ragged in recent years. In 2003, Anne divided the Vestry into four Commissions: Parish Life, Outreach, Stewardship, and Building and Grounds. She resurrected the ceremony of installing the Vestry in front of the congregation in 2004. Brooke and she instituted a “joint venture” between Trinity and Holy Communion, which has included changing pulpits and in 2004 guiding a single class of inquirers from both parishes.

She embellishes her sermons with the words of poets she loves, from May Sarton to T. S. Eliot. She often refers to the lines by W.H. Auden about following Jesus “into the land of unlikeness” where we “will see rare beasts and have unique adventures.”

AFFILATE AND ASSOCIATE CLERGY

Trinity has always been fortunate in attracting clergy working in St. Louis in one capacity or another. For example, the 1981 Annual Report notes that six guest preachers were invited to participate in Sunday services: one was “in-house,” two formerly had been connected with the church, and three preachers were rectors elsewhere. In 1982, the Rev. Richard Baker was hired as Assistant Minister for Adult Education; after his call to lead another parish, a deacon, the Rev. Suzanne Eastes, took on this position in 1984 as a tentmaker priest, that is, one who combines unpaid priesthood with secular employment (Sue worked in systems management). She was ordained a priest a year later and worked at Trinity until 1990.

Other associates who graced Trinity during the years of Bill’s rectorate included the Revs. Alwin Reiners, who had directed The Educational Center; Allan Zacher, director of the St. Louis Pastoral Counseling Institute; Robert Pierce, a former hospital administrator as well as parish priest; Martin Seeley, the Thompson Center director who returned to England in September 1990; and John Mason, who assisted at Trinity until his death. Also assisting was the Rev. Charles Bewick, who first preached on 4th Sunday in Advent 1986; he had emigrated from the Diocese of Southwark in England in 1984 to assist Bishop Michael Marshall in launching the Anglican Institute. Father Bewick died in 1989 of AIDS.

During her year’s service as interim, Susan Nanny’s assisting clergy included Kenneth Yerkes and Clyde Nabe.

During Jennifer’s rectorate, she was assisted by, among others, the Revs. Fred Dianga from Kenya and Roy Ledbetter (ordained a Moravian). The Rev. John Blair served as an intern in 1998. During Jennifer’s sabbatical the summer of 1999, we were graced with the gentle pastoring of the Rev. William A. Baker, who has worked in the Diocese of Missouri since 1973 and who, since January 1998, had been occasionally celebrating the Rite I service at 8 o’clock. Bill knew little about “high” church, but he came in love and openness and found a home. His every sermon, no matter the words, carries his message that each of us must strive to realize what God wants us to be, and when he presses the Body of Christ into outstretched hands, it is a blessing indeed.

Anne’s associate priests are Bill and the Rev. Michael P.G.G. Randolph, who, coincidentally had applied for the position that went to John Mason in 1974.

BY-LAWS OF TRINITY EPISCOPAL CHURCH

To achieve full compliance with newly established Canon Law 17, the 1981 Diocesan Convention directed all parishes to adopt by-laws if they had not already done so and to submit them for approval to the Standing Committee. The Parish had voted on Trinity’s first by-laws in 1955, its centennial year. These were amended and approved at the Annual Meeting of 1982 and a copy filed with the Diocesan office under the direction of Senior Warden Adrienne Anderson.

Since then, the by-laws, comprising 15 sections, have been amended slightly as the composition and functions of certain committees within the community have changed. Between I, “Pledging Allegiance to the Church (Episcopal) and to the Diocese (Missouri),” and XV, “Amendments,” we are informed as to the time and order for the Annual Meeting, the Officers of the Parish and their duties, and the various parish committees and their responsibilities.

We approved amendments to the by-laws at the 2004 Annual Meeting. The Vestry presented amendments to clarify that the Treasurer provides oversight of parish financial matters, to streamline provisions regarding commissions and committees so that the Vestry doesn't have to amend the by-laws every time it changes a committee's function, to add two provisions for Vestry actions (meeting by telephone and acting without meeting after written consent of all members), and to provide for an annual audit.

By-law VI governs the Trustees of the Endowment. Following the Trust Indenture, the Trustees oversee the investment and disbursement of the endowment and report on them every year to the Vestry. At the annual meeting in January 2005, John Drescher, who had served faithfully and joyfully as a trustee for more than 20 years, devolved to trustee *emeritus* due to failing eyesight; Vander Corliss joined Barbara Uhlemann and Jeanie Frazee to become the first new trustee in more than a decade.

Trinity's By-laws require a Vestry of 13 communicants elected for three-year terms. Usually a member of the Vestry is appointed by the Rector as Senior Warden. Other Parish officers are Junior Warden, Treasurer, and Clerk, the latter two elected at the first Vestry meeting of the year. Since 1983, Barbara Uhlemann has served off and on (mostly on) as Trinity's treasurer.

Being Senior Warden requires time and energy as well as a deep and abiding commitment not only to Trinity but to the Episcopal Church of the United States as well. Some Senior Wardens have served for a year, but others, such as Chuck Havener and Gil Fisher, have served for three. John Works' three years covered the transition from Bill to Jennifer. Perry Bascom guided the church through much of the Team Ministry.

STAFF

No member of the Clergy or Vestry and neither Warden could function without the support of Trinity's staff. In 1975, Trinity was staffed by a secretary and a sexton, with paid a organist and choir director and a Church School director. The same is true in 2005. Along the way, the staff has included a building manager and director of Trinity Food Ministry. Trinity has been blessed with staff members who stay a long time. The staff holds weekly meetings with the rector. In 1994, the vestry sub-committee for personnel, led by Ann Watts and Willie Meadows, conducted interviews with the staff, in part, to respond to concerns about benefits and to develop job descriptions (no employee at that time had one). In 1996, the vestry adopted Personnel Policies and Procedures, covering items such as compensatory time, training, disability, salaries, and benefits; the policies were amended in 1998.

Parish Administrator

No matter the exact title -- secretary, administrative assistant or parish administrator -- the person sitting in that office overlooking the west parking lot becomes gatekeeper, switchboard operator, oiler of machines and egos, twirler of a dozen plates on sticks, soother, corporate memoirist, and humorist. Jeffrey Armstrong Van Sant (1930-1997) came on as administrative assistant and served for a decade (1970-1980) that included the Team Ministry. She kept the many and disparate activities of the clergy and parish focused and, mostly, communicating with each other.

After she left, Adrienne Anderson became the assistant for a while (she transferred from Trinity after her 1990 marriage to the Rev. David Fly, rector of Grace/Kirkwood). Lee Allen joined the staff as secretary full time in 1979. Of her, Bill wrote, "In her office there have been counted as many as 14 people, each jabbering with Lee, simultaneously seeking different things -- and succeeding."

Around April Fools' Day in 1987, William C. Ader 3rd officially assumed the secretary's chair and set about living his motto: "No problem." He brought to Trinity eight years' training and experience as a personnel clerk in the U.S. Navy. His in-house memos include sentient as well as amusing observations. For example, when Senior Warden Jerry Martin sought volunteers for a workday in 1988, he addressed the letter "Dear Men." Bill Ader typed and mailed it as written, but he sent a memo to Bill Chapman, which began, "I know that Saturday mornings are a busy time for women (what with baking bread and birthing babies), but I've no doubt more than a few would enjoy wielding a paint brush, if only for the change of pace." Bill Ader is proud that he could read Bill Chapman's hieroglyphic handwriting "without a Rosetta Stone." Bill Chapman was known to have fired Bill Ader at least once, but Bill Ader refused the offer and thus, by each accommodating the other, he continues to assist his ordained bosses.

In his tenure, Bill Ader has brought the clerical (pun intended) systems into the 21st century. In 1997, mostly on weekends and evenings, he wrote a new parish database program; one result was a directory custom-made for Trinity whose parishioners resist the label "head of household" found in store-bought programs. He also wrote a Contributions program to track pledges. On Ash Wednesday 2000, to join the 20th century before it was too late, Ader debuted the Trinity website, which he designed and continues to maintain.

Sexton

Willie Ball came in 1969 and was often assisted by his wife, Annie Mae. During the time of the Team Ministry, members of the congregation were expected to help maintain the building and help the sexton. Harold Small, who replaced the Ball team in September 1989, defined the role of the church sexton as efficient, discreet, and courteous -- a good worker. In 1996, Milton Harmon served less than a year before being hired away by another church. In 1997, Curtis Thomas became sexton, and afterwards, he was baptized as Christ's own among us. Curtis is often quietly assisted by his father-in-law, A.D. George.

Church School Director

Kathy van Bakergem became director of the church school in 1983 upon the retirement of Willow Pastard, who had succeeded Jan Hotze as "youth minister." Kathy had been a teacher in the Church School since 1977. Although she had brought no experience teaching younger children, she had taught freshman English for three years at Penn Hall Junior College in Chambersburg, Penn., and speech for a year at the University of Hawaii.

Kathy and her husband Dave decorated North Parish Hall on a Saturday before her first official Sunday as the new director. They barely finished in time for Tom Weber to marry Betty Clark that sweltering evening in September (the wedding party moved in and out of the air-conditioned hall to escape the sauna that was the un-air-conditioned sanctuary). Kathy said in an interview in 2005 that, according to Bill Chapman, her salary of \$100 a month "served as a sign of the parish's new commitment to children."

CHAPTER 4

THE WIDER CHURCH

THE EPISCOPAL CHURCH-USA AND THE ANGLICAN COMMUNION

Trinity Episcopal Church-St. Louis is not just a cute little stone church on the corner of Washington at Euclid. Each Sunday during the Intercessions, we bid prayers for the Diocese of Missouri, the Presiding Bishop, the Archbishop of Canterbury, and the Anglican Communion because Trinity is a parish within the Diocese of Missouri, which is one of 113 dioceses of the Episcopal Church of the United States of America, itself a member of the worldwide Anglican Communion. Trinity, one of 47 congregations in the diocese of 14,000 people, has been the “highest,” that is, the most Anglo-Catholic, church in the Diocese since 1855.

As part of the wider church, we have followed the changes in the 77 million-member Anglican Communion over the past three decades. These changes include new prayer books in several countries, female priests in several countries (the United States irregularly in 1975 and officially in 1979, England in 1994), and a fast-growing contingent of conservative Africans. Preachers in our pulpits have responded to church politics as decisions have been tabled or wrangled at ECUSA’s General Conventions every three years and the Anglican Communion’s Lambeth Conferences every 10.

Presiding Bishops since 1974 have been the Most Rev. John Maury Allin (1974-1985) the Most Rev. Edmund Browning (1986-1997), and the Most Rev. Frank T. Griswold III, who began his nine-year term in 1997.

Over the past 30 years, Trinitarians rejoiced in the consecration of a woman to the bishopric: the Rt. Rev. Barbara Harris became suffragan bishop of Massachusetts in February 1989; in May, we watched a video tape of the laying-on-of-hands with former Trinitarian Phoebe Weil describing the event from firsthand experience. Bishop Harris preached at Christ Church Cathedral as the first Chapman Endowment speaker in 1994; she will return to St. Louis in May 2005 to preach at Trinity for our 150th anniversary.

Trinitarians were appalled in 1995 by the presentment (“heresy”) trial by the House of Bishops against Bishop Walter C. Righter: on Sept. 30, 1990, he had ordained to the diaconate the Rev. Barry Stopfel, an openly gay man in a committed relationship. On March 3, 1996, over the signatures of rector Jennifer Phillips, Senior Warden Ann Watts, and Vestry members, Trinity sent a letter to Pastors of the Church in support of Bishop Righter. “This public prosecution weakens the Church’s mission to spread the Gospel,” said the letter. It ended with: “We are outraged.”

We rejoiced in the June 2003 election of the Rev. V. Gene Robinson as the first openly gay bishop in the Episcopal Church USA. Fifty-four bishops consecrated him Bishop Coadjutor of New Hampshire in November 2, 2003, before a congregation of 3,000; the new bishop promised to take the message of God’s love to “those on the margins.” After he was installed on March 2, 2004, controversy continued: with the Windsor Report, calling for “more intentional consultative processes”; with a statement from the bishops of the Episcopal Church meeting in Salt Lake City, Jan. 12-13, 2005, that expressed regret for contributing to the tensions within the Anglican Communion; with a meeting of Anglican primates in Northern Ireland in February 2005; with a meeting of the House of Bishops in Texas on March 15, 2005. Following that

meeting, the Rt. Rev. George Wayne Smith, Bishop of Missouri, sent a letter by e-mail around the Diocese that called the meeting “nothing short of remarkable in a desire for ECUSA to remain one with the Anglican Communion.” As a compromise, the House of Bishops agreed to a moratorium on consecrating any new bishops until General Convention 2006.

At General Convention 2003, Bishop Smith voted to confirm Bishop Robinson’s election, and when Bishop Smith came to Trinity soon after, we stood up in church to thank him. The ovation lasted several minutes. We have followed closely the threats of schism, made more threatening by the media than by the constituents. We paid particular attention here at home to the breaking away of conservative members of the Church of the Good Shepherd-Town and Country in 2003; they seceded with their rector, the Rev. Paul Walter.

We were pleased when the synod of the Evangelical Lutheran Church of America agreed to join the ECUSA in full communion on August 19, 1999; ECUSA approved the pact at General Convention 2000 in Denver. The agreement called on the two denominations to recognize and share each other’s sacraments and clergy and to join in mission projects. Lutherans had to stretch to accept the historical episcopate since their tradition rests on Word and Sacraments only and Lutheran bishops hold Episcopal order only while actively serving, not lifelong, as do Episcopal bishops. At the time of the pact, the Rev. Mary Lou Kator, an Episcopal priest, served an Episcopal congregation, St. Barnabas- Moberly, and an adjacent Lutheran congregation in Salisbury. Interestingly, the first joint Lutheran-Episcopal communion was held at Christ Church Cathedral on April 13, 1993, the Rev. Martin Marty preaching. Although the Moravian church is in full communion with the Church of England, the Episcopal Church-USA continues to consider the issue.

Trinity also cooperated fully with requirements from church insurance companies regarding clergy sexual abuse. In February 1994, Bishop Hays Rockwell sent to the churches of the Diocese of Missouri Policies and Procedures concerning “alarming” allegations, claims, and incidents of sexual misconduct in the Episcopal Church, which required Church Insurance Co. to establish minimum conditions. For continued insurability against sex-misconduct claims, the insured parishes would have to keep on file signed statements by all its Clergy, volunteers who regularly supervise youth activities, Vestry members, and employees acknowledging that each party received the training manual and understood its contents. Policies include background checks would be conducted on all Clergy, volunteers who supervise youth, excluding unpaid Sunday School teachers, prior to ordination and employment.

A minimum of four hours’ training on issues of child sex abuse in church settings became required of all clergy, and the same number of hours of initial training on issues of sexual harassment in employment, mentor and colleague relationships, and sexual exploitation in pastoral relationships were required of all clergy and employees (excluding clerical and maintenance workers). Workshops on the prevention of child sexual abuse, sexual exploitation and harassment have been supported 100 percent by Trinity’s Vestry.

For news of happenings in the wider church, we turn to Episcopal Life, the national newspaper of the ECUSA. Since 1996, Martha Baker has written book and film reviews for Episcopal Life. She also writes features -- several about Trinity itself; her report on the church’s “child-friendly” crèche led to an invitation to display the crèche at the 2003 General Convention.

THE DIOCESE

The Bishops

Trinity’s priests have been pastored by three bishops since 1975: the Rt. Rev. William A. Jones Jr., consecrated bishop on May 3, 1975, following Bishop George Cadigan, who had held

the post since 1958; the Rt. Rev. Dr. Hays Rockwell, bishop coadjutor from 1991 to 1993 and bishop until 2001; and the Rt. Rev. Dr. George Wayne Smith, consecrated bishop June 6, 2002.

Bishop Jones, born in Memphis in 1927, came to this Diocese from St. John's Episcopal Church, Johnson City, Tenn. A compromise candidate, he was elected on the 13th ballot in a daylong session. He was known for the ice-breaking question he put to individuals prior to confirmation: "What's your favorite candy bar?" The correspondence between Bishop Jones and Trinity's rector, the Rev. William Chapman, indicated strained relations at times: for example, the Bishop was upset by the meetings of a group of five priests, including Bill Chapman, who gathered to discuss same-sex blessings in 1990. Bishop Jones' policy regarding the ordination of homosexual priests was "Don't Ask/Don't Tell."

Near the end of his bishopric, Bishop Jones wrote his clergy a caring letter, dated Sept. 22, 1991, and reprinted in the October Trinity Times: "For a period of time I will be on medical leave for diagnosis of symptoms of depression and alcoholism. This has been a difficult and poignant decision for me, my family and for many loyal friends who visited with me Sunday afternoon, September 22." Bishop Jones, who retired in 1991, lives in Kennett Square, Penn.

The Rev. Carlson Gerdau, now canon to the Presiding Bishop, performed ably as the Archdeacon from 1979 – 1986.

Bishop Hays Rockwell III was born in Detroit in 1936. Patrician in manner and bearing, he was elected on the first ballot while Bill Chapman was president of the Standing Committee. Bishop Rockwell came to St. Louis following 10 years as rector of St. James Church, New York. At his first visit to Trinity on July 24, 1991, to confirm 15 people, Bishop Rockwell knocked on Trinity's front door, symbolizing the acceptance by this parish of the new coadjutor bishop. His first visit to the parish as bishop came on March 3, 1993. At the Noon Forum following the service, we thanked him by words and applause for keeping an Episcopal "presence" in downtown St. Louis rather than moving the Bishop's Office into St. Louis County. In 1993, Bishop Rockwell performed regional ceremonies to confirm, affirm and receive candidates; in 1996, he set all such ceremonies at Christ Church Cathedral on the four Saturdays in May as a way to bring congregations together at their cathedral and, incidentally, to reduce the bishop's traveling.

His friendship with the Most Rev. Desmond Tutu, Archbishop of South Africa, brought Bishop Tutu twice to preach at Christ Church, once on Sunday July 18, 1993, after helping to fill sandbags to protect people against that summer's terrible floods, and again during Hays Rockwell's last year as bishop. Bill and Mary Russell reported on His Grace's first visit in the August 1993 issue of Trinity Times. "We were there to worship God with one of those holy people who burn with God's fire, but are not consumed."

Parishioner Virginia Perkins Benson served as Bishop Rockwell's director of communications and editor of the diocesan newspaper, Interim. She brought on Ellie Chapman as copyeditor (Ellie continues to copyedit for Robert Brown, the current editor).

Bishop Rockwell and his wife Linda now live in Saunderstown, R.I., not too far from Jennifer Phillips, Trinity's former rector.

Bishop Smith, born in Abilene, Texas, in 1955, was elected November 2001 and consecrated in March 2002 as the 10th Bishop of the Diocese of Missouri after four years at St. Andrew's Church, Des Moines, Iowa. The author of *Admirable Simplicity*, Bishop Smith has a good foundation in music. He has been known to wear a purple t-shirt to less-formal events. He has strongly supported the diaconate and established the Episcopal School for Ministry.

Trinity's former associate and interim rector, the Rev. Susan K. Nanny, has served as a canon to the cathedral since 2003. She became Canon Vicar in 2004 as a mark of her role in the church of the Art and Soul Café, established at the Cathedral that year.

The Rev. Susan K. Nanny



The Rev. Lawrence N. Crumb



The Most Rev. Desmond Tutu



The Rt. Rev. G. Wayne Smith

Mutual Support

Trinity has not always been understood by Bishops, but we have always been supported by the Diocese and we have always supported the Diocese. We kept our assessment by the Diocese of Missouri at the top of our bills-to-be-paid.

“The spiritual journey and social justice ministry of members of our parish were often at odds with what some other parishes thought and did,” Ann Watts, senior warden in 1996, wrote in a letter to the editor, printed in the January/February 2005 Interim. “We found other places to cut expenses,” she added. “That gives us both the right and the responsibility to disagree and debate with leadership at all levels, to participate in the full life of the larger Church, to lovingly argue with whichever bishop says something we do not like, to be active in causes and workshops at conventions, and to fully embrace this wonderful Episcopal Church with which we experience both love and anger.”

For much of the Seventies, the Diocese made significant contributions to Trinity’s income, thus helping to underwrite the many neighborhood activities sponsored by the Joint Community Board whose members came from Trinity, Second Presbyterian, and First Unitarian churches. In the Eighties, as that consortium began to dissolve, the amount we received, about \$20,000 annually, decreased.

Funding for specific programs here continues. The Diocesan Hunger Task Force gave money to help establish the Resource Counseling and Referral Center in 1979 and still makes yearly contribution as part of our income applied to social responsibilities.

Diocesan committees have included a fair share of Trinitarians although less so in the last 10 years. Our Annual Reports, as well as forms sent to the Bishop to confirm his annual visits, often listed the names of Trinitarians serving the Diocese by Election or Appointment. In 1987, for example, the 18 people listed included Ruth Aldridge as Trinity’s representative to Care and Counseling, Jane Williamson as president of the Lichtenberger Society, Kitty Drescher to the Task Force on Nuclear Freeze, and John Biggs on the Diocesan Investment Trust. David Pinkard was a stalwart member of the Commission for Dismantling Racism. Anna Mason has been a link to Episcopal City Mission for more than 20 years, and its directors, including Adrienne Anderson Fly or the Rev. Susan Skinner, have traditionally preached once a year in our pulpit.

Trinity has always been active – often leaders – in Metro II, one of the urban convocations in the Diocese. John Drescher, Ellie Chapman, Keith Welsh, and Charles Watts have served as president. Upon the request of the Diocese in 1989, Trinity assisted Church of the Ascension at Cates Avenue and Goodfellow Boulevard, also part of the Metro II convocation. According to the Rev. Arthur Hadley, the Bishop’s deputy, Trinity was assigned to help Ascension strengthen its vision of the future to include a strong Episcopal presence in its neighborhood, to grow the church, and to develop an interdependent, collaborative ministry of the Ascension/Episcopal Neighborhood School and Grace Hill Neighborhood Services.

Virginia Benson was elected to Diocesan Council in 2004. The prize for Most Cheerfully Dedicated Delegate goes to John Drescher: he twice attended the 10-day General Conventions and served as a delegate at more than half-a-dozen Diocesan Conventions. He has served four times, once as president, on the Standing Committee, the governing body of the Diocese.

Nigerian and Puerto Rican Task Forces

Trinity has also been closely involved with the Diocese’s Nigerian and Puerto Rican task forces. The Nigerian Task Force, begun in 1981 under Bishop Jones, linked the Diocese of Missouri with three northern Nigerian Dioceses of Jos, Kaduna, and Kano. In 1988, the Diocese

raised \$30,000 for new buildings at St. Francis of Assisi Theological College, Wusasa. In 1985, Trinity was among the parishes visited by the Revs. Josiah Idowu-Fearon and Benjamin Kwashe. The Task Force held a commemoration of the 26th anniversary of Nigeria's independence in September 1986 at Christ Church Cathedral. Trinity had been asked in May 1986 to be a "link" congregation by the Nigeria Task Force. As one result, picture post cards were passed out during a 10:30 service so that we could write personal messages to parishioners at Holy Trinity Church in Kafancham in Kaduna Diocese.

Trinity's connection to the companion-diocese relationship was parishioner John Works, a professor of history at the University of Missouri-St. Louis who spent the academic years of 1987-1988 at St. Francis Theological College in Zaria, Nigeria, supported by the university and the Diocese. As John wrote in a letter to the Diocese on Aug. 18, 1987, "Christianity in Africa may date from St. Mark's preaching in Egypt and the conversion of Ethiopia's King Ezana in the mid-4th century, but the Acts of the Apostles' successors continue today." Through John, Trinity supported the work of the Rev. Canon Isiya Yohanna Gedege of Kano for several years (his name tripped up intecessors until John taught us the pronounciation). Isiya visited for three weeks from St. James Church, Hadejiya, Nigeria (the Vestry and John each paid half the cost). Isiya preached and con-celebrated on Pentecost, June 7, 1992. He stayed with members of the parish: the Chapmans, Jim and Elsie Richardson, Skip and Nicki Batchelor, and Tom and Betty Weber. The relationship between African and American dioceses ended in 1993, largely because of strife that made traveling between the two nations dangerous.

John Drescher and Ted Taylor served on the Bishop's committee to search for a new companion diocese; they were retained as members of the group that monitored the relationship begun in 1993 with the Episcopal Diocese of Puerto Rico. Trinity linked with San Lucas, a church in Ponce. Members of Trinity's youth group visited Puerto Rico the summer of 1998; and the rector of San Lucas, the Rev. Jorge Rivera, visited St. Louis several times, once hosted by the Dreschers. Bishops Rockwell and Smith visited Puerto Rico, too. The companion relationship with Puerto Rico ended in fall 2004.